CLAVIS BIBLIORUM.

THE

KEY of the BIBLE,

Unlocking the

RICHEST TREASURY

OF THE HOLY

SCRIPTURES.

WHEREBY

The 1 *Order*, 2 *Names*, 3 *Times*, 4 *Penmen*, 5 *Occasion*, 6 *Scope*, *And* 7 *Principal Parts*, Containing the Subject-matter of the Books of *Old* and *New Testament*, are familiarly and briefly Opened: For the Help of the weakest Capacity in the Understanding of the whole BIBLE.

WHEREIN

The SCRIPTURE-SONGS dispersed here and there in OLD and NEW TESTAMENT, are Metrically Translated out of the Hebrew, and Analytically Explained:

Whereunto are added

The Metrical Version of the whole Book of *HYMNS* or *PRAISES*, viz. The BOOK OF PSALMES, Immediately out of the Hebrew: And the Analytical Exposition of every Psalm: Together with a GENERAL PREFACE, Prefixed thereunto.

The Fourth Edition, diligently Revised;

By FRANCIS ROBERTS D.D. Rector of the Church at *Wrington* in the County of *Somerset*.

Col. 3. 16. *Let the Word of Christ dwell in you richly in wisdom.*

Hugo de Anim. l. 3. *In Sacra Scriptura quicquid docetur, Veritas; Quicquid præcipitur, Bonitas; Quicquid Promittitur, Fœlicitas est. Nam, Deus Veritas est, sine fallacia; Bonitas, sine Malitia; Fœlicitas, sine Miseria.*

LONDON,

Printed by *J. R.* for *Peter Parker* and *Thomas Guy*, and are to be sold at their Shops, at the *Leg* and *Star* over against the Royal Exchange, and at the Corner-shop of *Little Lumbard-street* and *Cornhill*, 1675.

To the Right Honourable *Arthur* Earle of *Essex*, Vifcount *Maldon*, Baron of *Hadham*, My moſt Noble Lord and Patron; All Happineſſe for the Life that now is, and for that which is to come.

Right Honourable, and my ſingular Good LORD,

AS God ſometimes conducted his *Iſrael*, from *Egypt*, through the VVildernefs, to the Land of Promiſe, by his Heavenly *Pillar of Cloud in the Day-time, and of Fire in the Night-ſeaſon* a: So in all After-times He leads along his Elect, *From* their Myſtical Egypt of ſin and miſery, *Through* the Wilderneſs of this wretched World, *Unto* their everlaſting *Reſt* in Heaven, by his Cœleſtial Pillar of ſupernatural Light, THE HOLY SCRIPTURES b.

THE HOLY SCRIPTURES are of ſuch unparallel'd worth, that they incomparably tranſcend all other Books and Writings in the World, in all manner of Perfections and Excellencies c. For,

The Author, or Principal Efficient, is *The only wiſe God*; who is infinitely *over all bleſſed for ever, Amen. All Scripture being* inſpired of God; and meſſably, as it were, breathed by the Holy Ghoſt d. Whereupon the great Doctor of the Gentiles e ſtiles them, *The Oracles, the Word, of God* f: *The Word of Chriſt* g: *The Saying of the Holy Ghoſt* h: *The Sacred Letters* i: *The Holy Scriptures* k; &c. *And hence the Ancients have honorifically magnified the Holy Scriptures, under the notions of*; *The Book of God* l; *The Divine Balance* m; *The Sanctuary of the Scriptures* n; *The Epiſtle of the Omnipotent God unto his Creature, where the Word of God doth ſound, and the Heart of God is learned* o; *Invitatory Letters ſent unto us from our Country Paradiſe, whereby our King* CHRIST *inviteth us to the Heavenly Country* p; &c. Theſe *Scriptures* then muſt needs be moſt Divine, Holy, Heavenly, Pure, Perfect, VViſe, Sure, Infallible, Deſirable, and every way moſt excelling, whoſe immediate Authour is the *Living God*.

a Exod. 13.20, 21, 22.
b Pſal. 119.105. 2 Pet. 1.19.
c Pſ. 19.7, 8, 9, 10, 11. and 119. throughout.
d Compare 1 Tim. 1.17. Rom. 9.5. with 2 Tim. 3.16. & 2 Pet. 1.20, 21.
e Authores ſacræ throughout.
1 Tim. 2.7.
f Rom. 3.2. Heb. 4.12.
g Col. 3.16.
h Act. 28.25. Heb. 3.7.
i Ἱερὰ γράμματα. 2 Tim. 3.15.
k Rom. 1.2.
l Auferantur de medio chartæ noſtræ: procedat in medium codex Dei, &c. *Aug. Enar. in Pſ. 57. Tom. 8.* m Non afferamus ſtateras doloſas, ubi appendamus quod volumus, & quomodo volumus pro arbitrio noſtro dicentes, Hoc grave, hoc leve eſt: Sed afferamus Divinam ſtateram de Scripturis Sanctis, tanquam de Theſauris Dominicis, & in illâ quid ſit gravius appendamus, &c. *Aug. de Baptiſm. contra Donatiſt. l. 2. c. 5. Tom. 7.* n Sanctuarium Scripturarum, *Aug. de Civit. Dei lib. 10. c. 32. ſub fin. Tom. 5.* o Quid eſt Scriptura Sacra, niſi quædam Epiſtola Omnipotentis Dei ad Creaturam ſuam, in quâ verba Dei ſonant, & Cor Dei diſcitur? &c. *Greg. in lib. 4. Epiſt. 84. ad Theod. Medic.* p Scripturæ Divinæ quaſi Literæ de Patriâ noſtrâ nobis tranſmiſſæ ſunt, Patria enim noſtra Paradiſus eſt, &c. *Aug. ad Frat. in Eremo Serm. 36. p. 1410. A. Tom. 10. Baſil. 1569.*

Their Penman, or Inſtrumental Efficients, were Perſons extraordinary, and extraordinarily acted, *viz.* Kings, Prophets, Apoſtles, and other Apoſtolical perſons; *All Holy men of God*, and as *moved* (φερόμενοι *carried*) *by the Holy Ghoſt* q. As, Moſes, *King in Jeſhurun* r; David, *King of Iſrael*, the *man after Gods own heart* ſ; Solomon, *King of Jeruſalem*, the wiſeſt of all the Kings before or after him; And all of them Royal Prophets. Daniel, A Great Prince, a man *of an excellent Spirit*, and eminent in expounding of Secrets *u*; John, Chriſts boſom-Diſciple, whom he peculiarly *loved* above all the reſt *x*; Paul, that *ſelect Veſſel* unto Chriſt, who had been *caught up into the third Heavens, which is Paradiſe, and there heard unſpeakable words, which it is not poſſible for man to utter* y. *Theſe, and ſuch like holy men, were God's Amanuenſes, to draw up and pen his ſacred Records*; *and they have performed this ſervice, Truly, Faithfully, Fully, Impartially, Worthily, and in all reſpects exactly.*

q 2 Pet. 1.20, 21.
r Deut. 33.4, 5.
ſ 2 Sam. 6.20. Act. 13.22.
t Eccleſ. 1.1. 1 King 3.12, 13.
u Dan. 5.11, 12 and 2.48. and 6. 1, 2, 3.
x John 13.23. and 20. 2. and 21. 20.
y Act. 9.15. 2 Cor. 12, 3, 4.

The Subject-Matters revealed in Holy Scriptures, are, Doctrines, moſt Divine *z*; Prophecies, moſt certain *a*; Laws, moſt *holy, juſt and good b*; Covenants betwixt God man, moſt Gracious *c*; Promiſes, *moſt great and precious d*; Priviledges, moſt ſweet *e*; Providences, moſt wonderful *f*: Antiquities, moſt incomparable *g*: Hiſtories, moſt obſervable *h*: Ordinances, moſt comfortable *i*: and Comforts, moſt unutterable *k*: *And* herein (*ſaid One*) *whatſoever is taught, is truth: whatſoever is commanded, is goodneſs; whatſoever is promiſed, is Happineſs* l: *Here*, are revealed The moſt profound and hidden myſteries, The *Myſtery of God*; one indiviſible Eſſence, ſubſiſting in three

z 2 Sam. 7. with Pſal. 89. 1, 2, 3. &c. Heb. 8.10.
a 2 Pet. 1.19.
b Rom. 7. 12.
c Eph. 2.12. Gen. 15.18. and 17.2. &c. Deut. 5.2.

11.12. *d* 2 Per. 1.4. *e* Gal. 4.4, 5, 6. Rom. 8.16, 17. *ſ* Pſ. 77.19, to the end. Neh. 9.7 to 32. *g* Gen. 1. & 2 & 3. &c. *h* Pſ. 105. & 106. *i* Rom. 15. *k* Pſ. 9.10. 1 Per. 1.8. l Quicquid in eis docetur, veritas eſt: quicquid præcipitur, bonitas eſt: Quicquid promittitur, fœlicitas eſt. *Hugo de S. Victore, de Script. & Scriptor. l. 1. c. 1.*

diſtinct

distinct Persons, Father, Son and Holy Ghost *m*; The *Mystery of Christ*: Two Natures of God and Man, infinitely differing, hypostatically united in one Person, God-man *n*. The *Mystery of the Gospel o*: *How* Christ alone saves *p*. *How* Faith alone justifies *q*: *How* Grace alone glorifies *r*, *How* Gods Truth, threatning Death in case of mans disobedience, is fulfilled: *How* Gods Justice incensed by mans sin, is fully executed; and yet how the sinner is eternally saved, *viz.* by the satisfactory sufferings of Jesus Christ as the Sinners Surety *s*. *How* the Innocent layes down his life for the Nocent; The guiltless, for the guilty: The Shepherd for the Flock: The Captain, for his Souldiers: The Physitian, for his Patients: The King, for his Subjects: The Creator, for his Creatures: and God, for man: And how he expects but their *Faith and love* for all. *How* Christ was promised and veiled under the Old Testament: Exhibited and unveiled under the New *t*. So that the whole Scriptures are but as the heavenly *Star* leading to Christ: and the *Spiritual swadling clothes* enwrapping the blessed child JESUS. The *Mystery of the Churches marriage-union* with Christ; whence, *we are members of his body, of his flesh, and of his bones. This is a great Mystery* u. *Here* are graphically described, Man's Creation, in uprightness *x*: Man's Corruption, by undutifulness *y*: Man's Restauration, by Christ *z*: And Man's Glorification with Christ *a*, Here are *plain Truths, to feed us*: *and obscure Truths to exercise us* b. The Scriptures are as it were another *Canaan, flowing with milk and honey*: with *milk*, for nourishment: with *honey*, for refreshment: with *milk*, for meat, with *honey*, for medicine. *They are* said *Athanasius, the food of the soul* c. *Here* are Laws and Lessons, For Kings and Subjects: for Noble and Ignoble: for rich and poor: for wise and unwise: for bond and free: for strong and weak: for young and old: for husband, wife, Parent, child, Master, Servant, and for all of whatsoever degree, condition, capacity. *Here's* the *measure of Faith, the Censure of manners and errours, and the Compass showing the way to Heaven* d. What is there not in these rich *Digests* e, and comprehensive *Pandects* f of the Holy Scriptures?

The ends and usefulness of the Divine Records are most Noble and Excellent: For they are profitable, 1 *For Doctrine*, to learn us all Divine Truths, necessary to be known and believed unto Salvation. 2. *For Conviction*, to refute all Errours and Heresies repugnant to Divine Truth. 3. *For Correction*, of all sinful Manners and corrupt Practises. 4. *For Instruction in righteousness*, that being *made wise unto Salvation*, we may walk on in the right way to true happiness *g*. 5. For arming us with *Patience*, against all the hard things which we must undergo in our Pilgrimage. 6. For supporting us with *Comfort*, that nothing may make us faint in our way to Heaven. 7. For breeding, increasing and confirming our *hope* of eternal bliss by all *h*.

Upon all the Considerations, it must needs be the indispensible Duty of all that pretend to true Piety and Christianity: 1 *To* know and understand the Holy Scriptures *i* sufficiently. 2. *To* prize and esteem them *k* highly. 3. *To* love them and delight in them *l* exceedingly. 4. *To* study and search them (which is a *noble* imployment) accurately *m*. 5. *To* believe them stedfastly *n*. 6. *To* apply them to their own particular Cases and Conditions impartially *o*. 7. *To* obey and practise them sincerely, entirely, and continually *p*.

To the furtherance of Persons well-affected herein, I have (according to the poverty of my Talent) drawn up *A Compendious Analytical Exposition* of every Book of the Holy Scriptures, (which from my youth up hitherto have been my most endeared delights:) And have entituled it, *THE KEY OF THE BIBLE*, because it tends to *unlock and open the Richest Treasury of the Holy Scriptures*, to such as desire to be well acquainted with the *whole Counsel of God* q.

e Digesta. *Tert. adverss. Marc.* l. 4. c. 3. *f* Pandectæ *Cassiodor. Institut.* l. 1. c. 15. *& Beda lib. de* 6. *ætatibus.* *g* 1 Tim. 3, 15, 16, 17. *h* Rom. 15. 4. *i* Matth. 22. 29. *k* Ps. 19. 10. & 119. 9. 72. *l* Ps. 119. 97. 20, 24. *m* Ps. 1. 2. John. 5. 39. Act. 17. 11. *n* Act. 24 14. *o* 2 Sam. 12. 13. Act. 2. 36, 37. Matth. 26. 22. *p* John 14. 15, Jam. 1. 22. Ps. 119. 1, 2, 3, &c. *q* Act. 20. 27.

This small Mite of mine cast in the Temple Treasury, I now humbly Present and Dedicate to your Honour, *my Right Noble LORD*, as a publique Testimony of mine abundant thankfulness for your ample and un-merited Favours devolved upon me, in vouchsafing me the first of all your *Presentations* r; And after your Honours Access unto your *Earldome*, your First *Chaplain-Nomination* s: *And both most nobly and Gratuitously. Now He* that hath the KEY of David, opening and no man shutteth, shutting and no man openeth *t*; *Open his hand wide, and upon your Honour, and your Noble Family*, All *the Blessings of the Book of God, the HOLY SCRIPTURES, in this and the World to come. So Prayeth,*

Your HONOUR'S

Wrington, *Nov.* 1. 1664.

Dai'ly Orator,

and most humbly Devoted Servant,

FRAN. ROBERTS.

r Dat. 12. Die Febr. Ann. Dom. 1649. *s* Dat. 23. Die Martij Anno Regni Dom. nostri Carol. Secund. xiii°. *t* Rev. 3. 7.

[redacted]

AN INTRODUCTORY

ADVERTISEMENT TO THE READER.

Containing 1. The Worth of Scripture-knowledge. 2. Some *General Directions* or Rules for the Right Understanding the *Holy Scriptures*: And how this present *Treatise* is to be Improved most advantageously to that end.

CHAP. I.

The Scope of this Key of the BIBLE.

THE Holy Scriptures are a *the lively Oracles* of the living God, unfolding the secrets of his Will to man; *The Epistle of Jesus Christ*, Revealing from Heaven the saving mysteries of his sweetest love unto his Church: and the *Blessed Charter of the Saints*, which no Tract of time shall reverse; whereby they hold of God all their present enjoyments, in *the life that now is*, and all their future hopes of that *life which is to come*. b *Chrysostome* prefers Scripture *before Angels*; and saith, c *Get ye Bibles, the medicines of the soul.* d *Job* esteemed *them more than his necessary food. Paul* delighted *therein touching the inward man. David* preferred them before e *the honey and the honey-combe*; before f *great spoil*, g *thousands of gold and silver*, h *all riches*, and therefore accounted them his i *heritage*, k his *Counsellors*, his *meditations*, &c. Yea, professeth l *his heart did break for longing to Gods judgements at all times*. And every godly and truly blessed man should make the Scripture, his m *delight*, *and meditate therein night and day*.

Notwithstanding how many gracious souls are there, *whose delight* it is, to repair often to this *Sanctuary of the Scriptures*, (as n *Augustine* stiles them) but cannot tell what they see there of the Lord, and of his glory; who frequently read in this blessed Book, but like the q *Ethiopian Eunuch*, *understand not*, or not to purpose, *what they read?* And this comes to pass, 1. *Partly*, through the sublimity of those supernatural and heavenly mysteries therein revealed whereby r *some things are hard to be understood*. 2. *Partly*, through the obscure and mysterious manner of Scriptures revealing many things, whereby the Lord would exercise the sharpest and deepest apprehensions of men. 3. *Partly* through the defect of some familiar Manu-duction into the whole Bible, and the several Books of Old and New Testament therein contained, which might like a *Clue of thread*, conduct into these Sacred Treasuries, and like a *Key* unlock this *Cabinet* of Christs richest Jewels. Whereupon after much deliberation how this might be best effected, apprehending that some brief and solid *Discovery of the 1 Order, 2 Names, 3 Times, 4 Penmen, 5 Occasion, 6 Scope*, And 7 *Principal Parts of the Books in the Bible* would much conduce to ripen Christians in *Bible-knowledge*, spreading before their eyes in *A general view, the Current of the whole Scripture*: I entred upon this Task, and drew up this *Treatise* at *first* more compendiously in order to all these seven several ends. But in the *Second Edition* more fully and largely, in all the forementioned * particulars, especially in the *Principal parts* of the Books; *Adding* (by way of *Appendix* to several Books) the *Sacred Songs*, dispersed here and there up and down the Old and New Testament: And now at last in this third Edition, I have added the whole Book of Psalms, *Analytically Explained, and Metrically Translated*, and that immediately *out of the* Hebrew Original. And I doubt not but the judicious Reader will reap much *satisfaction* in, and advantage by this *Edition*.

By way of *Preface*, be pleased to pause a little with me upon the serious consideration of 1. *The great worth of Scripture-knowledge*. 2. *The ready way how to attain to it*. *That* will quicken Christians to *Scripture-study*. *This* will help them to *Scripture-understanding*.

a Acts 7. 38.

b Chrysost. in Gal. Hom. 1.

c Chrys. in Ep. ad col. Hom. 9.

d Job 23. 12.

e Rom. 7. 22.

f Psal. 19. 9. & 119. 103.

g Ps. 119. 162.

h Ps. 119 72.

i Ps. 119. 14.

k Ps. 119. 111.

l Ps. 119. 24.

m Psal. 119. 50.

n Ps. 110. 20.

o Ps. 1. 2.

p Aug. de Civ. Dei l. 20. c. 32 prope fin. q Act. 8. 30, 31. r 2 Pet. 3. 16.

CHAP. II.

The Great Worth of Scripture-knowledge.

SCripture-knowledge is of great worth and consequence to every Christian. Or, *The Holy Scriptures*

* See those ends of uses of this Treatise explained afterwards in Rule 6. And how to improve this Treatise most profitably.

are most worthy of all Christians constant study, and utmost endeavours to understand them. For,

I. *The Author inditing and judging the Holy Scriptures, is God* blessed for ever. Father, Son, and Holy Ghost; f *All Scripture is divinely inspired.* Hence called the t *Oracles of God*; u *The Word of Christ.* And the x *Saying of the Holy Ghost*; y *For the Prophecy came not at any time by the Will of man, but holy men of God spake as they were moved by the Holy Ghost.* We are apt to value, desire to study and understand the Books of godly, learned, and judicious mens making: How much more should we endeavour to the utmost to understand the Scriptures, which are the only *Books of Gods making? Mens Writings* are too much mingled with vanity, ignorance, folly, mistakes, imperfections, infirmities and corruptions, savouring much of a carnal spirit, when most spiritual: But *Gods Word* is satisfactorily *full*, without all *vanity*; most *wise*, z *faithfull* and *true*, without all falshood or folly; Compleatly a *perfect*, beyond all imperfection; b most *pure*, and c *exceedingly refined*; without all corruption, and without all carnal mixtures, wholly *spiritual*, sweetly resembling that most *spiritual Spirit* that did indite them.

II. The *Amanuenses or Penmen* of the Holy Ghost for the Scriptures, were not contemptible or ordinary, but incomparable and extraordinary persons. *As* Moses *the* d *meekest man on earth*, the peculiar Favourite of God, with whom c *God talked face to face*; the f *None-such of all the Prophets in Israel. Samuel*, g that mighty man in prayer. *David* the King, that h *man after Gods own heart.* King *Solomon*, that i *wisest of all the Kings*, whom God honoured with the k *building of the Temple. Daniel*, in whom was found l *an excellent spirit*, and great dexterity in m *expounding secrets and mysteries*, *John* n *the Disciple whom Jesus loved* above all the rest, o *who leaned on Jesus breast. Paul* p *who was caught up into the third Heavens, whose writings* (saith q *Chrysostom*) *like a wall of Adamant, compass about, or surround all the Churches.* In a word, r *all of them holy men of God, moved by the Holy Ghost.* These being the *Penmen*, how incomparable and extraordinary must their Writings needs be? who would not study them, and earnestly pry into them?

III. *The matter of the Scriptures is most inviting*, able to allure the hearts of men and Angels *to the study of them*, yea to transport and ravish their spirits *in the understanding of them.* Herein are revealed most profound and inexplicable mysteries, *The Nature of the blessed GOD, simple*, without composition; s *All-sufficient*, without any external Addition; t *Immutable*, without all shadow of alteration; u *Eternal*, x *Immense*, *Incomprehensible*, y *Omnipresent*, and wholly x *Infinite*, without all limitation, &c. *The* a *Unity of Essence*, *Toe* b *Trinity of Persons*; The Father not being the Son, nor either of them the Holy Ghost; yet all of them the Holy God. *The Secrets of Gods eternal counsels*, especially touching the c *Electing* of his own in Christ, *Predestinating them to the Adoption of children*, when all others are passed by. The curious *Order* of the Creation, to bring his purposes to pass. The *Permission* of mans fall from the Pinacle of his natural integrity, that thereby he might take occasion to glorifie the height of justice and mercy in raising him up by Christ to a far higher pitch of supernatural felicity. *The person and office of Jesus Christ the Mediatour*, and both altogether d *wonderfull*, e God and man united in one person, to unite God and man in one Covenant; The Son of God became the Son of man, to make the sons of men sons of God. *A King*, to subdue all our enemies to us, and us to himself. *A Prophet*, to unveile the bosome-secrets of his Father unto us. *A Priest*, offering up himself, upon himself, by himself; *offering up himself*, the Sacrifice, as man; *upon himself*, the Altar, as God, *by himself*, the Priest, as God-man. Christ was humbled, and thereby we exalted, Christ wounded, we healed; Christ accursed, we blessed; Christ slain, and we live; and Christ conquered, that so we might *be more than Conquerors through Christ that loves us.* What shall I say? In Scripture is revealed, how *Enemies* are reconciled. *Sinners justified*, *Aliens adopted*, *Beggars* made *Heirs* and co-heirs with Christ, and how *dust and ashes* shall be glorified for evermore.

Here are unfolded the f *Covenant of grace*, wholly made up of heavenly Cordials. *The* g *Promises of the life that now is, and that which is to come*, h *exceeding great and precious.* The i *Comforts* of God, able to counterpoise the deepest disconsolations. And k *Commands*, surpassing all the Laws in the World, *in holiness, justice, and goodness.*

Here are discovered, The miseries of all that are in the *first Adam*, The felicities of all that are in the *second Adam*; and the way how poor souls are translated from those miseries, to these felicities.

Here you shall find 1. God descending to man, *In preparing* all spiritual priviledges for sinners in Jesus Christ our Saviour, *In tendring* richest Grace by Covenant-Promises and Ordinances, and *In applying* these preparations and tenders actually to the soul by the Spirit. 2. Man ascending unto God, by the *Spiritualizing* of his Nature, *Acting* of his Faith, *Aspiring* of his desires, *Fervency* of his Prayers, and *Holy Tendency* of his conversation, yea, both God and man sweetly closing together in a most intimate *Communion in Jesus Christ*, which is as another *Paradise*, and *Heaven on Earth.*

In a word, what is there not in Holy Scriptures? Are we poor? Here's a Treasury of riches. Are we sick? Here's a Shop of Soul-Medicines. Are we fainting? Here's a Cabinet of Cordials. Are we *Christless*? Here's the Star that leads to Christ. Are we *Christians*? Here's the bands that keep in Christ. Are we *afflicted?* Here's our solace. Are we *persecuted?* Here's our Protection. Are we *deserted?* Here's our Recovery. Are we *tempted?* Here's m our sword and victory. Are we *young?* Here's our beauty. Are we *old?* Here's our wisdom. While we *live*, here's the Rule of our Conversation; when we *dye*, here's the hope of our Glorification. So that I may say with *Tertullian*; n *I adore the fullness of the Scripture.* Oh blessed Scriptures! Who can know them, and not love them? Who can love them, and not delight to meditate in them night and day? Who can meditate in them, and not desire to love them, love to desire them, and both desire and love to understand them? This is the *Book of books*; (as *David* said of *Goliahs* Sword) *there's none like that.*

Said one,

Ex aliis palea viles, hinc grana leguntur
Aurea: tu paleas linquito, grana lege.

I may English it,

Mens books with worthless chaff are stor'd,
Gods Scriptures golden grains afford.
Reject the chaff; and spend thy pains
In gleaning up these Golden grains.

Take away our Papers (said p *Augustine*) *and bring amongst us the Book of God; hear Christ saying, hear Truth speaking, &c.* I may close up this Paragraph with his words, who thus emphatically expresseth himself, * *The sacred Scripture is the Book of life, whose Original is eternal, whose essence is incorporeal, whose knowledge is life, whose writing is indelible, whose inspect is desireable, whose Doctrine is easie, whose knowledge is sweet, whose depth is unsearchable, whose words are innumerable; and onely one word All.*

Enarrat. in *Psal.* 57. * *Sacra Scriptura est liber vitæ cujus origo æterna, cujus incorporalis essentia, cujus cognitio Vita, cujus Scriptura indelebilis, cujus inspectus desiderabilis cujus, doctrina facilis, cujus scientia dulcis, cujus profunditas inscrutabilis, cujus verba innumerabilia; & unum tantum verbum*, Omnia. Hug. de Arc. Noe.

IV. *The*

f 2 *Tim.* 3. 16.
t *Rom.* 3. 2
u *Col.* 3. 16
x *Act.* 28. 25.
y 2 *Pet.* 1. 21.
z *Psal.* 19. 7 9.
a *Psal.* 19. 7 & 2 *Tim.* 3. 16, 17.
b *Psal.* 19. 8
c *Psal.* 119. 140.
d *Numb.* 12. 3.
e *Exod.* 33 11.
f *Deut.* 34. 10.
g *Psal.* 99. 6 *Jer.* 15. 1 *with* 1 *Sam.* 7. 9, 10. & 12. 16, 17, 18.
h *Act.* 13. 22.
i 1 *King.* 3 12. *Neh.* 13. 26.
k 2 *Sam.* 7. 13.
l *Dan.* 9. 12.
m *Dan.* 2. 25, 28, 30, 47.
n *Joh.* 13. 23.
o *Joh.* 21. 7, 20.
p 2 *Cor.* 12. 2, 3, 4.
q *Chrys. de sacerd.* l 4.
r 2 *Pet.* 1. 21.
s *Gen.* 17. 1
t *Jam.* 1. 17.
u *Psal.* 90. 2 & 102. 26, 27.
x 1 *King.* 8. 27. *Jer.* 23. 24.
y *Psal.* 139. 1, 12.
z *Psal.* 147, 5.
a *Deut.* 6. 4. 1 *Cor.* 8. 6.
b 1 *Joh.* 5. 7.
c *Rom.* 8. 29, 30. *Eph.* 1. 4, 5, 6.
d *Isa.* 9. 6.
e 1 *Tim.* 2. 5 & 3. 16.

f *Jer.* 31. 31. *to* 30. *Heb.* 8. 8. &c.
g 1 *Tim.* 4. 8.
h 2 *Pet.* 1. 4.
i 2 *Cor.* 1. 3, 4, 5. *Psal.* 94. 19.
k *Rom.* 7. 12.
l Βιβλία ψυχῆς ὁδήματα. *Chrys. in Coloss. Hom.* 9. *Omnis Scriptura divinitus inspirata, utilis est ad docendum: Hac ipsa de causa a Spiritu Sancto scripta est ut veluti ex communi quodam sanitatis fonte, omnes nobis ex hac re medias propriis passionibus assumamus. Aug. in Psal. prolegom.*
m *Ephes.* 6, 17.
n *Adoro Scripturæ plenitudinem.* Tertul. adverſ. Hermog. lib. cap. 22. Franeker. 1597.
p *Auferantur de medio chartæ nostræ, procedat in medium codex Dei: audi Christum dicentem, audi Veritatem loquentem.* August.

q 1 Tim. 1. 17.
r Ps 147.5
s Rom. 11. 33.
t 1 Joh. 1.5
u Humana omnia dicta argumentis & testibus egent e Dei autem sermo ipse sibi testis est. Quia necesse est quicquid incorruptæ veritati loquitur incorruptum sit testimonium veritatis. Salvian de Gub. Dei l. 3.
x Deus in Scripturis quasi amicus familiaris loquitur ad cor Doctorum & indoctorum Augustin. Epist. 3.
y 2 Pet. 3. 16.
z Magnifice & salubriter Spiritus Sanctus in Scripturis sanctis modificavit ut locis apertioribus fami occureret, obscurioribus fastidia detergeret. Nihil enim fere de illis obscuritatibus eruitur, quod non planissime dictum alibi reperiatur, Aug. de Doct. Christ. l. 2 c. 6. In omni Copia Scripturarum Sanctarum, pascimur apertis, exercemur obscuris: illic fames pellitur, hic fastidium. Aug. de verb. Dom. Serm. 11. a Verbi Dei altitudo exercet studium, non denegat intellectum. Si enim omnia clausa essent, nihil esset unde revelarentur obscura. Rursus si omnia tecta essent, non esset unde alimentum anima percipere, & haberet vires quibus posset ad clausa pulsare. Aug. de verb. Apostoli. Serm. 13. cap. 1. ad init. Tom. 10. b 2 Tim. 3. 16, 17. c Lapidandi sunt Hæretici Sacrarum literarum Argumentis. Athan. Cont. Ari. Or. 2. Hæretici sunt lucifugæ Scripturarum. Tertul. de resur. carnis. d Rom. 15. 4.

IV. *The form of the Scripture*, both *Inward* and *Outward*, if well considered, commends all pollible endeavours and industry for the understanding thereof.

1. *The Inward form*, is, That *there are conformity of the things laid down in Scripture, to that infallible and eternal truth of God* our understanding, *that indited and revealed them.* Writings compiled by men carry in them a conformity to the *idea* in their understanding, which being subject to ignorance, error and corruption, through the imperfection that is in them, must needs produce writings fundably imperfect, ignorant, erroneous and corrupt: but no such thing can be incident unto the *Scriptures*, which are conform to the Divine understanding of q *the only wise God*, which is r *infinite*, s *unsearchable*, and wholly admirable, which is all t *Light without any darkness at all*; all u *Truth*, without the least error; All *perfect*, without any shadow of imperfection; all *pure*, without any colour of Corruption. So that the Scriptures of themselves cannot lead us unto errour, but the more we truly understand them the more our minds shall be enriched with *truth*, and elevated to a conformity to the supream truth of God.

2. *The Outward form of the Scriptures*, or *manner* how things are therein revealed, is not onely *plain* and easie, not onely *dark* or difficile, but rather x *mixt* of both; some things being facile, y *some things being hard to be understood*; *some places* are such *shallows*, wherein *Lambs need not be afraid to wade*, *some again such deeps as Elephants may be enforced to swim.* z By plainness God nourisheth the weakest, by obscureness he exerciseth the acutest, (As *Augustine* hath intimated) That *facility* occation not our contempt of Scripture, there are interwoven some *difficulties*; that *difficulties* deterre not from the study of Scripture, there are intermingled some *facilities*. For as a *Augustine* notes, *If all were shut up, how should obscure things be revealed? If all things were hid, whence should the soul have ability to knock for the opening of things shut up?* Is therefore our Capacity weaker? Here's relief for our infirmity: Is our apprehension *deeper*? Here's work enough for the sharpest perspicacity. So that the most *ignorant* need not be afraid, the most *intelligent* need not be ashamed of endeavours after *Scripture-understanding*.

V. *The end is manifold and excellent*, for which God committed his word to writing, and that writing to us. *viz.* b *For Doctrine*, that Faith and truth may be asserted; *For reproof or conviction*, that error may be confuted: As *Athanasius* said, *Heretick's are to be stoned with Scripture* c *Arguments*; *For correction* of manners enormous or offensive; *For instruction in the* paths of *righteousness*; and for d *Consolation* that drooping dejected distressed spirits may not be overwhelmed.

This sweet *Consolatory vertue*, and Soul-supporting property of the *Scriptures* is very evident, and demonstrated by the happy experience and sense of comfort which divers precious servants of the Lord have found in the Holy Scriptures in their dolours, anxieties and troubles of consciences, deepest afflictions and straights, death it self.

e *Thy Word is very pure, therefore thy servant loveth it.* e *Ps.119, 140.*

Thy testimonies are my delight and my counsellors, yea thy law is my delight. f *Ps.119, 24.*

Paul comforting the Thessalonians in the death of their Christian friends, writes to them of the future Resurrection, Judgement and glory of the Saints and concludes, g *wherefore comfort one another with these words.* g *1 Thes. 4. 18.*

And the love-sick Church of Christ her self being ready to fall into a spiritual swoon, through the sense of her own infirmities, and Christ's estrangements from her, cries to the Ministers and her other friends, h O stay me with flagons, and comfort me with Apples, for I am sick of love! Wine and Apples are pleasant refreshing Cordials to feeble fainting spirits: so the precious Promises and Gospel-doctrines of Christ are to his love-wounded souls. h *Cant. 2. 5*

Augustine, and his dear companion *Alipius*, how were they in their great Soul-afflictions, comforted and raised up with two sentences of Scripture. *Augustine* deeply laying to heart all his misery, such a mighty storm arose in his soul, as brought a shower of tears; he rose from *Alipius*, where they sate together, and withdrew from him a good distance, that he might more freely and fully pour out himself before God. *I laid me down* (saith *Augustine*) *under* i *a certain fig-tree, I know not how, and I opened sluce to my tears, and the floods of mine eyes burst out, thy acceptable sacrifice. And not in these words, but in this sense, I spake many things to thee.* k *But thou, O Lord, how long? How long, wilt thou be angry for ever? O* l *remember not our former iniquities! For I felt my self held by them, and I cast forth miserable expressions. How long, how long? To morrow, and to morrow! Why not now? why not this hour an end of my filthiness?* m *These things I spake, and wept in the bitter contrition of mine heart. And behold I heard a voice* (as of a boy or girle, I know not whether) *from a neighbouring house, saying with singing, and oft repeating,* n TAKE UP AND READ, TAKE UP AND READ. *And presently with changed countenance I intentively began to think, whether Boyes in playing were wont to sing any such thing; nor could I remember that I ever heard it. The violence of my tears being repressed, I rose up; interpreting nothing else to be divinely commanded me, than that I should open the book, and read what chapter I first found. For I heard of* Antonius, *that by reading of the Gospel which he happily light upon, he was admonished, as if what he had read had been spoken to him; Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come follow me: And that by this Oracle he was presently converted to thee. Therefore being thus incited, I returned to the same place where Alipius sate; for there I had laid the Apostles book, when I thence arose. I snatch it up, opened, and silently read that Chapter on* which *mine eyes were first cast.* o *Not in rioting and drunkenness; not in chambering and wantonness, not in strife and envying, But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof. Nor would I read further, nor was there need. For presently with the close of this Sentence, as it were with the light of security infused into mine heart, all my darksom doubtings fled away. Then either putting my finger in the place, or what other sign I know not, I shut the Book, and with a cheerfull countenance I told it to Alipius. But what was done in him self, which I knew not, he thus declared: He asks to see what I read, I shewed it; and he attended further than I read, I not knowing what followed. But it followed,* p *him that is weak in the faith receive ye, which he applyed to himself, and opened unto me. But by this admonition he was confirmed, and without all turbulent delay was conjoined in a good pleasure and purpose, most congruous to his manners, wherein he long ago excelled me. Thereupon we go in to my mother, tell her,*

i *D. Aug. in Confess. l. 8. c. 12. tom. 1.*
k *Ps. 6.*
l *Psal. 12.*
m *Ps. 78.*
n *Tolle lege, Tolle lege.*
o *Rom. 13. 13, 14.*
p *Ro. 14. 1.*

ber, she rejoyceth; we declare how it was done, she exults and triumphs; and blesseth thee, who art able to do above all that we are able to ask or think, *because she saw that thou hadst granted her far more concerning me, than she was wont with her miserable and lamentable groans to ask of thee.* Thus far *Augustine*. Who would not now delight to read, and understand the Scriptures, whereby *Augustine* and *Alipius* were thus converted and comforted.

Father Latimer, standing at the stake ready to shed his hearts blood for the truth, lifting up his eyes to heaven, with an amiable and chearful countenance, comforted himself with that Scripture; q *Faithful is God, who will not suffer us to be tempted above what we are able*, 1 Cor. 10. 13.

q *Act. & Mon. vol. 3*

Alice Benden Martyr, being kept in prison nine weeks, fed with bread and water, sequestred from her companions, was in great heavinesse; till on a night, as she was in her sorrowful supplications, rehearsing, r *Why art thou cast down O my soul? &c.* And again, *the right hand of the most High can change all this*, ——She received comfort.

r *Act. & Mon.*

Mr. *Midgeley* Minister at *Ratchdale* in *Lancashire*; oppressed with Melancholy and sad temptations to self-murther, and going down to the water-side to drown himself (as is credibly reported) having the *New Testament* in his pocket, it came into his thoughts, before he flung himself in, to read a little in his Testament, and opening it, happily first cast his eye upon that cordial Promise, *Come unto me all ye that labour, and are heavy laden, and I will give you rest, &c.* Matth. 11. 28, 29. Whereupon he was so supported, that he inferred; *Sayst thou so? then I will not drown my self*, &c.

Touching this one Scripture; f one said, *We had better want meat, drink, light of the Sun, Aire, Earth, all the Elements, yea, life it self, than that one sweet sentence of our Saviour*, Come unto me, &c.

f *Mallemus Carere sole, cœlo, terra, omnibus elementis, &c.* Selneccerus in pædag Christian.

Mrs. *Kath. Brettergh* of *Bretterghoult* in *Lancashire* (who was wont to task her self to t read of the Scripture eight Chapters every day at least) in her sickness before her death fell into great distress of soul, through apprehensions of the severity of Gods Justice, the greatnesse of her sins, want of faith, love to God, &c. Sometimes she would cast her Bible from her, and say, u *It was indeed the Book of life; but she had read the same unprofitably, and therefore feared it was become to her the Book of death.* Sometime she would say, Her sins had made her x *A Prey to Satan, a Spectacle to the World, a disgrace to Religion, and a shame to her husband, kindred and all true Christians*: And here she would weep bitterly. She wished she had never been born, or that she had been any other creature rather than a woman. She cried out oftentimes, *Woe, woe, woe, &c. a weak, a woful, a wretched, a forsaken woman*: and such like pitiful complaints against her self, with tears continually trickling down her cheeks.

t *The Christian Life and Death of Mrs.* Katherine Brettergh, Annexed to Mr. *Leygh's Souls Solace against sorrow.*

u *p.* 8.

x *p.* 12, 13.

But at last she was before her death restored to joyes and comforts unspeakable by means of the Scriptures. y *Oh* (said she) *my soul hath been compassed about with terrors of death, fear within, and fear without; the sorrows of hell were upon me, knots and knors were upon my soul*, (which twice or thrice she repeated) *and a roaring wilderness of woe was within me: but blessed, blessed, blessed, be the Lord my God, who hath not left me comfortless, &c.* —— z One time she took her Bible in her hand, and joyfully kissing it, and looking up towards Heaven, she said, *O Lord, it is good for me that I have been afflicted, that I might learn thy Statutes. The law of thy mouth is better to me than thousands of gold and silver*, Ps. 119. 71, 72. —— a She desired her husband to read some part of Scripture. He read the 17. of *John*, as he read *vers.* 9. *I pray not for the world, but for them which thou hast given me, for they are thine*, she interrupted him, saying. *O Lord Jesus, dost thou pray for me? O blessed and sweet Saviour, how wonderful how wonderful! how wonderful are thy mercies! Read on* (said she) *the blessedst reading that ever I heard, the comfort whereof doth sweeten my soul* —— When he came to *ver.* 24. Father, I will that they whom thou hast given me, be with me, &c. *Stay* (said she) *and let me meditate on the goodness of the Lord; for now I perceive and feel the countenance of Christ my Redeemer is turned towards me, and the bright shining beams of his mercy are spread over me: Oh happy am I that ever I was born to see this blessed day! Praise, praise, oh praise the Lord for his mercies, for he hath brought me out of darkenesse and the shadow of death, &c.—O my sweet Saviour shal I be one with thee, as thou art one with thy Father? And wilt thou glorifie me with that glory which thou hadst with the Father before the World was? And dost thou so love me* (which am but dust and ashes) *to make me Partaker of glory with Christ? What am I poor wretch, that thou art so mindfull of me? Oh how wonderful, how wonderful, how wonderfull, is thy love, &c.* —— b To a Christian friend that came in to see her, wondering at her joyes, she said; *O the joyes! the joyes! the joyes that I feel in my soul! they be wonderful! they be wonderful! they be wonderful!* and thus she continued ravisht in spirit, and triumphing in Gods praises till her last. c At last with a sweet countenance and stil voice she said, *My warfare is accomplished, and mine iniquities are pardoned. Lord whom have I in Heaven but thee, and I have none on earth but thee. My flesh faileth, and my heart also, but God is the strength of mine heart, and my portion for ever. He that preserveth Jacob, and defendeth his Israel, he is my God, and will guide me unto death. Guide me O Lord my God, and suffer me not to faint, but keep my soul in safety.* And with that she presently fell asleep in the Lord.

y *p.* 34.

z *p.* 24.

a *p.* 26, 27.

b *p.* 32.

c *p.* 37.

Mr. *John Holland* B. D. a memorable Saint, and rarely qualified Preacher, how did he comfort himself with the holy Scriptures, in the valley of the shadow of death? The day before he died, it pleased him, as formerly often, so then more eagerly, to call for the holy Bible, with these very words d *Come, O come; Death approacheth, let us gather some flowers to comfort this hour.* And turning with his own hands to the eight chap. of *Pauls* Epistle to the *Romans*, he gave me the book (*saith* Mr. *William Leigh, Pastor of Standish*) and bad me read: At the end of every verse he made a *Selah*, or pause; and gave the sence in such sort and feeling, as was much (we saw) to his own comfort, but more to our joy and wonder. —— Having thus continued his meditation and Exposition for the space of two hours or more, on the sudden he said; *O stay your reading what brightness is this I see? Have you light up any Candles?* To which I answered, no: it is the Sunshine; for it was about five a clock in a clear Summers Evening. *Sun-shine* (saith he) *nay my Saviours shine: Now farewell World, welcom Heaven; The day-star from on high hath visited mine heart. O speak it when I am gone, and preach at my Funeral:* God dealeth familiarly with man, *I feel his mercy, I see his majesty; whether in the body, or out of the body, I cannot tell, God he knoweth; but I see things that are unutterable.* So ravished in spirit, he roamed towards Heaven, with a cheerful look, and soft sweet voice; what he said, we could not conceive. At last shrinking down again, he gave a sigh with these words. *Ah, yet it will not be! my sins keep me from my God.* Thus that evening, twice rising, and twice falling, with the Sun in the morning following, he rose never to fall; when again raising himself, as *Jacob* did upon his staff, he shut up his life with these blessed words. *O what an happy change shall I make! from night, to day; from darkness, to light; from death, to life, from sorrow to solace; from a factious World, to an heavenly being. O my dear brethren, sisters and friends! it pitieth me to leave you behind, yet remember my death when I am gone; and what I now feel, I hope you shall find ere you die*, that God doth and will deal familiarly with men. *And now thou fiery charet that came down to fetch up* Elijah, *carry me to my happy hold; and all ye blessed Angels who attended the soul of*

d Mr. *Will. Leygh, in his Souls Solace against sorrows p.* 17, 18, 19. Lond. 1617.

Lazarus

Lazarus, to bring it up to Heaven: here me, O here me into the bosom of my best beloved. Amen. Come Lord Jesus, Come quickly. And so he fell asleep.

Take all the rarest Writings now in the World; some of them all can but make us a drooping and disconsolate feast from the depths of woe and horrour; some of them can fill the heart true holy full of sweet & peace, some of them all can thus enlarge and encrown the spirit in transports of heavenly joy and ravishments through apprehensions of Gods love and mercy, above grief, above temptation, above sin, above all fear of death, that King of Terrours, but in this blessed Word of God alone. Who would not now labour to understand the Scriptures? Who would not treasure up, and kiss, and embrace, and greedily swallow down these soul-reviving Cordials?

Now then how exceedingly do we frustrate and make void, as to our selves, the chief ends and scope of the LORD in imparting his *Holy Scriptures* to us, if we study not to understand Scripures! How in *Doctrinals*, They 1. Assert the Truth. 2. Confute errour; How in *Practicals*. They 1 Direct in well-doing, 2 Correct for ill-doing; And 3 How they comfort fainting souls in all their saddest perplexities!

VI. How acceptable is our study and understanding of the Scripture unto God! For,

1. *He commands us* this way to bestow our selves, c *Search the Scriptures*. f *Let the word of Christ indwell in you richly in all wisdom*. Not be, but dwell with you: not *dwell with you*, but *dwell in you*, yea *indwell in you*, Greek: Not *dwell in you* but *dwell in you richly*: not only *dwell in you richly*, but *in all wisdom*.

2. *He Commends* them that have industriously acquainted themselves with the Scripture. g *Timothy*, that *from a child he had known the Holy Scripture, able to make him wise unto Salvation*. h *Apollos*, That *he was an eloquent man, and mighty in the Scriptures*. The i *Bereans*, that *they were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so*. And he makes it one Character of the godly blessed man k that *His delight is in the Law of the Lord, and therein he meditates day and night*.

3. *He Condemns* the contrary unskilfulness in the Scriptures, as the l *infirmity of Babes*. Yea as the root of all errour in spirituals; m *do ye not erre because ye know not the Scriptures?*

Appositely saith *Chrysostom* to this purpose; n *Ignorance of the Scriptures hath brought forth Heresies, hath brought in corruption of life, hath turned all things upside down* ——*Ignorance of the Scriptures is a very Hell*. And elsewhere he saith, o *It is the cause of all evils to be ignorant of the Scriptures*. p *Hierom* also to the like purpose; *He that knows not the Scriptures, knows not the power of God, and his wisdom. The ignorance of the Scriptures is the ignorance of Christ*.

4. In a word, *He promises* happiness to the right understanding of the Scriptures. q *If ye know these things, happy are ye if ye do them*. And sometimes notably rewards them that endeavour to understand them. While the r *Ethiopian Eunuch* read the *Prophet Isaiah*, that he might understand it, the Lord sent *Philip* to *instruct him and to convert him*; The *Eunuch was Baptized*, and *went on his way rejoycing*.

VII. Finally, *The true and solid understanding of the Scripture, is the foundation of all possible benefit or advantage by the Scripture*. For how should we forsake sin, s *deny ungodliness and worldly lusts*, and labour to get out of our carnal condition, till by Scripture we be convinced of the sinfulness of sin, and danger of our natural condition? How should we desire Christ earnestly, or accept Christ delightfully, till we understand by the Scripture what want we have of Christ, what worth there is in Christ? Till we understand Scripture *Principles*, how shall we receive them? Till we understand *Scripture-Promises*, how shall we believe them? Till we understand *Scripture-commands*, how shall we obey them? Till we understand *Scripture-examples*, how should we follow them? And till we understand *Scripture-comforts*, what supporting sweetness can we expect from them? O therefore labour diligently to understand the Counsels of God, that you may be in more immediate capacity of reaping all spiritual benefits by the word of God. t *The understanding of the Scriptures* (saith *Nicolaus*) *is the most excellent thing which we have by prayer from the mouth of God*. Tertullian (as he saith true and elsewhere) u *Let's seek for matter out of the Scripture, to build in our selves a house of salvation*.

Scripturarum ad Hieron. in Ezech. c. 3. a *Congruè de ignorantia Scripturarum ignorantia dicitur Christi, quippe cum Christus in Scripturis sanctis non aliter quàm in vestimentis suis nascatur*. Hieronym. in Aggeum c. 1.

Certain RULES *or* DIRECTIONS *for Effectual gaining of Scripture-knowledge.*

HItherto of the *great work of Scripture-Knowledge*; Now of the *way how to attain it*. That Holy Scriptures may be more profitably and clearly understood, certain *Rules* or *Directions* are to observed and followed. These Directions might be digested into two Ranks, viz.

I. Some *more special and peculiar*, more particularly concerning Scholars. As, 1. The competent understanding of the Original Languages, *Hebrew, Chaldee*, and *Greek*, wherein the Scriptures were written; whereby (as x *Hierome* insinuates) all translations are to be examin'd. 2. The prudent use of *Nat. Logick*, for orderly and methodical resolution of the text, &c. 3. The subservient helps of other Arts, as *Rhetorick, Natural Philosophy*, &c. without which it is impossible satisfactorily to interpret the Scriptures. For as y *Ambrose* well observes, *Though Penmen of Scripture wrote not according to Art, but according to Grace, which is above all Art (for they wrote what the spirit did Dictate to them) yet they that have written of Art, have found an Art in their writings*, &c. 4. The benefit of humane Histories to illustrate and clear the Divine. 5. The conferring of ancient Translations with the Originals, especially the Greek version of the Old-Testament by the LXXII. much followed in the Allegations of the New-Testament; and the Syriack version of the New-Testament. 6. The prudent use of the most Orthodox learned and judicious Commentators. 7. Constant caution, that all Tongues, Arts, Histories, Translations, and Comments be duly ranked in their proper places in a subserviency under, not a Regency or Predominancy over the Holy Scriptures, which are to controule them all. For when *Hagar* shall once usurp over her Mistress, its high time to cast her out of doors, till she submit her self. Many such things ought to be insisted upon, but that is besides my present intention.

Nov. Test. quando apud Latinos quæstio exoritur, & est inter exemplaria varietas, recurrimus ad fontem Græci Sermonis, quo Novum scriptum est Testamentum; ita in veteri Testamento si quando inter Græcos Latinosque diversitas est, ad Hebraicam recurramus veritatem, ut quicquid de fonte proficiscitur, hoc in rivulis Hieronym. Epist. 135. y *Negant plerique nostros secundum Artem scripsisse. Nec nos obnitimur. Non enim secundum Artem scripserunt sed secundam gratiam, quæ super omnem Artem est (Scripserunt enim quæ spiritus iis loqui dabat) Sed tamen ii qui de arte scripserunt, de eorum Scriptis artem invenerunt; & condiderunt Commenta Artis & Magisteria*, &c. Ambros. Ep. l. 8. Epist. Lxiii.

II. *Some more general and common directions*, which may be of use to all sorts of Christians learned or unlearned: especially unto the people, for promoting

c *Joh.* 5. 39
f *Col.* 3. 16.

g 2 *Tim* 3. 15.
h *Act.* 18. 24.
i *Act.* 17. 11.
k *Psal.* 1. 2
l *Heb.* 5. 13
m *Mark* 12. 24. *Mat.* 22. 29.

n *Chrysost. Hom. de Laz.*
o *Chrysost. Epist. ad Colass. Hom.* 9.
p *Qui nescit Scripturas, nescit Dei virtutem, ejusque sapientiam. Ignoratio Scripturarum ignoratio Christi est.* Hieron. in in proæm. Isa.
q *Joh.* 13. 17.
r *Act.* 8. 28 29. &c.
s *Tit.* 2. 11.

whose understanding in this blessed *Book of God*, these ensuing RULES faithfully followed, may (through divine blessing) prove abundantly advantagious, *viz.*

I. *Rule.*

Beg z *wisdom of the onely wise God, who gives liberally and upbraids not.* That by Gods Wisdom you may know Gods mind; by the assistance of that spirit which indeed the Scripture, you may discern the true sense and meaning of the Scriptures. For what the woman said of *Jacobs Well*, may much more be affirmed of these Wells of Salvation, * *Thou hast nothing to draw with, and the Well is deep.* Scripture mysteries are profound, Our capacities very shallow; when we know most, a *we know but in part*; therefore pray with *Hierome*, b *I desire to enter into thy House the Church, by thy way the Scriptures; O direct my way, lest I fall in thy Scriptures by which I desire to enter.* Intreat the Lord *to anoint thine eyes with eye-salve*, c *that thou mayest see to* d *open thine understanding*, as sometimes he did the Apostles, *to understand* the Scriptures. When thou settest thy self to peruse the Scripture from day to day, forget not to dart up *Davids* sweet petition unto God, e *Open thou mine eyes, that I may behold wondrous things out of thy Law.* *Luther* professed that he got more understanding by Prayer, than by all his study besides.

z *Jam.* 1. 5
* *Joh.* 4. 11
a 1 *Cor.* 12. 9.
b *Ego cupio intrare in domum tuam, i. e. Ecclesiam, & volo intrare per viam tuam rectam qua est ista via? lectio Scripturarum. Dirige viam meam ne in scripturis tuis per quas ingredi cupio in Ecclesiam tuam, corruam. Omnis qui male intelligit scripturas in via dei corruit,* Hieron. in Psal. 5.
c *Rev.* 3. 18.
d *Luk.* 24. 45.
e *Psal.* 119. 18.

II. *Rule.*

Labour sincerely after a truly gracious spirit, then thou shalt be peculiarly able to penetrate into the inward marrow and mysteries of the holy Scriptures. He will best comprehend Scripture-meaning in his head, that hath got the Scripture-Law written in his heart; f *Thou wilt never* (saith *Bernard*) *understand* Pauls *meaning, unless thou drinkest of* Pauls *spirit.* Gracious persons are g *illuminated persons*; h *they have the annointing that teacheth them all things, viz.* necessary to salvation; The Lord delights to impart his secrets to them that fear him, i *What man is he that feareth the Lord? him shall he teach in the way that he shall chuse.*——*The secret of the Lord is with them that fear him, and he will shew them his Covenant.* Christ hath promised peculiarly to k *manifest himself to them that love him so as not unto the world*; and where Christ is so *manifested*, the sense of Scripture is singularly *manifested*; *for Christ is the kernel of the Scripture.* The graceless Man, though by light of Nature, and accomplishments of Art, he may know much of Scripture theoretically and speculatively; yet *his light is but darkness*, he reaches not to the life of understanding; knows Gods mind in Scripture only as we know far Countreys by *Maps*: But the gracious person understands the Scriptures experimentally, feelingly, as a traveller knows remote Countreyes in which he hath actually been. l *The natural man receiveth not the things of the Spirit of God, for they are foolishnes unto him: neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things.*——*We have the mind of Christ.*

f *Nunquam Pauli sensum ingredieris, nisi Pauli spiritum imbiberis.* Bernard. ad fratr. de Mont.
g *Heb.* 10. 32, 33, 34.
h 1 *Joh.* 2. 27.
i *Psal.* 25. 12, 14.
k *Joh.* 14. 21, 22, 23.
l 1 *Cor.* 2. 14, 15, 16.

III. *Rule.*

Peruse the Scripture still with an humble self-denying heart. Be not puffed up, or conceited with thine own knowledge, or other perfections: m *He that thinks he knows any thing, knows nothing yet as he ought to know.* Empty vessels are most receptive; so are self-emptying minds. It is a great help to knowledge, n *not to be ignorant of our ignorance*: for sense of want spurs on endeavours after enjoyment. The fructifying showers quickly glide away from the *lofty hills*, but they stay and soak into the *low Valleys.* God that o *resists the proud, yet gives grace to the humble and lowly*; And among other graces, the grace of Knowledge and Understanding: For p *With the lowly is wisdom.* q *The meek, (or humble) will he guide in judgement; and the meek will he teach his way.* Thus saith Christ, r *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, but hast revealed them unto Babes.* Whence *Becanus* s notes, that *such as are proud, and attribute to their own wisdom, attain not to the true sense of Scripture.* Be therefore clothed *with humility* in use of Scripture, that true Scripture-Knowledge may increase.

m 1 *Cor.* 8. 2.
n *Deo me gratias ago, quod ignorantiam meam non ignorem,* said one.
o *Prov.* 3. 34. *Jam.* 4. 6. & 1 *Pet.* 5. 5.
p *Prov.* 11. 2.
q *Ps.* 25. 9.
r *Mat.* 11. 25.
s *Homines elatos, sumultum Becanus.*

perbos, qui suo iudicio præsentes sunt, & proprio ingenio tribuunt, non esse qui legitimum Scripturæ sensum, &c.

IV. *Rule.*

Familiarize the Scripture to thy self, by constant and methodical exercise therein. Method and Order, as it is *the Mother of memory*, so it is a singular *friend to a clear understanding.* The generallity of the Scripture, hath such a contexture and coherence one part with another, that small insight into it will be gained by reading it confusedly, disorderly; therefore read the whole in Order. Divers have published *Directions*, how to read over the whole Scripture methodically, once a year, *&c.* consult them.

But be constant in perusal and studying of the Scriptures; hereby Scripture phrase and sense will become familiar and facile. How hard at first to write, to play on an Instrument, *&c.* but by multiplying *acts*, men get *habits*, and write, play, *&c.* with facility and dexterity. Use not Scripture only by fits and starts, in some good pangs or moods, *&c.* but habitually converse with Scripture, trade in them, t *meditate therein night and day.* u *Let the word of Christ* (not onely lodge or *sojourn* in you, but even) *dwell in you.* Hence those commands of God to his people of old: x *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night* —— y *These words shall be in thine heart, and thou shalt whet them diligently upon thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt binde them for a sign upon thy hand,* &c.

t *Psal.* 1. 2.
u *Col.* 3. 16.
x *Josh.* 1. 8.
y *Deut.* 6. 6, 7, 8, 9, 10.

V. *Rule.*

Understand Scripture according to the Theological z *Analogy*, or *Certain rule of faith and love.* *Anomaly*, i. e. *Irregularity*, is some deviation from the rule, or exception against the rule: To this, here, *Analogy* is opposed. By this *Analogy*, understand, *A certain Epitome of Scriptures, or brief abridgment of Christian Religion collected out of the plain places of Scripture*; according to which, other dark and figurative expressions in Scripture are to be explained. This *Analogy of faith and love*, *Paul* charges *Timothy* to hold fast, *a saying, Hold fast* [ὑποτύπωσιν ὑγιαινόντων λόγων.] i. e. *That* [*Delineation, Draught, Platform, Pattern*, or,] *forme of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus.* Where seems to be intimated, *a Systeme, or form of Doctrine*, communicated from *Paul* to *Timothy*, according to which *Timothy* was to steere as by a Compass. This form of Doctrine is described here, 1. By the general nature of it, *A forme of sound words*, A draught or model of wholsome Doctrine. 2. By the principal parts of it, into which it is branched, *viz.* 1. *Faith*, 2. *Love.* Faith Com-

z *Rom.* 12. 6.
a 2 *Tim.* 1. 13.

comprisheth *in order to*, All things to be believed, as in the Creed taken out of Scripture. *Jura quoad facienda*, All things to be done, as in the Decalogue, *Lords Prayer*, and Sacramental Institutions, which are Scripture; into therefore this whole Body of Divinity is wholly attributed. So the primary foundation upon which the Forme of Sound words is built, viz. *Christ Jesus*. Compare here with 1 Cor. 3. 11. Eph. 2. 20. So that if in any place of Scripture the words or Letter of the Text be repugnant to the *Analogy of Faith and Love*, it is not to be understood properly and literally, but improperly and figuratively. As for instance, b *This is my body,—This is my blood*, &c. This cannot be understood properly, that the bread and wine are Christs body and blood, for that is contrary to the *Analogy or rule of faith*, which tells us that Christs humane nature is c *received into Heaven, and whom the Heavens must contain till the restitution of all things*; therefore it is to be understood figuratively, and in a *Sacramental sense*. The sign being put for the thing signified, by a *Metonymie*. Some are commanded d *To eate Christs flesh*,—e *to pluck out our right eye, and cut off our right hand, if they offend us*. We cannot take any of these *literally and properly*, for that were against the *analogy or rule of love*. f *Thou shalt not kill*; therefore we must seek for *a spiritual and improper sense*, viz. eating Christs flesh, not carnally with our teeth, but *spiritually* by faith, i. e. *believing in Christ crucified*, &c. As also denying all corrupt affections, inclinations or occasions, though as deare and useful, *as right hand or right eye unto us*. Thus this rule faithfully followed, will clear many hard and intricate passages in Scripture. It is therefore of singular consequence to every one that desires solidly to understand the Scriptures, to be well grounded in the *Fundamentals* and *Principles of Christian Religion*, without which like a ship without her sail, a man g *shall be carried away with every wind of vain doctrine*, perverting or mistaking the Scripture.

b *Mat.* 26, 26, 28. *Mark* 14. 22, 24. *Luk.* 22. 19, 20. 1 *Cor.* 11. 24, 25.
c *Act.* 3. 21.
d *Joh.* 6.
e *Matth.* 5. 29, 30.
f *Exod.* 20. 13.
g *Eph.* 4. 14

VI *Rule.*

Be well acquainted with the 1 *Order*, 2 *Titles*, 3 *Times*, 4 *Penman*, 5 *Occasion*, 6 *Scope*, *and* 7 *Principal Parts of the books, both of the Old and New Testament.* These will much promote the solid and judicious understanding of the whole Bible in a short space. For, 1. Hereby you shall have the very *Idea* or *Character* of every Book lively describing the nature and Contents of it before your eyes, as in a *Map*, before you begin to peruse them. 2 *Hereby* you shall have a *Clew* to conduct you, a *Compass* to saile and steere by, in the perusal of any book. 3. *Hereby* also you shall have a summary Recapitulation or Recollection of the chief Aime, and subject-matter of every book, much tending both to help judgement, and strengthen memory, after the perusal of any book of Old or New Testament. And therefore this course must needs be an useful *Key, to unlock the rich Cabinet of the Holy Scriptures*, and to discover the precious Treasures thereof unto you.

Now this is the *Intent and Scope* of this Treatise; *viz.* so familiarly to open and unfold, The 1. *Order*, 2. *Titles*, 3. *Times*, 4. *Penmen*, 5. *Occasion*, 6. *Scope*, *and* 7. *Principal Parts of the Books of the Old and New Testament.* That the whole *Tenour* of the *Bible*, might be spread open in a *General veiw*, to the meanest capacity. For,

1. *The Order of the Books*; especially of the Historical Books (observed all along, and compendiously represented in the two Tables, before the Old and New Testament,) more evidently helps to discover the *Order of Histories* and matters handled therein, and the *Order of Gods governing* his Church in several conditions.

2. *The Titles*, 1. Some of them summarily signifie to us the chief matter of the Book; as *Genesis*, *The Generations of the heaven and earth*, *Exodus* Israel's *departure out of* Egypt, *&c.* 2. Some

Simplissima & certissima explicatio dictorum est, quæ ex locis sui occasione dicendi sumitur. Hilar.

3. *The Times* of the *Penmen*, the Kings or Governours in which they lived, are usually related with, as in the Titles of the Prophets, which serve to discover the confusions of Times, which otherwise would be very difficult, both in the Prophets, and in the Apostles. See therefore these two Tables, &c. 4. For the dating of the PROPHETS Books, immediately before the Prophecy of ISAIAH. For 5. the dating of the Apostles EPISTLES; immediately before the Epistle to the ROMANES. Difficulties will be wiped away and cleared, and you dissolve many knots.

4. *Penmen*, being holy men of God, extraordinarily inspired, is mean to us the divine Authority of their writings. This inclines faith, love, and awfull reverence to their Books.

5. *The Occasion* upon which the Books were written, together with

6. *The Scope, drift*, or end of the book, being well considered, give great light to the whole book, the whole frame, disposition and chief argument handled in the book; having a singular residency to the *Scope*. Therefore as the Architect useth his eye steddily on the mark, when he would floor accurately; so still for your thoughts upon the *Occasion* and *Scope* of every Book, when you would perule them understandingly.

7. *The Principal parts* of the Book, here *Analytically* laid down, exhibite clearly to your view, both the *chief Subject*, or matters insisted upon in every Book; as also the *methodical and orderly coherence* of all the parts of the Book with one another. Books looke upon *confusedly*, are but darkly and *confusedly apprehended*: But considered *distinctly*, as in these distinct Analyses or Resolutions into their Principal parts, must needs be *distinctly* and much more *clearly discerned*.

This is the *chief Purpose and Aime of this Book*: By these particulars to familiarize the Scriptures unto Christians, that delight to controverse with God in his own book; *To whom I earnestly commend this direction, for the more profitable use of this Book, viz.* That 1. *Before* they read any book of Scripture, they would first read what is in this *Key* said of that *Book*. 2. *In reading*, they would still remember the *Occasion* and *Scope* of the book, and diligently compare the *Principal parts* here, with the Text: whereby the whole series and current of Scripture is clearly and familiarly laid open to the meanest capacity. And 3 *After the perusal of the Book*, they would read again what this *Key* speaks of it. Hereby the understanding will be cleared, and the Memory confirmed.

VII. *Rule.*

Heedfully and judiciously observe the accurate Concord and Harmony of the holy Scriptures: though written by several persons, at several times, in several places, yet one and the same Spirit inditing all, is still like himself, consonant to himself in all. The *Discord* is in our minds, rather than in Gods word. Hence z *Augustine*, *Let us be at concord in our own heart and the Scripture will have no discord in it.* There are principally *Five notable respects*, in which Scriptures sometimes seem most contrary, repugnant, and opposite one to another; when yet they *are not* dissonant, but consonant, and sweetly concording one with another. As,

z *Cum corde nostro nos concordemus: & Scriptura sancta in nulla parte discordat.* Aug. de verb. Dom ser m. 16.

t *Psalm.* u *Gal.* 3. x *Josh.* 1. y *Deut.* 6, 7, 8, 9, 10.
z *Rom.* 6
2 *Tim.* 2. 15

As, 1. *When the Word or Phraſe is uſed in ſeverall Places, not in the ſame, but in ſeveral ſences and Acceptations.* 2. *When they treat not of the ſame, but of ſeveral ſubjects.* 3. *When they ſpeak not of the ſame, but ſeveral parts of a thing.* 4. *When they ſpeak not in ſeveral places, according to the ſame, but ſeveral reſpects.* 5. *When they intend not the ſame, but ſeveral times.* Theſe things well conſidered, will lay a notable foundation for reconciling all places of Scripture that ſeem to be any way oppoſite one to another. Take the illuſtrations of them ſeverally.

I. *Scriptures ſeem oppoſite, but are not, when the ſame word or phraſe in ſeveral places is uſed not in the ſame, but in ſeveral ſenſes and acceptations:* for the ſame words have oft-times ſeveral ſignifications. In ſuch caſe, diſtinguiſh the ſeveral Acceptations, and the Scriptures agree.

a Ex verbis ſenſum ſequamur, & exſenſu rationem intelligamus & ex ratione veritatem apprehendamus. *Hil de Trin l.* 5.

As *Paul* ſaith, b *Work out your own ſalvation with fear and trembling.* But *John* ſaith, c *There is no fear in love, but perfect love caſteth out fear,* &c. Theſe places are not oppoſite: becauſe the word [*Fear*] in *John* ſignifies a *baſe, ſervile, ſlaviſh fear*; in *Paul* a *filial, child-like, Religious fear.* In this ſenſe it is ſaid of the d *Samaritans, they feared the Lord*: and again, *they feared not the Lord*, i. e. they feared the Lord ſervilely and hypocritically for his *Lyons*, but they feared him not religiouſly, filially, ſincerely. Not to fear God aright, is not to fear him at all.

b Phil. 2, 12.
c 1 Joh. 4. 18
d 2 Kin. 17. 32, 33, 34.

Again, Chriſt ſaith, e *If a man keep my ſaying, he ſhall never ſee death.* But *Paul* ſaith, f *It is appointed to all men once to die*; yet here's no oppoſition; for Chriſt ſpeaks of *death Spiritual and Eternal*: *Paul*, of *death temporal or corporal.*

e Joh. 8. 51.
f Heb. 9. 27.

Further *Jeremiah* ſaith, g *Curſed be the man that truſteth in man.* Chriſt ſaith, h *except ye eat the fleſh of the Son of man —— ye have no life in you*: by *eating* underſtand *believing*, v. 47. yet here's no oppoſition. [*Man*] ſignifies either *meer man*, who is vain, deceitful, &c. Of him *Jeremiah* ſpeaks: Or *man ſubſiſting in the ſecond Perſon of God*; of him Chriſt ſpeaks.

g Jer. 17. 5.
h Joh. 6. 53.

Moſes ſaith, *God* i *reſted on the ſeventh day from all his work*: But k Chriſt ſaith, *My Father worketh hitherto, and I work*; yet here's no oppoſition: For the works of God are either *works of Creation*, whereby new kinds of Creatures are made; ſo *Moſes* intended that God reſted from his work; or *works of Conſervation and Providence*, ſuſtaining and governing his works created, ſo Chriſt meant, the Father and he wrought ſtill.

i Gen. 2. 3.
k Joh. 5. 17.

Adde hereunto: Chriſt ſaith, l *If any man come to me, and hate not his Father, and Mother, and Wife and Children, and Brethren and Siſters, yea and his own life alſo, he cannot be my Diſciple.* But *Paul* ſaith, m *Husbands love your Wives*, n *No man ever yet hated his own fleſh*: Yet no oppoſition: For *Hatred* is taken either *properly* and *abſolutely*, ſo underſtand *Paul*: or *comparatively*, a leſs love being counted hatred; of that underſtand Chriſt.

l Luk. 14. 26.
m Col. 3. 19.
n Eph. 5. 29.

Moreover *Paul* ſaith, o *Therefore we conclude that a man is juſtified by Faith without the deeds of the Law.* But p *James* ſaith, *Ye ſee then how that by works a man is juſtified, and not by Faith only*: yet no real oppoſition: For *Juſtification* in *Pauls* ſence; ſignifies an *inſtrumental Application* of Gods righteouſneſs, *viz.* Jeſus Chriſt to our ſelves, and ſo faith alone juſtifies before God: but *Juſtification* in *James* his ſenſe ſignifies a *Declarative Manifeſtation* of the truth of that Faith whereby we are juſtified, by the fruits and works of it. *Paul* ſpeaks of our juſtification before God; *James* of our Juſtification before men: *Paul*, of the juſtification of our perſons by Faith; *James*, of the juſtification of our Faith it ſelf, by Works.

o Rom. 3. 28
p Jam. 2. 24.

II. *Holy Scriptures ſeem oppoſite, but are not; when they treat not of the ſame but of ſeveral ſubjects or ſeveral matters.* As, Chriſt promiſed the Apoſtles, q *When the Spirit of Truth ſhould come, he ſhould guide them into all truth.* But *Paul* teſtified that *Peter* erred, and r was *to be blamed.* Here are ſeveral ſubjects, viz. *Doctrine* and *Practice*: As to *Doctrine*, the Apoſtles erred not therein, becauſe they had it immediately from God: But as to matter of *Practice*, *Peter* there erred, diſſembling fellowſhip with the Gentiles for fear of the Jews. Nor were any of the Apoſtles exempted from ſin and errour in Practice.

q Joh. 16. 13.
r Gal. 2. 11. &c.

Again, It is ſaid in one place, That ſ *Elijah went up by a Whirlewind into Heaven.* And in another, t *Behold I will ſend you Elijah the Prophet, before the coming of the great and dreadful day of the Lord.* Yet theſe places oppoſe not one another, becauſe here are ſeveral ſubjects ſpoken of; the former being *Elijah* the *Tiſhbite*; the latter *John* the *Baptiſt*, the New-Teſtament-*Elijah*, ſo called becauſe he came u *in the ſpirit and power of Elijah.*

ſ 2 Kinp. 2. 11.
t Mal. 4. 5.
u Luk. 1. 17

Furthermore, *John* the *Baptiſt* being asked, if he were *Elias*, x answered, *I am not.* And yet y Chriſt ſaith, *John Baptiſt was that Elias which was for to come*, viz. Not *perſonally*, but *virtually*: ſo here's no oppoſition.

x Joh. 1. 21.
y Mat. 11. 14. & 17. 11 12. Mark 9. 11 12, 13.

III. *Scriptures ſeem oppoſite, but are not, when though they ſpeak of the ſame matter or ſubject, yet they intend not the ſame, but ſeveral parts thereof.* As *Paul* ſaith, z *In me dwels no good thing.* And yet he ſaith, a *I delight in the Law of God*; which doubtleſſe is good. Yet theſe oppoſe not, becauſe in the former *Paul* ſpeaks of his carnal unregenerate part; *in me, that is in my fleſh, dwels no good thing*: in the latter of his ſpiritual regenerate part, *I delight in the Law of God, after the inner man.*

z Rom. 7. 18.
a Rom. 7. 22.

Again, Chriſt ſaith, b *My Father is greater than I.* But *Paul* ſaith, c *Chriſt Jeſus being in the forme of God, thought it no robbery to be equal with God.* Yet no oppoſition, for in Chriſts perſon are two natures, *viz.* of d *God* and *man*: Now as Chriſt is *God*, ſo he is *equal* to the Father, as *Paul* meant: as Chriſt is *man*, ſo the Father is *greater* than he, as himſelf ſaid.

b Joh 14. 28.
c Phil. 2. 5. 6
d See Joh. 1. 14. 1 Tim. 3. 16 Gal. 4. 4.

IV. *Scriptures ſeem oppoſite and contrary, but are not, when they ſpeak of things, not in the ſame, but in ſeveral reſpects, notions or conſiderations.* For the ſeveral reſpect, removes all contradiction or oppoſition.

As Chriſt ſaith, e *If I beare witneſſe of my ſelf, my witneſſe is not true.* But elſewhere he ſaith, f *Though I bear record of my ſelf, yet my record is true.* Yet here's no oppoſition indeed, becauſe Chriſt ſpeaks of *bearing witneſſe* of himſelf in *ſeveral reſpects*; In the former place, of *bearing witneſſe* to himſelf *disjunctly and ſolely without the Father*, ſo his witneſſe were not true: In the latter, of *bearing witneſſe* of himſelf, *conjunctly or jointly with the Father*; ſo his witneſſe of himſelf is true.

e Joh. 5. 31.
f Joh. 8. 14.

Again, *John* ſaith, g *He that is born of God, committeth not ſin, nor can ſin.* And yet elſewhere, h *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we ſay that we have not ſinned, we make him a lyar,* &c. Yet here's no real oppoſition; for in *ſome reſpects* they that are *born of God*, may be ſaid *to ſin*, in ſome reſpects they *ſin not*. They have *ſin original* in them, and *actual ſin*, through infirmity, &c. is done by them, while they are in this world: But *they ſin not as unregenerate men ſin, viz.* i 1 Not againſt the Goſpel-Remedy, Jeſus Chriſt. 2 Not as under the Reign of Sin; 3 Not with a full will; 4 Not preſumptuouſly; 5 Not habitually; 6 Not with allowance of themſelves in any boſom-corruption; 7 Not totally and Finally.

g 1 Joh. 3. 9.
h 1 John 1. 8, 10.
i *See all theſe particulars largely opened in my Believers Evidences for eternal life. Chap.* 2. *p.* 28. &c.

Furthermore, God ſaith, k *I am the Lord, I change not*; And elſewhere he ſaith, l *I will repent of the evil that I thought to do unto them.—And I will repent of the good wherewith I ſaid, I would benefit them.* Yet no real contradiction, for in ſome ſenſe God cannot repent, *viz. Affectively*. In reſpect of his *eſſence*, no nor in reſpect of his *eternal Decree*: In ſome ſenſe, after the manner of men he is ſaid to repent, *viz. Effectively*, in repect of his works which he *effecteth*, when he doth ſomething croſſe to what he had formerly

k Mal. 3. 6.
l Jer. 18 8, 10.

...ver by deaths, as then he destroyed the world, which he had made by Christ and Spirit, whom he had appointed and King of it.

m Psal. 9. 7. Luke 1. 33. 2 1 Cor. 15. 24

Added to the first is the field of Christs Kingdome. It shall have no end, but be established for ever. Thus Paul saith, Christ as the second Adam set up the Kingdom to God restored it after. For no real opposition. For Christs Kingdom may be considered in divers respects, viz. 1 As it is Essential, belonging to Christ as God: So he shall never deliver up this Kingdom. 2 As Covenantal, Dispensatory, or Mediatory: The Mediatory Kingdom of Christ is understood in respect of. The subjects of it; to Christ our Mediatour shall be head of his Church, and mystical body for ever; The Circumstances of it, or manner of administration of it, by Word, Sacraments, Effusion of the Spirit, &c. And thus at last Christ shall deliver up the Kingdom to the Father, for then God in Christ, face to face, shall be an endless Sabbath, Sermon, Sacrament. All in all.

V. Finally, *Scriptures may seem but are not really opposite, when they intend not the same, but several times. Or at least when they spake of the same times in several respects.* Distinguish wisely the times, and respects, and the opposition ceaseth.

o 2 Kin. 15. 33. p 2 Kin. 15. 30.

As *o Jotham* the son of *Uzziah* is said to *Reign sixteen years in Jerusalem*; And yet mention is made of the *prosperous year of* Jotham *son of* Uzziah. Notwithstanding here's no real opposition in this computation; For *Jotham* reigned *alone* only sixteen years: but he reigned *with his father Uzziah*, (who could not manage the affairs of the Kingdom, being smitten with leprosie:) four years before; in all 20. years.

q Matt. 17. 1. r Luk. 9. 28.

Again *Matthew* saith q *After six dayes, Jesus taketh Peter, James, and* John *his brother, and bringeth them up into an high mountain apart.* But *Luke* saith, r *About an eight dayes after these sayings, he took Peter, and John, and James, and went up into a mountain*—yet no opposition: For 1 Either it may be said, *Luke's* expression of, [*about an eight dayes after*] hath a latitude, and may bear a day under: and *Matthew's* expression hath a latitude, [*After six dayes*] and may bear a day or two over: 2 Or *Matthew* numbers the dayes *exclusively*, Luke *inclusively*.

s See Key of the Bible, pag. 44. t Acts 13. 19. 20.

Furthermore the time of the Government by Judges, in the s *Book of Judges*, is computed to be *about two hundred ninety and nine years.* But *Paul* in his Sermon at *Antioch*, saith, t *And when he had destroyed seven Nations in the Land of* Canaan, *he divided their Land unto them by Lot, And after that, he gave unto them Judges, about the space of four hundred and fifty years, until* Samuel *the Prophet.* Here seems to be a great opposition; but if things be well examined, there is none at all. Yet it may not be dissembled that this is so hard a knot, that it much puzzles writers satisfactorily to unty it. 1 *Partly*, because this computation of 450 years, is so punctually confuted by this text, *viz.* to begin after *Canaan was divided by Lot*, and to end at *Samuel exclusively.* 2 *Partly*, because that noted Chronology mentioned in 1 *Kings* 6. 1. assures us expressly, That the time *from Israels coming out of Egypt till the beginning of the building of the Temple in the fourth year of Solomon*, was precisely but 480 years, but if we allow for the time of the *Judges* 450 years in this account; we shal find the whole time from going out of *Egypt* till the Temples founding, wil arise to 591 years in all, *viz.* From their departure out of *Egypt*, till their entrance into *Canaan*-40 years
Thence to *Jesuahs* death about——17 y.
Thence to *Elies* death, (*for Samuels time is included in Sauls Reign*, Acts 13. 21.) according to this *supposition*——450 y.
Thence to the death of *David*——80 y.
Thence to the founding of the Temple in *Solomons* fourth year——4 y.
In all——591 years.

So that in these regards, it is no easie matter clearly and undoubtedly to reconcile these times. Many ...

...conveniences are offered for the ending this case, yet none of them is ... [illegible] ... from one birth of Jacob (which seems to be stated as their period, *Gal. Chap. 3. v. 17.* among all people God chooseth *Abraham*, among all *Abrahams* children chooseth *Isaac*, and making a Covenant with him,) till the beginning of *Judges*, which is computed to be four hundred fourty seven years, that is *four hundred and fifty years* wants but three years, and in usual in Scripture to put the round number, for the compleat number. This Computation they make thus.

From *Isaac's* birth, to *Jacob's* birth——years—60,
From *Jacob's* birth, to the going down into Egypt——30.
Thence to the *Coming forth of Egypt*——210.
Thence to the *Entring into the Land of* Canaan——40.
Thence to the *Dividing of the Land by Lot*——7.
Which makes up in all——447.

But this Opinion is attended with these two inconveniences. 1. The precise Text in the *Acts* seems plainly to confine us for these four hundred and fifty years, *between the dividing of the Land of* Canaan *by Lot*, and *the beginning of* Samuels *Rule*; which limits this computation transgresseth. 2. The number computed doth not exactly amount to four hundred and fifty, wants three. 2 Others therefore, to avoid these inconveniences, confine, and abound their computation according to this Text, to the space of time betwixt the *dividing* Canaan *by Lot*, and Samuels *Rule*. And they think *Paul* reckoned up *all the years mentioned* in the Judges, and so they compute both the *years of* the Judges, and the *years of* Israels *oppressours*, distinctly and severally. (though the years of the *Oppressours* are indeed comprized under the years of the *Judges*) and both together do *punctually* make up the four hundred and fifty years here mentioned in the *Acts*. As followeth:

The *Judges* mentioned in the Book of Judges, governed in all——299 years.
To these add the fourty years of *Eli*, who *so long judged* Israel, 1 *Sam.* 4. 18.——40.
So the whole time of the *Judges* rule, till *Samuel*, was——339

Israels Oppressours were,
1. *Cushan* who oppressed them, *Judg.* 3. 8.——8 years.
2. *Moab*, Judg. 3. 14.——18.
3. *Jabin*, Judg. 4. 3.——20.
4. *Midian*, Judg. 6. 1.——7.
5. *Ammon*, Judg. 10. 8.——18.
6. *Philistims*, Judg. 13. 1.——40.
So the *whole time* of their *Oppressours*, was——111.

Now adde these together, *viz.* the years of their *Judges*, and the years of their Oppressours, three hundred thirty and nine, and one hundred and eleven, and the total resulting is four hundred and fifty years exactly: (only this inconvenience remains, *the same years are reckoned twice over*, yet it is not in the same, but several respects). Now if out of the number of years, *from departure out of* Egypt, till the *Founding of the Temple*, as first computed, *viz.* 591, You subduct the *years of the Oppressours of* Israel under their Judges, which seems to be twice reckoned up, *viz.* one hundred and eleven years. The remain is just four hundred and eighty years, according to that of 1 *Kin.* 6. 1. And so the Scriptures on all sides are reconciled accurately; *And therefore this opinion seems most to be embraced.*

VIII. *Rule.*

Learn that excellent Art of explaining and understanding the Scriptures, by the Scriptures. The Scriptures in some places speak more darkly and dubiously, in other places they express the same things more clearly and certainly: y *the doubtful are to be explained by the certain, as dark places by those that are clear.* As *Aug.* noteth; As *Peter* being to prove to the Jews Christs resurrection by Scripture, *viz.* z *Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption:* he alledgeth for clearing this, another Scripture to evince, that this promise was made to *David* concerning Christ, and could not properly be intended of *David* himself, a Men *and brethren let me speak freely to you, of the Patriarch* David, *that he is both dead and buried, and his Sepulchre is with us unto this day. Therefore he being a Prophet, and knowing that God had sworn with an Oath,* &c. Certainly Scripture is the best Expounder of it self. *Scripture-exposition* of it self, (as b *Augustine*, and before him c *Irenæus* observed) *is most regular and safe. Let us* (saith d *Chrysostom*) *attend to the Scope of Scripture, which interprets it self and suffers not his hearer to erre. The Gold was not sanctified* (saith e *Origen*) *without the Temple; no more any sense but what is drawn out of the Scripture.* And most excellently f *Hillary. He is the best Reader, who interprets sayings by sayings; who brings not an interpretation to Scripture, nor imposeth a sense upon Scripture, but findeth a sense in Scripture, and draws it from Scripture,* &c.

Now that we may more successfully and clearly understand Scripture by Scripture, these ensuing particulars are to be observed.

1. *That Jesus Christ our Mediator, and the salvation of sinners by him, is the very substance, marrow, soul, and Scope of the whole Scriptures.* As many g passages not obscurely intimate unto us, *What are the whole Scriptures, but as it were the Spiritual Swadling-cloathes of the Holy Child Jesus?* 1. Christ is the *Truth* & Substance of all the *Types and shadows.* 2. Christ is the *Matter and Substance* of the *Covenant of Grace* under all Administrations thereof; under the Old Testament Christ is *veyled*, under the New Covenant *Revealed.* 3. Christ is the *Center* and meeting place of all the *Promises*, for h *in him all the Promises of God are yea, and they are Amen.* 4. Christ is the *thing signified, sealed, and exhibited* in all the *Sacraments* of Old or New Testament, whether ordinary or extraordinary. 5. Scripture-*Genealogies* are to lead us on to the true *Line of Christ.* 6. Scripture-*Chronologies*, are to discover to us the *times and seasons of Christ.* 7. Scripture-*Laws*, are i our *Schoolmaster to bring us unto Christ*; the *Moral* by *correcting*, the *Ceremonial* by *directing.* And 8. Scripture-*Gospel* is Christs *Light*, whereby we know him; k Christs *voice*, whereby we hear and follow him; Christs *Cords of Love*, whereby we are drawn into sweet union and communion with him; yea it is *the* l *power of God unto salvation unto all them that believe in Christ Jesus.* Keep therefore still Jesus Christ in your eye, in the perusal of the Scripture, as the *End, Scope,* and *Substance thereof.* For as the *Sun* gives light to all the Heavenly Bodies, so Jesus Christ m *the Sun of Righteousness* gives light to all the holy Scriptures.

2. *Still remember how Jesus Christ is revealed in Scripture, gradually in Promises and Covenants, till the noon-day of the Gospel shined most clearly.* Especially in these more remarkable Periods of time: 1. To *Adam* immediately upon his fall, most obscurely and imperfectly. 2. To *Noah*, more clearly than to *Adam.* 3. To *Abraham*, *Isaac*, and *Jacob*, more clearly than to *Noah.* 4. To *Moses* and *Israel* at *Mount Sinai*, more clearly than to *Abraham.* 5. To *David* and his Seed more clearly than to *Moses.* 6. To *Israel* after the Babylonish Captivity, more clearly than to *David.* 7. To the Church under the New Testament, the New Covenant is laid open more clearly than to all others. For, 1. *God is a God of Order*, and he makes known his gracious contrivances orderly. 2. Christ, and Salvation by him are Treasures too high and precious to be disclosed all at once to the Church. 3. the state of the Church is various; she hath her *infancy*, her *youth*, and all the degrees of her *minority*, as also her *riper age*; and therefore God revealed Christ not according to his own *ability of revealing*, but according to the Churches *capacity of receiving.* 4. This gradual revealing of Christ suits well with our condition in this world, which is not *perfect*, but *growing on to perfection*, fully attainable in Heaven onely. Now this gradual unveiling of the Covenant and Promises in Christ, is to be much considered throughout the whole Scripture; that we may see the *wisdom* of Gods dispensations, the *imperfection* of the Churches condition here, especially in her minority; and the usefulness of comparing the more dark and imperfect, with the more clear and compleat manifestations of the Mysteries of Gods grace in Christ.

3. *Well compare the Texts you would understand, with the Context; and note the* n *coherence.* For (though some Scriptures are laid down in certain independing *Aphorisms*, like an heap of Gold-rings or distinct Jewels, or like a rich Cabinet of Pearls, as most part of the *Proverbs*, yet the generality of the Scriptures is concatenated or linked together part with part like a golden Chain, intwisted or woven together like a curious *silken web*, one thing so depending upon another, as o that they mutually help to the interpreting of one another. Consider therefore still the coherence and dependance, otherwise you will run into a thousand misunderstandings. As where it is said, p *If the righteous scarcely be saved, where,* &c. A weak Christian perhaps is discouraged hereby, thinks he shall scarce ever come to heaven: Now the Context clears it; for the Apostle speaks q *that judgment* [or affliction] *must begin at the house of God*, Gods people, and thence argues to the certainty of wicked mens greater punishments: so that here, [*scarcely be saved*] is to be understood, not of *spiritual and eternal salvation* from hell, but of *temporal salvation* from temporal afflictions and persecutions, from which the righteous shall not be free.

4. *Compare dark places with clearer:* what is in one place *veyled*, is in another oft-times *unveyled.* As, with *Parables* r confer the *Exposition*; with *Visions* s the *interpretation*; with *Laws*, the t *Explication* thereof, &c. For as *Augustine* hath observed. u *In those things that are plainly laid down in Scripture, are found all things containing faith and manners: and places obscure, are to be illustrated by those that are manifest.*

5. *Explain those places wherein any matter or subject of Divinity is touched onely occasionally or accidentally, with sundry other places wherein it is handled and insisted upon purposely and professedly, which are the very seat and chief fountain of the Argument.* As if you would understand *James*, c. 2. touching *Justification* by works as well as faith, where *Justification* is spoken of more accidentally; compare it with the Epistle to the Romans, c. 2, 3, 4. &c. wherein Justification is purposely and fully handled. So if you would truly understand any Text about the matter of *Creation*, consult with places where the Creation is professedly handled, as in *Gen.* c. 1. and c. 2. and *Psal.* 104.

Augustde doc. Christ. l.2.c.9. *Ad obscuriores locutiones de manifestioribus sumantur exempla*, ibid. *ubi apertius sententiæ ponuntur, ibi discendum est quomodo in locis intelligantur obscuris.* Augustde doc.Christ.l.3.c.25.

6. *Parallel Types with Anti-types, or things typified.* The *Types* more familiarly lead us to the understanding and apprehending of things typified, and consequently more firmly fix them in our memories, The *Anti types* more evidently unfold and unveyl the *Types*

y *Ubi aperiùs sententiæ ponuntur, ibi discendum est quomodo in locis intelligantur obscuris.* Aug. de Doct. Christ. l.3. c.25.

z *Psal.* 16. 10.

a *Act.*2.25 to 32.

b *Aug. de doct.Christ.* l.3.c.28.

c *Iren.*l. 4. c.63.

d *Chrys. in Gen. Hom.* 13.

e *Orig. in Mat.Hom.* 25.

f *Hilar. de Trin.l.*1. *Retulerit, magis quam Attulerit.*—

g *Joh.*5.39 *Act.*3. 18. &c. *Act.*7.52. & 10. 43. *Rom.*10.4. 2 *Cor.*3.14. 16. *Gal.* 3. 24. 1 *Cor.*2.2. *Rev.* 19. 10.

h 2 *Cor.*1. 20.

i *Gal.*3.20

k *Joh.* 10. 4,5.

l *Rom.* 1. 16.

1 *Cor.*1.18

m *Mal.*4.2

n *Ille qui cor habet, quod præcisum est jungat Scripturæ, & legat superiora vel inferiora, & inveniet sensum quem pravus volebat male interpretari*, Aug. de verb.dom. Ser. 49.

o *Dictorum intelligentia, aut ex præpositis aut ex consequentibus expectetur.* Hil. de Trinit. l.6

p 1 *Pet.* 4. 18.

q 1 *Pet.* 3. 17.

r *Mat.*13.3, &c. with v. 18. &c.

s *Rev.*1.12 13, 16, 20.

t *Mat.*5.21 to the end of the Chap.

u *In iis quæ aperte in Scripturæ posita sunt inveniuntur illa omnia quæ continent fidem, moresque vivendi. illustrandæ*

Types unto us. As the Type of the *brazen Serpent*, x parallel'd with *Christ the truth*. The Type of *Manna*, y *and water out of the Rock*, with the Anti-type Christ, *whose body and blood are meat and drink indeed*, &c.

x *Num.*21. 9. with *John* 3. 14, 15, 16.
y *Exod.*16. 15. *&c.* and 17. 6. with 1 *Cor.*10. 3, 4. *John* 6.

7. *Carefully ponder what Prophecies and Promises are already allready fulfilled, and what remain further to be fulfilled in their season.* For so far as any Scripture clearly testifies the fulfilling of any of them so far we have a clear and undoubted Commentary upon them, As *Isa.* 7. 14. fulfilled and so cleared, *Matth.*1.22,23. So *Exod.*12.46. fulfilled and cleared, *John* 19. 36. So *Isa.* 61. 1, 2. fulfilled and cleared, *Luke* 4.18,19, 21. with many such like; And where *Prophecies or Promises* are found to be yet unfulfilled, we shall thereby be incited to study them, and the intended time of their Accomplishment, exercising faith and prayer thereupon.

8. *Finally, Parallel heedfully the Old and New Testament together*; and specially all those places in the Old Testament which are in any respect alledged in the New-Testament, whether 1 *the phrase and words only*, or 2 *the sense and matter only*, or 3 *both words and matter*, be cited. This would give wonderfull light to many hundreds of passages in the Bible. And for this end I have with much care and diligence compiled, *a Parallel of the places of the Old Testament, any way alledged in the New*, and had once resolved to have inserted it in this place; But to avoid prolixity, I must now forbear it, least the *Porch* prove too big for the building.

IX *Rule.*

The last *Direction* I shall commend to the Reader for the improvement of heavenly dexterity in, and understanding of the holy Scriptures, is, *Endeavour sincerely to practise Scripture, and you shall daily understand Scripture.* a *Servant-like duty, he rightly reads the Scripture that runs swiftly the way of Gods Commandments into Duty.* This unfeigned care in practice, will in the end prove the surest cure in Scripture. The holy way is the guide of Practice, Practice the *Life* of Theory. Where Scripture contemplation and experience meet both together in the same person, true Scripture understanding must needs be heightened and doubled. To this effect is Christs promise a *My Doctrine is not mine, but his that sent me; if any man will do his will, he shall know of the doctrine whether it be of God.* To like purpose subscribes the experience of *David.* b *Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the Ancients, because I keep thy Precepts.*

a *Joh.*7.16, 17. b *Psal.*119. 98,99,100

These things (Christian Reader) I thought fit to commend to thee by way of Preface; but shall detain thee no longer from the perusal of the *Book* it self, the Lord *that teacheth his people to profit*, advance thy spiritual proceeding abundantly by both: So prayeth

c *Isa.*48.17

He who earnestly desires to be serviceable to Jesus Christ, and useful to his Church and People,

FRAN. ROBERTS.

CLAVIS

CLAVIS BIBLIORUM.

THE

Key of the Bible:

Unlocking the richeſt Treaſury of the

HOLY SCRIPTURES.

THE a HOLY SCRIPTURES were written by b *Moſes*, the *Prophets*, the *Apoſtles*, and other *holy men of God*, The *Covenant* of God with man in Chriſt the Mediatour, that Subſtantial or begotten c WORD, is the principal Subject revealed and explained in the whole Scriptural or written WORD.

a *Rom.*1.2
b *Luk.*16. 29,31. *Eph.*2.20. & 3.5. 2 *Pet.*1. 21.
c *John* 1.1

Gods COVENANT with man in Chriſt is repreſented to us in holy Scripture principally two ways; (the Covenant being for ſubſtance but one and the ſame) *viz.* d As promiſed, As Performed.

d Tempus enim conſtituit Deus promiſſis ſuis, & tempus eis quæ promiſit implendis. Promiſſionum tempus erat tempore Propheterarum uſque ad Joannem Baptiſtam: ab illo autem & deinceps uſque ad finem, tempus eſt implendi ea quæ promiſſa ſunt. Fidelis Deus qui ſe noſtrum debitorem fecit; non aliquid a nobis accipiendo, ſed tanta nobis promittendo. Parum erat promiſſio, etiam ſcripto ſe teneri voluit, veluti faciens nobiſcum chirographum promiſſionum ſuarum: ut cum ea quæ promiſit ſolvere inciperet, in Scriptura promiſſorum conſideraremus ordinem ſolvendorum. *Auguſt. Enarrat. in Pſ.*109. *tom.*8.

1. *As promiſed* fore-prophecied and typified in Chriſt to be manifeſted afterwards in the fleſh. Hence called *the* e *Covenants of Promiſe*; *Covenants*, not *Covenant*: becauſe of the ſeveral Publications of the Covenant with more and more Augmentations in ſeveral points or periods of time. Thus the Covenant is made known in all the Books of Scripture written before Chriſts coming, which are therefore called the f OLD-COVENANT, or the g OLD-TESTAMENT.

e *Eph.*2.10
f *Heb.*8.13
g 2 *Cor.* 3. 14.

2. *As performed*, fulfilled and actually accompliſhed in Chriſt already come, and manifeſted in our fleſh *b in fulneſs of time*. Thus the Covenant is

h *Gal.* 4. 4,5 *Heb.*c. 9. & 10.

i *Heb.*8.8.
k *Mat.* 1.2 28 *Heb.*9. 15.

must clearly and fully unvailed to us in all the Books of Scripture written ſince Chriſts coming; which are therefore ſtiled the i NEW-COVENANT, or the k NEW-TESTAMENT.

Thus the whole BIBLE is diſtributed into the 1. *Old*, 2. *New Teſtament*; which yet are not diverſ, but the ſame for ſubſtance, as * *Lactantius* hath obſerved; the Old being fulfilled in the New, and *Chriſt* Teſtator in both.

* Scriptura omnis in duo teſtamenta diviſa eſt. Illud quod adventum Domini paſſionemque antecedit, *i. e.* Lex & Propheræ, Vetus dicitur. Ea vero quæ poſt Reſurrectionem ſcripta ſunt, Novum Teſtamentum nominarunt Judæi veteri utantur, Nos novo. Sed tamen diverſa non ſunt, quia novum veteris adimpletio eſt, & in utroque idem Teſtator eſt Chriſtus, qui pro nobis morte ſuſcepta, nos hæredes regni æterni fecit, abdicato & exhæredato populo Judæorum, &c. *Lactant. Firm. de vera ſapientia, l.*4. *c.* 20.

I.

The OLD TESTAMENT; *and the Order of the Books therein.*

THE OLD TESTAMENT (revealing *the Covenant of Promiſe*) in reſpect of the *Penmen* whom the Holy Ghoſt imployed to write the Books thereof, is diſparted by the Holy Ghoſt himſelf into two general heads, *viz.* 1. *Moſes* l, *and* 2. *the Prophets*; or m *the Law of Moſes, and the Prophets*. The ſubdiviſions and more particular diſtributions of theſe Books of the Old Teſtament, as ordered in our Bibles, ſee in the Table here annexed.

l *Luk.*16. 29.31.& 24.27. *John* 1.45
m *Act.*28. 23.

The *Order* of the Books of the *Old Teſtament*, as placed in our *BIBLES*.

The *Holy Scriptures* are contained in the Books of the *Old* and *New Teſtament*.

I. The Books of the *Old Teſtament*, are

I. *Hiſtorical*; containing the Hiſtory of

1. *Iſraels* Entrance into the promiſed Land, *viz*——*Joſhua.*

2. *Iſraels* Condition and Government after their entrance into Canaan.

1. *Before* their carrying away into *Babylon*, either under

1. *Judges*. And here we have the
   - 1. *General* Hiſt. —*Judges.*
   - 2. *Particular* Hiſt. *Ruth.*

2 *Kings* and this as the State of the Kingdom was
- I. *United* under Kings by
  - 1. Election — I. *Samuel.*
  - 2. Succeſſion. — II. *Samuel.*
- II. *Divided*, & that according to the
  - 1. *Beginnings* of this Diviſion, in — I. *Kings.*
  - 2. *Progreſs* of this Diviſion in — II. *Kings.*
- III. *United and Divided*, as in
  - I. *Chronicles.*
  - II. *Chronicles.*

2. *After* their Captivity; Here their Return from Captivity is declared, According to the
- 1. *Truth* and manner of it, in — *Ezra.*
- 2. *Fruit* and event of it in — *Nehemiah.*
- 3. *Under* their Captivity in *Babylon*, and elſewhere; in — *Eſther.*

II. *The Prophets*, their Books are either

II. *Doctrinal*, or *poetical* containing Doctrines.

1. *Of more ſpecial Reference to* A particular perſon, *viz*.—*Job*

2. *Of more General Reference* to all ſorts of perſons, in
- 1. *Davids* Book principally penned by him, *viz*. — *Pſalms.*
- 2. *Solomons* Books which are, either
  - 1. *Proverbial* — *Proverbs.*
  - 2. *Penitential* — *Eccleſiaſtes.*
  - 3. Nuptial, *viz*.—*Song of Songs*

III. *Prophetical* written either by the

I. *Greater Prophets* who wrote either
- 1. *Before* the Captivity of *Babylon*, *viz*. — *Iſaiah.* *Jeremiah.* *Lamentations*
- 2. *Neer upon, and under* the Captivity, *viz*. — *Ezekiel.* *Daniel.*

2. *Leſſer Prophets*, who Propheſied and wrote, either
- 1. *Before Iſraels* tranſportation into *Babylon*, *viz*. — *Hoſea.* *Joel.* *Amos.* *Obadiah.* *Jonah.* *Micah.* *Nahum.* *Habakkuk.* *Zephaniah.*
- 2. *After Iſraels* return from *Babylons* Captivity, *viz*. — *Haggai.* *Zechariah.* *Malachi.*

II. The Books of the *New Teſtament*, See in the following Table, at the beginning of the *New Teſtament*.

I. *MOSES.*

I. MOSES.

MOSES [the n servant of God, The first Penman of Scripture] was an Ebrew born in Egypt, after the worlds creation about 2432 years, before Christ about 1496 years. He o is descended from Abraham the father of the Israelites, as Abraham was the p fourth from Adam the father of the world. Moses (saith some) is the seventh from Abraham, a New Ebrew, who was the seventh from Adam. So was Eber the seventh from Enoch, and Enoch the seventh from Eber. All excellent among ordinary men, as the Sabbath in regard of the six other days. When Moses was born, q he was very fair. He was marvellously saved from death, being drawn out of the water, whence his name r MOSES, i.e. Drawn forth, was given to him. s Augustine thinks, in Moses his name is intimated not only Moses his deliverance and salvation from waters, but also Pharaohs destruction in waters. He was nourished by King Pharaohs daughter for t her own son; u Learned in all the wisdom of the Egyptians, and mighty in words and deeds. He lived in Pharaohs Court 40 years, and then left the Court, x rather to suffer affliction with the People of God, &c. z He was a stranger, a shepheard in the Land of Madian 40 years. Thence God called him to feed a his people, and Israel his inheritance. He fed Israel most faithfully b 40 years, being c in the Church in the wilderness, with the Angel that spoke to him on Mount Sinai, and with our fathers, where he received the lively Oracles to give unto us, and commanded us a law d which is the inheritance of the Church of Jacob.

n Ps. 90. 1. o 1 Chron. 6. 1, 2, 3. & 2. 1. & 1. 24. p Jude 14. Vide Usher of the Script. p. 33. q Act. 7. 20 21, 22. r Ex. 2. 10. s A fluctibus denique mystica lingua Moysi nomen accepit, & Pharaonis necem quam præparaverat in nomine, in flumine maris invenit. Aug. de temp. Serm. 89. tom. 10. t Exod. 2. 9, 10. Act. 7. 21. x Act. 7. 22. y Act. 7. 23. Heb. 11. 24, 25, 26. z Act. 7. 29, 30. Exod. 3. a Num. 12. 7. Heb. 3. 2, 5. b Act. 7. 38. c Deut. 33. 4. d Deut. 34. 10. e Deut. 34. 5, 7.

MOSES wrote the Law of God in the five first Books, called in Greek the Pentateuch, i.e. The five-fold Volume. As first it is framed to be written in one volume or book, those being such a continued f connection of Books which Books f that was afterwards succeeding to the several distinct matters therein contained, divided into five several Books, containing g An History of things past, h a Covenant between God and his Church then present, i And a People-like further g Grace to come, now exhibited by Jesus Christ. In propounding of which things (k Moses worthily observes) Moses hath in view upon his glorious fame: for in the Histories are implied l Allegories, and in the Laws are types and shadows of k good things to come; the body whereof is of Christ. In Genesis (which History ends with Israels going down into Egypt) we have the image of n natural man fallen from God into the bondage of sin. In Exodus, k the type of our Redemption, and state restored by Jesus Christ. In Leviticus, the shadow of our sanctification, which we are made Sacrifices unto God. In Numbers, our spiritual warfare wherewith we are exercised and armed to fight the good fight of faith. In Deuteronomie, the Doctrine of our justification, and preparation to enter into our heavenly Canaan, after Moses death, by the conduct of Jesus the Son of God.

f See Exod. 1. 1. Levit. 1. 1. Num. 1. 1. Deut. 1. 1. g Deut. 18. 15, &c. John 5. 46. & 1. 17. h H. Ainsworth, preface before Annot. on Genesis. i Gal. 3. 24. k Heb. 9. 9. & 10. 1. Col. 17.

GENESIS.

Sect. I. *Name.*

GENESIS, *i. e. Generation*, so called by the Greeks; 1 Partly because it sets forth *the* a *Generations of the heavens and of the earth*, in their first creation: 2 Partly because it describes the b Genealogie of the Patriarchs. The Hebrews name their Books of the Old Testament, either 1 From the Prophets, the *Penmen* of them; Or 2 from the principal *subject* or Argument handled in them; Or 3 From the *first Hebrew word* wherewith they begin, as the five Books of *Moses*, and the *Lamentations* of Jeremiah. Hence *Genesis* is called in Hebrew בראשית *Bereschith*, i. e. *In the beginning.*

a Gen. 2. 4. b As Gen. 5 and elsewhere.

Sect. II. *Penmen.*

It is not probable this Book was written by *Moses*, whilst a *Private man* and a shepheard in *Madian* in the desert; but rather after he was a *Publick person*, and furnished with a Prophetick spirit. For, 1. How could *Moses* by a private, without a Prophetick spirit, so accurately relate the worlds creation, and things past? 2. How could he foretell things to come as touching c Christ and others? 3. Otherwise the credit and authority of this History would be too much enfeebled. 4. Nor is it absurd, which some Hebrew writers think, who referre this writing to that of *Exod.* 24. 12. *Come up to me into the Mount, and be thou there, and I will give thee the Tables of Stone, and the Law, and the Precepts, which I have written to teach them.* Understanding by the *Tables*, the *Decalogue*; By the *Precepts* all the *Ceremonial, and Judicial Ordinances*: and by the *Law*, all other writings of *Moses*, whether *Historical* or *Dogmatical*, as d *Paræus* hath observed.

c Gen. 3. 15 & 49. 10, &c. d D. Pareus in Prolegom. in Gen. p. 9, 10. Francof. 1647. e H. Ainsw. after his Preface in the sum of Genesis. f Jun. Annot. unto Genesis, & D. Pareus in Genesis, p. 11, 12. Francofurt. 1647 g Gen. 5. throughout and Gen. 9. 6.

Sect. III. *Time and Chronologie.*

This Book as it is absolutely the ancientest writing extant in the world, so it is most compendious; being an History of 2369 years, as e some think: or rather of 2368, as f others compute. This may appear in three eminent Intervals or Periods of time recorded in *Genesis*, viz.

1. *From the Creation to the beginning of the flood*, in *Noahs* 600th. year, through ten Generations, 1656 years, viz. From *Adams* creation to *Seth's* nativity

130 years. From *Seth* to *Enos*, 105. From *Enos* to *Cainan*, 90. From *Cainan* to *Mahalaleel*, 70. From *Mahalaleel* to *Jared*, 65. From *Jared* to *Enoch* 162. From *Enoch* to *Methuselah* 65. from *Methuselah* to *Lamech*, 187. From *Lamech* to *Noah's* birth, 182. From *Noah's* birth to the beginning of the flood, 600. In all 1656.

II. The second Period of time is, *From the beginning of the flood through other ten Generations to* Abrams *birth*, 352 h years, *viz.* From the Flood to *Arphaxad*, 2 years. From *Arphaxad* to *Selah*, 35 years. From *Selah* to *Heber*, 30 years. From *Heber* to *Peleg*, 34 years. From *Peleg* to *Reu*, 30 years. From *Reu* to *Serug*, 32 years. From *Serug* to *Nachor*, 30 years. From *Nachor* to *Terah*, 29 years. From *Terah* to *Abraham*, 130 years. In all 352 years. So that *Abraham* was born in the 2008th year from the Creation: which is accurately to be observed, lest we puzzle the whole sacred *Chronologie*, as learned men have advertised.

III. The third Period, is, *From* Abrahams *birth to* Josephs *death through four Generations*, 360 years, *viz.* From the birth of *Abraham* to the birth of *Isaac*, k 100 years. From *Isaacs* birth to *Jacobs* birth, l 60 years. From *Jacobs* birth to his going down into *Egypt*, m 130 years. From *Jacobs* descent into *Egypt* to his death, n 17 years. From the death of *Jacob* to the death of *Joseph*, 53 years, which may be thus gathered. *Joseph* dyed when he was o 110 years old. He stood before *Pharaoh* when he was p 30 years old. After the seven years of plenty, in the third year of famine, *Jacob* came into *Egypt*, in the q one hundred and thirtieth year of *Jacob*, and fourtieth year of *Joseph*. *Joseph* lived with his father in *Egypt* r seventeen years. Therefore when his father dyed, *Joseph* was 57 years old: consequently he lived after his fathers death s 53 years. So that the total of this third Interval amounts to 360 years. And therefore, 1656. and 352. and 360. the particulars of all these three Intervals being added together, This History of *Genesis* is evidently an History of 2358 years continuance.

h *Gen*, 11. 10. to 27.

H Broughton in his Tables of the fathers ages *D. Pareus* in prolog. in Gen. p. 12. *Francof.* 1647.

k *Gen.* 17. 1. 17. & 21. 5.

l *Gen.* 25. 26.

m *Gen.* 47. 9.

n *Gen.* 47. 28.

o *Gen.* 50. 26.

p *Gen.* 41. 46.

q *Gen.* 47. 9.

r *Gen.* 47. 28

s *Gen.* 50. 26

Sect. IV. *The Scope.*

The Scope of *Genesis*, is to set forth. The Generation of the world; The corruption thereof by sin; The restauration thereof by Christ the seed of the woman; Together with the government of the old world before the flood, and the following world after the flood, especially of the Church of God in particular families in both, under the Patriarchs.

The reasons why *Moses* began his writings with the History of the Creation, the Fall of Man, &c. are conceived to be these, *viz.* 1. To procure the greater authority to his writings, by his setting forth those things which could not certainly be known but by Divine revelation as t *Augustine* intimates. 2. To assure the Church (contrary to the opinions of the Heathen) of the nature of the true God, and the works of God, as also that the world was not eternal 3. To convince the world of the sinful state of all mankind, *Adam* the Root of mankind being corrupted. 4. To display the riches of Divine grace to man, in u promising presently a second *Adam* to repair what the first *Adam* had destroyed. 5. By the Majesty of the Creator described, to provoke the people of *Israel* to more awful and dutiful obedience. 6. To deterre *Israel* from impiety, and incite them to godlyness, by propounding the examples of different rewards of the pious and impious, as x *Eusebius* hath noted. 7. Finally, to teach us that He is the only true God to be worshipped and served, who created the world out of nothing, restored the world corrupted, and in the beginning hath made known himself to mankind by his infallible Word.

t *Cui narranti prætérita melius credimus, quàm qui etiam futura prædixerit, quæ præsentia jam videmus.* *Aug. de civ Dei l.* 18. *c.* 40.

u *Gen.* 3. 15.

x *Euseb. Præpar. evang. l.* 7. *c.* 3.

Sect. V. *Principal Parts.*

This Book of *GENESIS* (which is of so admirable worth and use, that y some stile it the *Compendium of all Divinity*, as Moses *the Father of all Divines*) might, for memory sake, be distributed after the manner of the *Hebrews* into 6 *Sections*, according to the History of the six Fathers therein described, *viz.* Of

y D. Pareus in Gen. prologom. p. 14. 1647.

I. *ADAM*; whose Creation, Marriage, Dominion, Fall, Punishment, Promise of Recovery, and Generations, are laid down *Chap.* I. to V. *ver.* 6.

II. *NOAH*; who was a Preacher of righteousnesse, Parent of the new world. *Chap.* V. to X.

III. *ABRAHAM*; whose Calling, excellent Faith, Conference and Covenant with God, Posterity, Peregrinations, and other singular acts, are recorded *Chap.* X. to XXV.

IV. *ISAAC*; whose History is described, *Chap.* XXV. to XXVIII.

V. *JACOB*; whose various conditions and distresses are described, *Chap.* XXVIII. to XXXVII.

VI. *JOSEPH*; who by the envy and emulation of his Brethren was sold into *Egypt*, and there by singular providence advanced to the second place of Government in the Kingdome, whereby his Fathers family was afterwards preserved from perishing in an extream Famine, and the knowledge of the God was brought into *Egypt*. *Chap.* XXXVII. *to the end.*

But here I shall rather follow the ensuing Distribution, which is conceived to be more exact and methodical.

GENESIS describes unto us, the *first Originals* of things, And the *following Progresse and Administrations* of things.

The first originals of things; as of the World, the Church, and Sin. I.

I. *The original of the whole World in common*, by Divine Creation out of nothing, is *Described*, and that description *Amplified.*

I. The worlds z creation is *Described here*, *Chap.* I. and this either. *Chap.* I.

1. *More generally*, ver. 1, 2.

2. *More particularly*, according to Gods orderly proceedings in six distinct daies-works, *viz.* 1. The first day, *Light*, ver. 3, 4, 5. 2. The second day, *the Firmament*, called *Heaven*, dividing betwixt waters above and below, *ver.* 6, 7, 8. 3. The third day, The waters gathered into a *Sea*, the appearing of *Dry-land*, And the Earth bringing forth grasse, herbs and fruit-trees, *ver.* 9, 10, 11, 12, 13. 4. The fourth day, *Lights* in the *Heavens*, and two great Lights, *Sun* and *Moon*, *ver.* 14. to 20. 5. The fifth day, Of the Waters, All *fish* and *Fowles*, ver. 20. to 24. 6. Finally, the sixth day, Of the earth were created all *Cattle*, *creeping things*, *and Beasts*, ver. 24, 25. And last of all was created a *Man*, *male and female*, (as his choicest work, and an Epitome of the world, and abstract of heaven and earth). Touching mans creation, consider 1. The Divine consultation about it. 2. The Divine platform according to which he was framed, *Gods own image*. 3. Gods benediction upon man created, in point of fructification dominion over the Creatures, and sustentation by them. *ver.* 26. *to the end of the Chap.* a *ADAM.*

II. The Description of the worlds creation is *Amplified.*

1. By a *narration* of Gods rest from his works the seventh day, and b sanctification thereof. *Chap.* II. *ver.* 1, 2, 3. b *Seventh day sanctified.*

2. By further explanation of the manner of the Creation, *ver.* 4, 5, 6. especially of mans creation, *viz.* 1. How *Adam* was made, *ver.* 7. 2. How placed in the *Cha.* II

z *The creation of the World*

the garden of *Eden* to dresse and keep it. ver. 8. to 18. 3. How *Adam* named the creatures, ver. 18, 19, 20. 4. How the woman was made of one of the ribs of *Adam* sleeping, ver. 21, 22. 5. How God joyned the man and woman together in marriage, ver. 23, 24, 25.

II. *The original of the Church*, by which the world was made, is interwingled, intermixed variously, 1. In the man and womans creation after Gods Image. 2. In the sanctification of the Sabbath for them. 3. In the Tree of life, and Tree of knowledge of good and evil. And 4. Afterwards in the promised seed of the woman. 5. And the sacrifices which God taught *Adam* to offer of those beasts with whose skins *Adam* was clothed.

c *The Fall* Chap. 3.

III. *The original of Sin and Corruption*, how ingrafted into the world. *Chap.* III. described by 1. The cause of it, viz. The Devil in the Serpent seducing the woman to eat of the forbidden fruit, ver. 1 to 6. 2. The acting of it, ver. 6. 3. The effects or consequents thereof, viz. 1. Their immediate guilt and shame and flying from God at his voice, ver. 7, 8. 2. Gods convicting and convicting of them, v. 9 to 13. 3. Gods punishments, partly Denounced, partly inflicted. On the *Serpent* (where the first fundamental Gospel-promise of the d *SEED OF THE WOMAN TO BRUISE THE SERPENTS HEAD*, is most sweetly inserted) ver. 14, 15. On the woman ver. 16. On *Adam*, ver. 17, 18, 19. (Here also is inserted the womans comfortable name e *CHAVAH*, because she is the mother of all *Living*; *naturally by the first Adam, supernaturally by Christ the seed of the woman the second Adam*, ver. 20. And Gods clothing the man and woman with beasts skins, whose bodies they were taught to sacrifice, ver. 21.) On both man and woman, driving them out of the garden of *Eden*, ver. 22. *to the end of the Chap.*

d *SEED of the woman promised.*

e *Chevah* or *Eve*

II. *The Progresse and following Administration* of things after the Creation, either

I. *In the old world before the flood*, wherein are described

Adams posterity (unto whom sin was *propagated*, on whom it was *punished*, and yet among whom the Church of God was continued) *viz.* besides sons and daughters; *Cain, Abel, Seth, Chap.* IV. to *Chap.* V. 6. More particularly.

Chap. 4.

1. The history of *Cain* and *Abel*, contains 1. Their Nativity, ver. 1, 2. 2. Their trade, ver. 2. 3. Their Religion, and what entertainment it had with God, ver. 3. to 8. 4. *Cains* murder of his brother *Abel*, ver. 8. 5. The LORD's avenging upon *Cain* the blood of *Abel*, ver. 9. to 26. 6. *Cains* posterity, ver. 16. to 25.

2. The history of *Seth*, comprises 1. His birth, ver. 25 *compared also with Chap.* V. 1, 2, 3. 2. His son *Enos*, in whose time *men began to call upon the Name of the Lord*, viz. more publiquely, &c. ver. 26. 3. His father *Adams* death in his dayes. (*Adams* history being compendiously mentioned) *Chap.* V. 1. to 6.

Chap. 5.

4. His posterity from *Enos* to *Noah* through divers Generations, predecessors of Jesus Christ. ver. 6. to 28.

e *NOAH.*

e *NOAH'S* history is of affairs 1 *Before the flood*, 2 or *After the flood.*

1. *Before the flood*; declaring 1. His birth, ver. 28. to 32. 2. His posterity, viz. three sons, ver. 32. 3. His making an *Ark* in 112 years space according to Gods direction, for saving himself and family, and some of all kinds of creatures therein against the general deluge threatned to the whole world for its general and great corruption. *Ch.* VI. *throughout.* 4. His entrance into the Ark with the creatures at Gods command. *Ch.* VII. 1. to 17. 5. The consequent upon his entrance into the Ark, the dreadful f *FLOOD*, described. ver. 17. *to the end of the Chap.*

Chap. 6.

Chap. 7.

f *The flood.*

2. *After the flood*, &c.

II. *In the new world after the flood*, according to the times of divers renowned Patriarchs, *NOAH, ABRAHAM, ISAAC, JACOB.*

NOAH. (*The Legend of the old, and the Forms of the New World.* His History accompanied 1 wherein are recorded. 1. His departure out of the Ark, and altars were built him. Chap. VIII. Compared 1. By the Antecedents, availing any for his coming forth, ver. 1 The preservation of the waters of the flood, ver. 1 to 6. 2 The discovery of this assurance. By the Raven and Dove sent forth, ver. 6 to 13. By his own observation ascertaining the fact, ver. 13, 14. 3 Gods Command to him to come forth, ver. 15, 16, 17. 2. By the Consequents of his coming forth, viz. 1 *Noah's* sacrifice, ver. 20. 2 Gods Acceptance of it, and promise never more so to curse the earth, ver. 21, 22. 3 Gods benediction of *Noah* and the creatures, Ch. IX. ver. 1. to 8. 4 Gods Covenant with *Noah* never more to drown the world with a flood, The g Rainbow being the Token of this Covenant, ver. 8. to 18. II. *Noahs* issues who overspread the whole earth, ver. 18, 19. III. *Noahs* husbandry, amplified by his being drunk with the fruit of the Vine; with the consequents thereupon, ver. 20. to 28. IV. *Noahs* death, ver. 28, 29. V. The Posterity of *Noah's* three sonnes, 1 As united in one language, Ch. X. 2 As divided and scattered by several h languages, confounded at *Babel*; Ch. XI. 1. to 10. Here *Shem's* Posterity through many Generations is brought down to *Abram*, ver. 10. to 27.

Chap. 10.

Chap. 11.

g *Rainbow.*

h *Confusion of Languages.*

ABRAHAM History declareth

1. His descent and kindred, Ch. XI. 27, 28.

2. His marriage to *Sarah*, ver. 29, 30.

3. His departure from *Ur* of the Chaldees, and dwelling in *Haran*, (a city of i *Arabia*,) ver. 31, 32.

i *Abram.*

4. His divine call from his country and kindred into the Land of *Canaan*. Amplified 1. By Gods encouraging Promises, especially of Christ the *blessed seed*. 2. By *Abram's* obeying this call. 3. By Gods promising the Land of *Canaan* to his seed at his coming thither, whereupon *Abram* builded an Altar to the Lord, *Ch.* XII. ver. 1. to 10. 4. By *Abram's* departure out of *Canaan* by reason of a great famine to sojourne in *Egypt*, where he said his wife was his sister, *ver.* 10. *to the end of the Chapt.* 5. By his returne with *Lot* into *Canaan*, to the very place where he had built his Altar, *Ch.* XIII. 1. to 5. Events of which returne are 1. *Abram* and *Lots* separation from one another, by reason of their servants discord, *Lot* pitching towards *Sodom*, ver. 5. to 14. 2. Gods renewing of his promise to *Abram*, (upon *Lots* departure.) of giving *Canaan* to his seed, and multiplying his seed, ver. 14. *to the end of the chapt.* 3. *Abrams* rescuing of *Lot*, being taken Prisoner in the battel of four Kings, with five in the vale of *Siddim*, whereupon *Melchizedek* blessed *Abram*, *Ch.* XIV. *throughout.*

Chap. 12.

Chap. 13

Chap. 14.

5. The blessed dealings and transactions betwixt *God* and *Abram*. I. God promiseth him Issue and a most numerous seed, Covenanting to give *Canaan* to his seed, *Ch.* XV. *throughout.* II. God performes his promise in giving *Abram* seed by *Hagar*, viz. *Ishmael*, *Ch.* XVI. *throughout.* III. God solemnly renews his Covenant with *Abraham*; whereof note both the *forme* and *effect* of it. The *forme* or * manner of it largely described, *Ch.* XVII. *throughout.* The *fruits, effects*, or *events* of it, and this either on Gods part, or on *Abrahams* part.

Chap. 15.

Chap. 16.

Chap. 17.

* *Abram.* i.e. *an high Father*, changed to *Abraham.* i.e. *an high Father of a multitude*

On Gods part. viz. 1. Gods Communication of his councels to *Abraham* touching the destruction of *Sodom*, &c. *Ch.* XVIII. *throughout.* Amplified, 1 By the *Antecedents* hereof, viz. Gods manner of appearing to *Abraham*. *Abrahams* hospitality to the Angels. Gods renewing his promise of Issue by *Sarah*, *ver.* 1. *to* 16. 2 By the *Manner* of communicating, *ver.* 16. *to* 23. 1 By the *Consequents*, viz. *Abrahams* Intercession for the five Cities, and Gods Concessions, *ver.* 23. *to the end of the chapt.* 2. Gods Benefits towards *Abraham*, in 1. Saving his Nephew *Lot* from the Cities overthrow, *Ch.* XIX. *throughout.* 2. Preserving *Sarah* his wife from defilement

Chap. 18.

Chap. 19.

Chap. 20. in *Abimelechs* Court, *Chap.* XX. *throughout.* 3. Performing his promiſe, in giving *Abraham* a ſon, *viz.*

Chap.21. *Iſaac* by *Sarah*, *Ch.*XXI.

On Abrahams Part, divers ſweet fruits, *viz.* 1. The obedience of his faith, (when God tryed him,) as

Chap.22. offering up *Iſaac*, &c. *Ch.* XXII. 2. His moderation in mourning for *Sarah's* death, with his humanity and equity in purchaſing a burying place for her;

Chap. 23. *Ch.* XXIII. *throughout.* 3. His pious care about the

Chap. 24. marriage of his ſon *Iſaac*, *Chap.* XXIV. *throughout.* 4. His prudent diſpoſal of his temporals to his Po-

Chap. 25. ſterity, *Chap.* XXV. 1. *to* 7. 5. His mature death in a good old age, *ver.*7,8, 9, 10.

I *Iſaac.* *ISAAC'S* Hiſtory, contains

1. His nativity and circumciſion, *c.*21.1. *to* 6.

2. His mocking by *Iſhmael*, *c.* 21.9.

3. His being offered up as a Sacrifice in a ſort, *c.*22.

4. His marriage with *Rebeckah*, *c.*24

All theſe four are interwoven in Abraham's *ſtory foremention'd.*

5. His bleſſing from God, *Ch.*XXV. 2.

6. His Poſterity, (*Iſhmaels* generations being premiſed, *ver.* 12. *to* 19.) *viz.* *Eſau* and *Jacob* twins, deſcribed by their ſtriving in the wombe; And at the Birth. Their Trade. Their different affection they had from their Parents, and their Bargain about the Birth-right, *ver.*19. *to the end of the Chapter.*

7. His Peregrination in *Gerar* of the *Philiſtines*,

Chap. 26. *Ch.* XXVI. deſcribed. 1. By the occaſion hereof, a famine in the land, *ver.* 1. 2. By Gods direction ſo to do, Renewing his Covenant with him. *v.*2. *to* 6. 3. By the events enſuing, Diſſembling his wife. Proſperity in the land, and Covenant with King *Abimelech*, *ver.* 6. *to* 34.

8. His and his wifes grief, about *Eſau's* Matching, *ver.*34,35.

9. His bleſſing of *Jacob* and *Eſau*, *Jacob* by ſubtilty getting away the beſt bleſſing, and was hated of

Chap. 27. *Eſau* for it. *Ch.* XXVII.

m *Jacob.* m JACOB'S Hiſtory deſcribes (beſides the former particulars, inſerted in *Iſaac's* Hiſtory, his three Peregrinations; *viz.* into *Meſopotamia*, *Canaan* and *Egypt.*

I. *Into Meſopotamia* to take a wife in *Laban's* houſe. Here conſider, 1. His Parents charge and bleſſing

Chap. 28. when he went, *Ch.* XXVIII. 1. *to* 6. 2. His brother *Eſau's* endeavours hereupon to pleaſe his Parents, in matching in *Iſhmaels* family, *ver.*6. *to* 10. 3. His journey; wherein, his viſion of the *Ladder*, and his Vow, *ver.* 10. *to the end of the Chapter.* 4. His arrival, and

Chap. 29. marriage with *Leah* and *Rachel*, *Ch.* XXIX. *ver.* 1. *to* 31. 5. His children by both his wives, *ver.* 31. *to*

Chap. 30. *the end of the chap.* and *Ch.*XXX. *ver.* 1. *to* 25. 6. His wonderful increaſe in Goods, *ver.*25. *to the end of the chapter.*

II. *Into Canaan.* Whether he returned at Gods Command. Here obſerve,

1. His Paſſage thither. 1. *Occaſioned* by diſcon-

Chap. 31. tents with *Laban*, *Ch.* XXXI. 1, 2, 3. 2. *Prepared* for, by declaring his purpoſe to his wives, *ver.* 4. *to* 17. 3. *Acted*, *ver.* 17. *to* 25. 4. *Interrupted* by *Laban* overtaking him, yet kept by God from harming him, *ver.* 25. *to the end of the chapter.* 5. *Encouraged* by a viſion of protecting Angels at *Mahanaim*,

Chap. 32. *Ch.* XXXII. 1, 2. And 6 *Compleated* upon the meeting of *Jacob* and *Eſau*. Amplified 1. By his Preparation for it, *Sending Meſſengers* before him to appeaſe *Eſau*, becauſe of the old grudge, *ver.* 3. *to* 6. *Praying to God* for deliverance, his meſſengers report putting him in fear, *ver.* 6. *to* 13. *Sending before him a preſent* to *Eſau*, *verſe* 13. *to* 24. And *wreſtling with an Angel*, who aſſured him of prevailing with man,

n *Jacob* named *Iſrael.* and changed his name from n JACOB to ISRAEL, *ver.* 24. *to the end of the Chapter.* 2. By the manner of this meeting, *Ch.*XXXIII. 1. *to* 18.

Chap. 33. 2. His abode or ſojourning there: where the things that befell him are recited, *viz.* 1. His Purchaſing of a Parcel of a field at *Shalem* of *Hamor*, *verſe* 18. *to the end of the chapter.* 2. His daughter *Dinah's* defilement by *Shechem*, *Hamors* ſon, with the events thereof, *Ch.* XXXIV. *throughout.* 3. His journey to Chap. 34.

Bethel, and building an Altar there at Gods appointment, *Ch.* XXXV. 1. *to* 9. 4. Gods appearing again Chap. 35.

to him at *Bethel*, and renewing his Covenant with him, *ver.* 9. *to* 16. 5. His paſſing from *Bethel* to *Bethlehem*, where *Rachel* dyed, *verſe* 16. *to* 22. 6. *Reuben's* defiling *Bilhah* his fathers Concubine, *verſe* 22. 7. The enumeration of *Jacobs* ſons, *verſe* 22. *to* 27. 8. His coming at laſt to *Iſaac* his father in *Hebron*, *verſe* 27. 9. *Iſaac's* death and burial by *Eſau* and *Jacob*, *verſe* 28, 29. Where *Eſau's* Poſterity is recorded, *Ch.*XXXVI. *throughout.* 10. The ſelling of Chap. 36.

o *Joſeph* by his brethren to the *Iſhmaelites*, who carry him into *Egypt* and ſell him to *Potiphar*, Amplified by the cauſes, manner and effects, *Ch.* XXXVII. Chap. 37.

throughout. 2. *Judahs inceſt* with *Thamar* his daughter in law at large deſcribed, *Ch.* XXXVIII. *throughout.* Chap. 38.

III. *Into Egypt.* Of this Peregrination of *Jacob* are mentioned the *Antecedents*, *Manner and Conſequents.*

1. *Antecedents*, relating eſpecially to *Joſeph* in *Egypt*, in *Potiphars* houſe, in *Priſon*, or in his Enlargement and *Advancement.* I. *In Potiphars houſe*, are declared 1. *Josephs* Proſperity, *Ch.* XXXIX. 1. *to* Chap. 39.

7. 2. His Piety and Chaſtity, reſiſting the temptations of his miſtriſs; whereupon 1 She falſly accuſeth him to his Maſter; and 2 He unjuſtly claps him in Priſon, *ver.* 7. *to* 21. II. *In Priſon*, where 1. God gave him ſingular favour with the Keeper, *verſe* 21, 22, 23. 2. He expounds the Dreams of *Pharaoh's* chief *Butler* and chief *Baker*, priſoners with him, which came to paſſe according to his interpretations, *Ch.* XL. *throughout.* 3. He interprets *Pharaoh's* two Chap. 40.

Dreams, of the p ſeven years plenty, and ſeven years famine, when all the wiſe men in *Egypt* could not; and adviſed *Pharaoh* what uſe to make of his dreams for the publick good, *Chap.* XLI. 1. *to* 37. Whereupon *Pharaoh* advanced *Joſeph*, *verſe* 37. *to* 45. III. *In his advancement* to the ſecond place in the Kingdom; where are mentioned, 1. His wife given him by *Pharaoh*, *verſe* 45. 2. His gathering and ſtoring up of corn in the ſeven years of plenty, *verſe* 46. *to* 50. 3. His two ſons *Manaſſeh* and *Ephraim*, *ver.* 50, 51, 52. 4. His ſelling of corn in the ſeven years of dearth following to the *Egyptians*, and the People of all countries, *verſe* 53. *to the end of the chapter.* 5. His ſelling of corn to his own brethren, coming out of the land of *Canaan*, two ſeveral times for that end.

p *The ſeven years of plenty and famine in* Egypt, &c. Chap. 41.

Their firſt journey is deſcribed, 1. By the occaſion of it, *Jacob* heard there was corn in *Egypt*, *Chap.* XLII. 1. *to* 6. 2. By *Joſephs* concealing his knowledge Chap. 42.

of his brethren, challenging them as ſpies of the country; where note divers conſequents thereupon, *ver.* 6. *to* 25. 3. By *Joſephs* command to fill their ſacks with corn, and every mans money in his ſack, *verſe* 25. *to* 29. 4. By their return to *Jacob*, reporting all occurrences that befell them, *ver.* 29. *to* 35. 5. By the trouble of *Jacobs* ſons, finding their money in their ſacks; and of *Jacob* about ſending of *Benjamin* with them into *Egypt*, to prove they were not ſpies, *ver.*35. *to the end of the chapter.*

Their ſecond journey is ſet forth, 1. By the Antecedents thereof, *viz.* 1. Their perſwading of *Jacob* with much difficulty to ſend *Benjamin* with them. And 2 Their Preſent prepared for *Joſeph*, *Ch.*XLIII. Chap. 43.

1. *to* 15. 2. By the *Conſequents* enſuing thereupon, *viz.* 1. *Joſephs* entertaining and feaſting his brethren, *ver.*15. *to the end of the chapter.* 2. *Joſephs* Policy to ſtay his brother *Benjamin*, by putting his cup in *Benjamins* ſack, *Ch.*XLIV. 1. *to* 18. 3. *Judahs* Chap. 44.

Apology and Supplication to *Joſeph* touching *Benjamin*, *ver.*18. *to the end of the chapter.* 4. Hereupon *Joſephs* making himſelf known to his brethren with much paſſionate affection, and commanding them to bring his father down into *Egypt*, (*Pharaoh* alſo confirming it) ſending them away with gifts, wagons, proviſion for the way, and a Preſent to his father, *Chap.* XLV. 1. *to* 25. 5. Their return into *Canaan* Chap. 45.

to

to their father with that joyful newes, that *Joseph* was yet alive and Governour of *Egypt*, and how *Jacob* entertained it, verse 29. *to the end of the Chapter.*

Chap. 46. *Jacob and his Family come into Egypt.*

2. *The manner of* Jacobs *coming into Egypt*, is delineated, *Chap.* XLVI. where 1. His sacrifices by the way at *Beer-sheba*, with Gods encouragements to him there, verse 1. to 5. 2. His journey thence towards *Egypt*, with the names and number of all the souls that went with him into *Egypt*, 70 souls in all, verse 5. to 28. 3. His sending *Judah* before, to direct them into *Goshen*, ver. 28. 4. *Joseph's* meeting of his father *Jacob* in *Goshen*, where he instructs his brethren what to say to *Pharaoh*, verse 29. *to the end of the Chapter.*

Chap. 47.

3. *Consequents of Jacobs coming into Egypt, viz.* 1. *Joseph* presenting five of his brethren and his father before *Pharaoh*, and their conference, *Chap.* XLVII. 1. to 11. 2. *Joseph* placing his father and his family in the best of the land, and there nourishing them, verse 11, 12. (and this while all *Canaan* and *Egypt* were reduced to Povertie by buying bread, verse 13. to 27.) 3. *Israels* Prosperity in *Egypt*, ver. 27. 4. *Jacobs* Oath unto his father *Jacob*, not to bury him in *Egypt*, but with his fathers in *Canaan*, ver. 28. *to the end of the chapter.* 5. *Jacobs* blessing of *Ephraim* and *Manasseh*, *Joseph's* two sons, on his sickbed. *Chap.* XLVIII. 1. to 21. 6. *Jacobs* bequeathing unto *Joseph* a portion above his brethren, which he took from the *Amorite* with his sword and bow, verse 21, 22. 7. *Jacobs* Prophetical blessing of his sons. *Chap.* XLIX. 1. to 28. 8. His charge to them to bury him in *Canaan*, verse 28. to 32. 9. *Jacobs* death, verse 33. Amplified by divers Circumstances thereupon, *Chap.* L. 1. The mourning for him, *Chap.* L. 1, 2, 3. 2 *Joseph* honourable burial of him in *Canaan*, with a mighty traine out of *Egypt*, verse 4. to 14. 3. *Josephs* return from the funerall, ver. 14. 4 *Josephs* kindnesse and comfort to his brethren after *Jacobs* death, notwithstanding all their unbrotherly dealing with him of old, verse 14. to 22. 5. Finally *Josephs* death in *Egypt*, being 110. years old, after he had seen his childrens children, and had taken an Oath of his brethren to bury his bones in the *Land of Promise*, ver. 22. *to the end.*

Chap. 48.

Chap. 49.

Chap. 50.

EXODUS.

Sect. I. *The Name.*

EXODUS, *i.e. Going-out*, or *Departure*, so called by the Greek, because it declares *Israels miraculous departure out of Egypt*, after they had been long oppressed there under tyrannical servitude. In Hebrew it's called ואלה שמות *veelle shemoth*, i.e. *And these are the names.* Because these are the

a *Exod.* 1. 1 first words of the Book.

Sect. II. *The Time and Chronologie.*

Exodus is an History, from the death of *Joseph* till the erecting of the Tabernacle, for about 142 years, *viz.* From the death of *Joseph* to the birth of *Moses* 60 years, *b* as some compute. From *Moses* birth to the departure out of *Egypt*, c 80 years. From the departure out of *Egypt*, to the erecting of the Tabernacle, d 2 years. *The Tabernacle was erected in the second year*, viz. e the second year after their coming out of *Egypt*: yet this History is not finished in this Book, till *Num.* 9. 29.

b *Jun. Annot. ante Exod.*
c *Exod.* 7. 7
d *Exod.* 40. 17.
e *Jun. Annot. in loc.*

Sect. III. *Penmen.*

That *Moses* was *Penman* of this Book is generally acknowledged: but *when* it was written, cannot so precisely be determined yet, it being an History of matters of fact, doubtlesse it was written after the *Giving of the Law in Mount Sinai*, and the erecting of the *Tabernacle*. For things cannot historically be related, till they be acted; as that learned f *Rivet* hath noted.

f *And. Riv. com in Exo. Prolog. p* 2. *col.* a

Sect. IV. *Occasion and Subject-matter.*

Moses having described the *Creation* of the world, the *Propagation* of the Nations, and some *Primordial beginnings* of the Church in *several families* in the book of *Genesis*, now comes in this book of *Exodus* to describe the state and condition, especially of the Church as collected out of *several families*, and united in *one politique body* or *society*, separated from all other people, partaker of the g precious *promises* of God, and in due season expecting their accomplishment. This is *the* h *Church in the wilderness*.

g *Gen.* 15. 13. & 17. 8.
h *Act.* 7. 38.

In this Book especially are declared: 1 Gods wonderful deliverance of *Israel* out of *Egypt*, and from the *Egyptians* at the Red-sea; 2 His miraculous sustaining of them in the wildernesse; 3 His giving them the Law, therein renewing Covenant with them on Mount *Sinai*; And 4 How he caused his Tabernacle to be erected among them. So that (as i one observes) *If there be any Book wherein the singular Providence of God appears in preserving, propagating, and delivering his Church; If there be any Book wherein the truth and fidelity of Gods promises shines forth in their accomplishment? If any Book wherein the infinite wisdome and Justice of God appears in making of Lawes, and erecting of Divine worship*: (And I may add, If ther be any Book wherein we have a lively embleme of the afflicted Church of God in the wilderness of this world) *certainly this is the Book.*

i *And. Rivet. Prolog. in Exod. p.* 1.

Sect. V. *Scope.*

The *Scope* or *drift* of this History, is, *In general* to set forth Gods tender, faithful, wise, just, and happy government of his Church now collected out of all the several families of *Israel*, and united in one politique body.

k *Gen.* 14. 13, 14, 15, 16. *with Exod.* 12. 40

In particular, 1. *To demonstrate clearly Gods ancient faithfulnesse in keeping covenant and promise with his people.* As in k bringing them out of *Egypt* after their long affliction; In multiplying *Abrahams* seed, from 170 souls that went into *Egypt*, to *six hundred thousand, and three thousand and five hundred and fifty warriours*, that came out of *Egypt*, besides women and

l *Gen.* 15. 5. & 17. 4, 5, 6. & 46. 27 *with Num.* 1. 1, 2, 3, 45

m 1 Cor. 10.1, &c. *Si diligenter stationes eas, mansionesque castrorum, & conditiones locorum, quæ Exodo continentur retractemus, magna in ipsis cœlestis itineris mirabilia cernemus.* Aug. ad Honor. de util. credendi. c. 3.

and children. 2. *To magnifie Gods power in their miraculous deliverances and preservations*; not only before his own people, but in sight also of the very Heathen. 3. *To encourage his people to depend upon him in deepest straits of afflictions*, seeing he so tenders them in affliction, and saves them from affliction. 4. *To adumbrate in Israel, passing from Egypt through the Red-sea, Wilderness, and Jordan, to the promised Land, as in a lively* m *type, the Churches state in the wilderness of this world till she come to the heavenly Canaan* an eternal rest. As said Augustine, *Observe we their stations and Mansions, we may in them behold great wonders of our heavenly journey.* Consider this Parallel.

1. *Israel delivered from Pharaoh, the Task-masters, and Egypts miseries.*	1. The Elect delivered from Satan, sin, world, death and hell, wonderfully.
2. *Israel passeth the Red-sea, wherein all Egyptians are drowned.*	2. Elect by baptism and blood of Christ are saved, wherein all their sins are drowned & swallow'd up.
3. *Israel combats with and conquers Amalek.*	3. Christ and his Members fight with sin and Satan, and overcome them.
4. *Israel had the Law from Mount Sinai.*	4. Elect instructed of Christ, whereby they are advanced above low earthly to high heavenly contemplations.
5. *Israel had Gods moving Tabernacle among them, with all its Vessels and Utensils.*	5. The Elect are here Gods moving Tabernacle, Vessels for holy use, &c.
6. *Israel after all distresses, at last quietly possessed of Canaan.*	6. The Elect after all tribulations shall at last in endless peace and joy possess Heaven it self.

Sect. VI. *Principal Parts.*

EXODUS contains an historical narration, 1. Of Gods *Actions* in reference to *Israels* deliverance out of *Egypt*; And 2 Of Gods *Instructions* of *Israel*.

1. *Gods Actions* in relation to *Israels* deliverance out of *Egypt*, were either 1 *Before*, 2. *In*, or 3. *After* Israels deliverance.

I. *Before Israels deliverance* are considerable.

r *Israel oppressed in Egypt.* Chap. I.

1. *Gods permission of the Egyptians* r *tyranny over them*, which gave occasion for their deliverance, *Chap.* I. This tyranny is described, I. By the *Antecedents* occasioning it, which are three, *viz.* 1. The death of *Joseph, and his brethren, and all that Generation*, whereby their oppressions might have been prevented, *verse* 1. *to* 7. 2. The abundant increase of the Israelites afterwards; so that the *Egyptians* began to fear their multitudes, *verse* 7. 3. Their new King (which knew not *Joseph*) with his politick Consultations against *Israel*, *ver.* 8. *to* 11. II. By the *Particulars* of it, *viz.* 1. Exacting rigorous service in brick, &c. by cruel task-masters, *ver.* 11. *to* 15. 2. Charging the Hebrew *Midwives* to kill all the Males of the Hebrews when they were born; (but the Midwives obeyed not his bloody command) *ver.* 15. *to* 22. 3. By commanding all the *Egyptians* to drown the Hebrew male-children in the river, *ver.* 22. Upon this is related the story of *Moses* his birth and being brought by his sister in an Ark of bulrushes to the River side among the flags, his Parents being unable to conceal him any longer, *Ch.* II. 1, &c.

2. *Gods Preparation both of Instruments and Actions*, for their deliverance out of *Egypt*.

ſ *Moses and Aaron*

1. *Instruments prepared*, were ſ *MOSES* and *AARON*.

Chap. 2.

1. *MOSES*. Touching him are declared 1. His *Nativity* and descent, *Chap.* II. *ver.* 1. *to* 5. 2. His *singular Preservation* from being drowned, even by means of *Pharaohs* own daughter *ver.* 5. *to* 11. 3. His *acts* whil'st a private person, *viz.* Relieving some of his brethren the Israelites wronged by the Egyptians, *ver.* 11. *to* 15. Flying into the Land of *Midian*, and keeping the flock of *Jethro*, Priest of *Midian*, &c. *ver.* 15. *to* 23. 4. His divine call to be a publick deliverer of the oppressed Israelites from *Egypts* tyranny; described, *By the impulsive cause* of their deliverance, Gods Commiserations to their sorrows, and remembring of his Covenant, *ver.* 23, 24, 25. *By Gods appearing to* Moses in a burning bush on *M. Horeb, Chap.* III. 1. *to* 7. By Gods declaring his pleasure presently to deliver *Israel*, and that by *Moses*, *ver.* 7. *to* 11. By Gods encouragements and directions to *Moses* for the managing of this great work against all *Moses* discouragements, *ver.* 11. *to the end of the chapt. and Chap.* IV. 1. *to* 14. Chap. 3. Chap. 4.

2. *AARON*, whom God joynes in Commission with *Moses* as his assistant, *ver.* 14. *to* 18. This Preparation of *Moses* and *Aaron* is amplified, 1. By *Moses* returne from *Midian* into *Egypt*, at Gods command to visit his brethren; and how by the way the LORD sought to kill him, for not having *circumcised* his sonne, *ver.* 18. *to* 27. 2. By *Aarons* coming to meet *Moses* at Gods appointment, *ver.* 27, 28.

2. *Actions* prepared for *Israels* deliverance; were

1. *The publication of Gods pleasure by Moses* and *Aaron*, touching *Israels* deliverance out of *Egypt*; and this,

First, To the people of *Israel* themselves, *ver.* 29. *to the end of the chapter.*

2. Afterwards to *Pharaoh*, *Chap.* V. 1. &c. Amplified by the *Consequents* or events thereof, *viz.* 1. *Pharaohs* impious refusal to let *Israel* go, *ver.* 2. 2. His checking of *Moses* and *Aaron* for their message, *ver.* 3, 4. 3. The aggravating of the Israelites talks at *Pharaohs* command, *verse* 5. *to* 15. 4. The Israelitish Officers complaints to *Pharaoh* hereupon, *ver.* 15. *to* 20. 5. Their murmuring against, and expostulation with *Moses* and *Aaron*, whereupon *Moses* complains to God, *verse* 20. *to the end of the chapter.* 6. Gods encouragement of *Moses*, renewing his promise by his name t *JEHOVAH*, and commanding him to make them known to *Israel*. *Ch.* VI. 1. *to* 10. 7. Gods second sending of *Moses* and *Aaron* to *Pharaoh*, (the Genealogy of this *Moses* and *Aaron* being annexed.) *ver.* 10. *to* 28. Chap. 5. t *The name Jehovah.* Chap. 6.

Secondly, *The Operation of Signs and Miracles*, partly *Confirmative*, partly *Punitive*.

1. *Confirmative Sign*, wrought by *Moses* and *Aaron* at Gods command, for confirming of their message from God, *viz.* Turning his *Rod* into a Serpent, and the event, *verse* 28, 29, 30. *and Chap.* VII. 1. *to* 14. Chap. 7.

2. *Punitive, viz. the* u *Ten Plagues* wherewith God punished *Egypt* by *Moses* and *Aaron* for oppressing *Israel*, and not letting them depart out of *Egypt*. u *The ten plagues of EGYPT.*

1. Turning the waters of the River into blood, *ver.* 14. *to the end of the chapter.*
2. Frogs brought up out of the River, *Chap.* VIII. 1. *to* 16. Chap. 8.
3. Lice of the dust of the Land, *verse* 16. *to* 20.
4. A mixed swarm of flies, *ver.* 20. *to the end of the chapter.*
5. The Murrian of Beast, *Chap.* IX. 1. *to* 8. Chap. 9.
6. Boyls breaking forth with Blains on Man and Beast, *verse* 8. *to* 13.
7. Terrible hail, and thunder, and fire running upon the ground, *verse* 13. *to the end of the chapter.*
8. Devouring Locusts brought in by an East-wind, *Chap.* X. *to* 21. Chap. 10.
9. The horrid thick darkness for three days space, *ver.* 21. *to the end of the chapter.*
10. The death of the first-born at large described,

By

Chap. 11. By the Annotations, Analysis & Sc. and the Contents thereupon. I. The Annotations. 1 Gods directions to Moses to borrow Jewels, gold and silver of the Egyptians, and to foretell them on this plague more terrible then any before, that the Egyptians might be spoiled, and the Israelites enriched. Chap. XI. verse 1, 2, 3. a The threatning of this plague, ver. 4, 5, to the end of the chap. 3. The Lord's providence for his own Peoples safety when the Egyptians should be destroyed, by distinguishing the decreement of this it PASSOVER, and sprinkling of blood upon their doors, lest the destroying Angel should enter there, Chap. XII. 1, 2, to 29. II. The execution of this wonderful Plague upon all the first-born of Egypt, of men and beast, ver. 29. III. The consequents hereupon, 1. The lamentable cry in Egypt, verse 30. 2. Israels departure, &c. ver. 31 &c.

u The Passover instituted. Chap. 12.

x Israel comes out of Egypt. II. In Israels Deliverance out of Egypt; Consider. 1. Their Egresse. And 2 Their Progresse.

1. Their Egresse or going out of Egypt, 1 Allied, and 2 Attested.

1. Allied. And here are declared, 1. How upon the death of the first-born, Israel and all they had were hastily thrust out of Egypt, Chap. XIII. ver. 31. to 35. 2. How the Israelites borrowed the Egyptians Jewels, and spoiled the Egyptians ver. 35, 36. 3. The vast number of the Israelites that came thence, viz. six hundred thousand men, besides children, ver. 37. to 40.

Chap. 13. 4. The punctual time of their deliverance, at the end of the four hundred and thirty years to a day, according to the promise, ver. 40, at 42. 5. An Appendix touching some solemnities of the Passover, (Strangers being debarred it,) which was so notable a Commemorative of that wonderful deliverance, ver. 43. to the end of the chapt. This is Israels Exodus out of Egypt, whence this Book is peculiarly denominated.

2. Attested, By Signes and Observations for benefit to Posterity. Their going forth is attested or witnessed to, 1. By the sanctification of all the first-borne of man and beast to God Chap. XIV. 1, 2. further explained, ver. 11. to 17.

Chap. 14. 2. By Gods appointing the Anniversary Feast of the Passover in memorial of this Deliverance, ver. 3 to 11. 3. By the Lords leading them by a Pillar of cloud by day, and Pillar of Fire by night through the wilderness. And when they went, they carried Josephs bones with them, ver. 17. to the end of the chapt.

2. Their Progresse, or going on, 1. From Etham the edge of the Wilderness, to before Pihahiroth, (i. e. the mouth of the Mountains,) by the Sea, Ch. XV. 1, 2. 2. Through the Red-sea upon Israels Pursuit by Pharaoh and the Egyptian Host, hardening their hearts to their own utter destruction; where note 1. The cause of Pharaohs Pursuing, report of Israels flight, and the hardness of his own heart, ver. 3. to 10. 2. The fear Israel was in upon Pharaohs approach, ver. 10. to 13 3. Moses his encouraging them. ver. 13, 14. 4. Gods encouraging Moses and Israel both by his own words, and by the Angels coming between the two Camps, v. 15. to 21. 5. The manner of y Israels marching thorough the sea, ver. 21 22. 6. Pharaohs pursuit and total overthrow of him and all his host in the sea, ver. 23. to the end of the chapter. 7. The triumphant u Song of Moses and the children of Israel, upon their own wonderful deliverance, and their enemies utter destruction, Chap. XV. 1. to 32. Expounded hereafter.

y Israel passed through the Redsea wherin Pharaoh and all the Egyptians were drowned.

u Moses song Chap. 15.

III. After Israels deliverance, when God, I. Provided them waters, 1. Healing the waters of Marah of their bitterness that Israel might drink, by casting a tree into the waters, verse 22, &c. II. Pro-

Chap. 16. vided them food, Manna & Quails, and the Conditions thereupon. I. The Annotations. 1 Gods promise of food to Israel, ver. 4, 5. 2 The performance, ver. 13, 14, 15. 3 The Lords charge concerning the gathering of it, ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. 4 The observing of an Omer of Manna in the Tabernacle, for a memorial of the bread wherin God was fed with till they came to Canaan, verse 32. to the end of the chapter. III. Giving them water out of the rock at Horeb, Chap. XVII. verse 1, 2, 3, 4, 5, 6, 7. IV Subduing Amalek, by Joshuah, Moses holding up his hands, &c. verse 8, to the end of the chap. V. The appointment of Judicatories for all matters of controversie among the people, according to Jethro's advice, Moses father in law who came unto him in the wilderness with his wife and two sons, and rejoyced with Israel for all that God had done for them, Chap. XVIII. throughout.

Chap. 17 x Amalek subdued by Joshuah.

Chap. 18.

Fathers of Gods Church for Israel.

God's Institutions, or Instructions of Israel, follow. Where consider, 1. Gods Prescriptions. 2. Israels Performances.

II.

1. Gods Prescriptions. Here note,

1. Gods Preparation of the people by Moses for the renewing of the Covenant with God at Mount Sinai, Chap. XIX. Hereunto declared, 1. Israels encamping in the wilderness of Sinai by the Mount, ver. 1, 2. 2. The Covenant between God and Israel in general, verse 3. to 6. 3. The sanctification of Israel against the third day, with directions how to behave themselves, verse 10. to 16. 4. Gods terrible appearing on Mount Sinai, verse 16. to the end of the chap.

Chap. 19.

2. Gods Promulgation of his Lawes, 1 Moral, 2 Judicial, 3 Ceremonial.

1. Moral. Here you have,

I. The y ten Commandments, regulating all inward and outward acts of obedience, 1. To God, and 2. To man.

y The ten Commandments Analytically Explained.

I. Towards GOD, In the first Table; in an holy worship of him, which is stiled RELIGION and PIETY.

This Piety is exercised

1. In the having and worshipping of the true God, and him alone as our God in Christ, which is the scope of the I. Commandment, Chap. XX. 1, 2, 3. Chap. 20.

2. In the true worship of this our only true God. And herein are contained,

First, The true and pure worship it self, which is to be performed to God meerly according to his own will. II. Commandment. ver. 4, 5, 6.

Secondly. The Adjuncts of this Worship, viz.

1. The true manner how this true God will alwayes be worshipped, viz. So reverently, holily, sincerely, &c. as may be most honourable to his great and holy Name. III. Command. ver. 7.

2. The special time when God will be more solemn and publiquely worshipped, viz. On his Day of Sabbath both under the Old and New Testament; which Sabbath is sanctified by him authoritatively, and is to be sanctified by us obedientially. IV. Command. verse 8, 9, 10, 11.

II. Towards Man, in the second Table; in Righteousness, brotherly love, and sobriety; which are to be performed,

First In Deed, Word, and Thought, towards our neighbour, considered either

1. Relatively, in reference to that relation, order or degree of his condition wherein God hath

set him amongst men; by giving respective *Honour* to him, V. *Com.* 12.

2. *Absolutely*, In regard of

1. His person Preserving

1 His *life and health*, by offices of *humanity*, VI. *Com. verse* 13.

2 His *Purity*, by offices of *Chastity*. VII. *Command. ver.* 14.

II. *His Goods* and possessions, by acts of *Justice commutative*. VIII. *Com. verse* 15.

III. *His Good Name*, by acts of Truth and veracity, IX. *Com. verse* 16.

Secondly. *In the very first motions of the heart*, (even those motions that go before a compleat and deliberate assent) towards our Neighbour, in reference to all and every one of the foregoing Commandments of the *second Table*, X. *Command. verse* 17.

II. *The Event of this Publication*, viz. The peoples fear of God, and desire that he would speak to them by *Moses*, *verse* 18 to 22.

III. *Gods Appendix* to his second Commandment, 1 Forbidding Idols 2 Directing about Altars and Sacrifices, *verse* 22. *to the end of the chapter.*

2. *JUDICIAL*, about things Civil and Sacred. These are 1 *Expressed* in very many particulars, *Ch.* XXI. XXII. *and* XXIII. *to verse.* 12. 2. *Amplified*; *Partly* by some Morals repeated, *verse* 12, 13. *Partly* by some Ceremonials appointed, *verse* 14 to 20. *Partly* by divers sweet Promises annexed upon condition of their sincere obedience, *verse* 20. *to the end of the chapter.* Chap. 21. 22. 23.

3 *CEREMONIAL*. Touching the *Ceremonial Lawes* here are laid down,

I. *The preparation* to them, *Chap.* XXIV. Here are 1 Gods calling *Moses* to him again into the Mount; *Aaron*, his sons and the Elders of Israel worshipping afar off, *verse* 1, 2. 2 *Moses* his confirmation of the Covenant betwixt God and the people, by a threefold signe, *viz.* 12 Pillars under the hill; Sacrifice; and Sprinkling of blood, *verse* 3 to 9. 3 *Moses* his Ascent into the Mount to God to receive the Tables, &c. where he was 40 dayes, *verse* 9. *to the end of the chapt.* Chap. 24.

II. *The parts of them.* The parts or particulars of Lawes Ceremonial, are

1. Touching the *Tabernacle*, with the utensils and appurtenances thereof, at large described, *Chap.* XXV. XXVI. and XXVII. Chap. 25. 26. 27.

2. Touching the *Priests*, Together with their Ornaments and Vestments for publique Ministration in the Sanctuary, *Ch.* XXVIII. as also touching the Consecration of *Aaron* and his sons, *Ch.* XXIX. 1. to 38. Chap. 28. Chap. 29.

3. Touching *Sacrifices*, *verse* 38. *to the end of the chap.* And Chap. 30.

4. Touching divers other *sacred things*, *Ch.* XXX. *throughout.*

III. *The close of ceremonial directions*; declaring 1. Gods calling and qualifying *Bezaliel* for this Tabernacle-work, *Ch.* XXXI. *verse* 1 to 12. 2 Gods renewed command about the Sabbaths, *verse* 12 to 18. 3 Gods giving to *Moses* the two Tables of Stone written with the finger of God, *verse* 18. Chap. 31.

Thus of Gods Prescriptions.

II. *Israels Performances* of Gods prescriptions, follow. Here consider what Israel performed.

1 About *Morals*, 2 About *Ceremonials*.

1. *About Morals.* Here consider,

1. *How Morals were violated* by the Idolatrous Calf made by *Aaron*, *Ch.* XXXII. Amplified, 1. By the *occasion*, *Moses* long absence in the Mount *verse* 1. 2. The *making and worshipping* the Calf, *verse* 2 to 7. 3. Gods *displeasure* hereat, *verse* 7. to 11. 4. *Moses intercession* for Israel, and his prevailing verse 11 to 15. 5. *Moses* a *breaking the Tables* in token of their breach of Covenant, verse 15 to 20. 6. *Moses demolishing the* Calf, verse 20. 7. *Moses sharp rebuke of Aaron* for it, *verse* 21 to 25. 8. *Moses* destroying 3000 of the Idolaters by the Levites, *verse* 25. *to* 30. 9. *Moses intercession again* to the Lord for the people, *verse* 30. *to the end.* Chap. 32. z *Idolatry of Aarons calf* a *Moses breaketh the two Tables*

2. *How Morals were repaired and restored again.*

1. *Partly* by the peoples reconciliation with God at *Moses's* intreaty, *Ch.* XXXIII. described 1. By the *Antecedents* of it, *viz.* Gods threatning to withdraw his presence from the people, *verse.* 1, 2, 3. The peoples mourning for it, *ver.* 4. to 7. *Moses* removing the Tabernacle out of the Camp, *verse* 7. to 12. 2. By the Lords *grant and promise* of his presence, at *Moses's* prayer, *verse* 12. *to* 18. 3. By the *Consequent*, viz. Gods promise to shew Moses *his glory*, *his Back-parts*, *verse* 18. *to the end of the chapt.* Chap. 33.

2. *Partly* by *b* renewing the Tables of the Covenant, *Ch.* XXXIV. 1, 2, 3. Amplified 1. By Gods proclaiming his glorious *back-parts* before Moses, *verse* 4. *to* 10. 2. By Gods renewing the Covenant about the promised Land, (the repetition of divers Morals and Ceremonials being annexed) *verse* 10 *to* 29. 3. By the glorious *shining of Moses's face* at his coming down, *verse* 29. *to the end of the chapt.* and *Ch.* XXXV. 1, 2, 3. b *The Tables renewed.* Chap. 34. Chap. 35.

2. *About Ceremonials.* Here are described, 1. The peoples offerings for the Tabernacle, *ver.* 4. *to* 30. 2. The workmen to frame the Tabernacle, *verse* 30. *to the end of the chapt.* 3. Their fashioning the Tabernacle, *Ch.* XXXVI. *throughout.* 4. Their making of the Ark, with many other sacred Utensils for the Tabernacle, *Chap.* XXXVII. and XXXVIII. 5. Their making Ornaments and Vestments for *Aaron* and the Priests, all being brought for *Moses* to view, *Ch.* XXXIX. 6. The total disposing, ordering and erecting of the c Tabernacle, *Ch.* XL. 1 to 24. 7. Thereupon finally, the *Cloud* covered the *Tent* of the Congregation, and the *Glory* of the Lord filled the *Tabernacle*, *verse* 34. *to the end.* Chap. 36. Chap. 37. and 38. Chap. 39. Chap. 40. c *The Tabernacle is erected*

AN

AN APPENDIX TO EXODUS.

The SONG of MOSES and the Israelites at the Red-Sea, contained in Exod. 15. 1. to 22.

Metrically Translated out of the Hebrew, and Analytically Explained.

Sect. I.

THis famous *Song* both for Antiquity and other Excellencies, far surpasseth all Songs whatsoever left upon record by Heathenish Antiquity; Yea is the most ancient of all Scripture-*Psalms* or *Songs*. *Moses Pemedix* (as a *Josephus* and b *Hierom* think, in Hexameter verse). *Moses* and the *Israelites* sung it at the *Red Sea*, in the two thousand four hundred fifty third year from the Worlds Creation, or thereabouts, (as Scripture-Chronology inclineth). Most probably this is that *Song of Moses*, alluded to in the c *Revelation*.

a *Joseph Antiquit. Jud. lib. 2. cap. 7.*
b *Hieron. in Pref. Chron. I. Eusebii ad Vincent Gallicn.*
c *Rev. 15. 3. &c.*
d *Exod. 14. 17. to the end, and 15. 1.*
e *Sient autem in quos Deus jubere voluit, omnis creatura irascitur sic & illis quibus auxilium præbuit, omnis creatura suffragatur. Etenim hos ambos populos Mare Rubrum divisit: ubi eorum alteri totius pressuræ finis, initium alteri cunctæ felicitatis fuit —— Nam & Pharaonis exercitus mare post Israel intravit: sed uni refugium, alteri laqueus fuit.* August. de Mirabilib. Script. l. 1. c. 19. & 20. p. 722, 723. Tom. 3. 1569.

Sect. II.

Occasion. Gods wonderful drowning of persecuting *Pharaoh*, and all his *Egyptian* Host in the same *Red sea*, by which he delivered his people *Israel*, and this immediately after their departure out of *Egypt*. To this purpose, saith e *Augustine*; *As every creature is angry with them whom God will punish: so every creature is serviceable to them whom God will help. For the Red-sea divideth both these People; becoming to the one an end of all their Tyranny, to the other the beginning of all their Felicity; to the one a Refuge, to the other a Snare.*

Sect. III.

Scope. 1 Thankfully to praise the *LORD* both for the *Egyptians* utter overthrow, and the *Israelites* Preservation at the *Red-sea*; and 2 Prophetically to assure the *Israelites* of their like victory over the Canaanites, and Possession of the Promised Land.

So the Song is partly *Historical*, partly *Prophetical*.

Sect. IV.

Principal parts. Herein therefore are,

I. *Most elegant praises of God*, for his admirable destruction of the *Egyptians*, but salvation of the *Israelites*, ver. 1 to 19. Whose Praises and the matter of them are,

1. *Summarily propounded*, both 1. in general, *The Lord excelleth gloriously*. And 2. in special, *The Horse and his Rider*, &c. ver. 1.

2. *More fully expounded* and amplified

1. By a grateful Attributing, or Ascribing such names and titles unto God, as conduce most peculiarly to praise God for his exploits at the *Red Sea*, ver. 2, 3.

2. By a triumphing narration of Gods judgements upon his own and his peoples enemies. Herein are most emphatically declared to us, 1. Gods *Impartiality* in his judgements. *Pharaoh* his chariots, his host, his chief Captains were all drowned, *ver.* 4. II. Gods irresistible *Severity* against the *Egyptians*, illustrated by many similitudes: *He made them sink to the bottom as a stone*, ver. 5. *He dashed them in pieces with his right hand*, ver. 6. *He pulleth them down like a falling building. He devoured them as stubble with his flaming wrath*, ver. 7. III. Gods notable method in bringing them into the snare. 1. Partly by dividing the *Red sea* miraculously, that it stood like walls of congealed Ice for *Israel* to passe through, *ver.* 8. 2. *Partly* by hardening *Pharaoh* to follow them into the sea, whose pride and insolencie is lively personated, *I will pursue, I will overtake*, &c. Climax. *ver.* 9. 3. *Partly* Gods utter overwhelming both them, their pride, and their cruelty in the sea at the very blast of his wind, *ver.* 10. IV. Gods matchless *excellency*, beyond all mighty ones whatsoever, displayed at the *Red sea*, even to admiration, *ver.* 11, 12.

II. *Most sweet Prophecies*, (laid down not only in the *future*, but often in the *Preter-tense* for the more certainty) of future blessings assured to *Israel*, upon these rare experiences, *viz.* 1. That God would in might and mercy guide them to the holy Land, where they should dwell, *ver.* 13. 2. That God by the noise of the overthrow of *Pharaoh*, would so amaze and astonish the inhabitants of *Palestina*, *Edom*, *Moab* and *Canaan*, that they should be as still as a stone, *ver.* 14, 15, 16. 3. That *Israel* should pass over *Jordan* into *Canaan* without opposition, *ver.* 16. 4. That *Israel*

Israel should be brought into, and planted in the place prepared for them. *ver.*17.

III. *A Conclusion of the Song*, ascribing everlasting dominion to God, *ver.* 18.

After this *Song*, the Principal Subject-matter of it is briefly recited again, *ver.*19. And how *Mary* and the women with timbrels and dances answered the men in this *Song*, singing the first clause, altering only one word, *ver.*20,21. Perhaps she repeated this at every Period; as [*for his mercy endureth for ever,*] is f elsewhere repeated.

f *Ps.* 136. throughout. See 2Chro. 5.13.

With this Song of *Moses*, for victory over the *typical Pharaoh*, the Holy Ghost compares the g Song of them that got the victory over the spiritual *Pharaoh*, the *Beast and Antichrist*.

g Rev.15 1 2,3,4.

Thus take the h Parallel.

h *Song of Moses, and the Song of them that got the victory over the Beast Paralleled*

1. In the *typical Egypt*, Israel's oppressed under a cruel persecuting *Pharaoh*.	1. In the *spiritual Egypt* theSaints, *Rev.*11.8. under a most cruel persecuting Anti-christ.
2. Israel's *deliverance* from *Egypt*, and victory over *Pharaoh* and *Egypt*, Exod.14.	2. The Saints *deliverance* from, and victory over the *beast* and *Anti-christ*, Rev. 15.2.
3. For *Israel* the Lord conquer'd, *Exod.*15.4.	3. The Lord Christ for his Saints, *Rev.*19.11.
4. King *Pharaoh* his Captains, Host and Horses were all drowned, *Exod* 15.4.	4. Kings, captains, mighty-men, Horses and their riders slain by Christ, *Rev.* 19.18,20.
5. *Pharaoh* and the *Egyptians* sunk like a stone, like lead in the midst of the waters, *Exod.* 15.5, 10.	5. *Babylon* shall be flung down like a millstone into the sea, *Rev.*18.21.
6. *Pharaoh* was consumed by the blast of Gods wind, *Exod*, 15.10.	6. *Anti-christ* consumed by the breath or spirit of the Lords mouth, 2*Thes.*2. 8.
7. After *Pharaoh* and the *Egyptians* overthrow the everlasting Kingdom is ascribed to the Lord. *Exod*, 15.18.	7. After *Anti-christs* overthrow, voices in Heaven say, *The Kingdoms of this world are become our Lords and his Christs, and he shall reign for ever and ever*, Rev.11.15,16,17.
8. Israel for victory over *Pharaoh*, sung the *Song of* Moses *the Servant of the Lord*, by the Red Sea, *Exod.* 15.1.	8. Saints at their victory over *Anti-christ*, sing the *Song of the Lamb*, the Son of God standing by the Sea of glass mixed with fire, *Rev.*15.23.
9. The Israelitish women sang with timbrels, *Exod.*15.20.	9. The conquering *Saints* sang, having the Harps of God, *Rev.*15.2,3.
10. This Song of *Moses* for victory over the typical *Pharaoh*, is the very *first Song* mentioned in the *Old Testament*.	19. The song of the *Lamb* for victory over *Anti-christ*, is the very *last* whole *New Testament*, Rev. 15.3, &c. *Rev.* 16.5, 6,7. *Rev.*19.1. to 8.

(*Sing this as Psal.*113

1. Then sang Moses and the sons of Israel this song unto the LORD; and they spake, saying:

Sing praises to the LORD will I,
For he i excelleth gloriously:
The horse k and him-that-rode-thereon,
He down into the sea hath flung.
2. The LORD's mine only strength and song,
And l he was my salvation:

i Heb. *Inexcelling excelleth.*

k Heb. *and his Rider*

l Heb. *he hath been to me for salvation.*

This is my God, and for m his sake
An habitation I will make;
Yea, He my fathers God became,
And n I will highly him preserre.
3. The LORD's the onely man of warre:
The LORD is his renowned Name.

m Heb. *him.*

n Heb. *I will highly exalt him*

4. Proud *Pharaoh's* charets, and his host
He down into the sea hath cast:
Likewise o the very principall
Of his commanding Captaines there
Within the Red-sea drowned are.
5. The Deeps have p overwhelm'd them all,
They helpless q sunk-down every one
Into the bottome as a stone.
6. LOLD, thy right hand out-stretched so,
Full glorious-is-become in strength:
O LORD, with thy right-hand at length
In-pieces-thou-hast-dasht the foe.

o Heb. *The choice*, or *The election of his*, &c.

p Heb. *Covered them*

q Heb. *Descended*

7. And in the r greatnesse eminent
Of that thine Highnesse excellent,
Them that against thee up-arose
Thou utterly didst s overthrow:
Thy-fervent-wrath sent-out-hast-thou,
As stubble t it devoured those.
8. The waters also with the breath
Of thine-exasperated-wrath
Together gathered-they were;
The floods didst stand-up-right as heapes,
In u middle of the sea the deeps
Were like to ice congealed there.

r Heb. *multitude.*

s Or, Heb. *pull down.*

t Heb. *It did eat them up*

u Heb. *Heart of the sea.*

9. The vaunting foe then proudly spake,
I will pursue, I'le overtake,
I will divide the spoile with joy:
My soul of them shall have its fill,
x Unsheath my glittering sword I will;
This hand of mine shall them destroy.
10. Then with thy wind thou didst but blow,
The sea did y them quite-over-flow;
As lead they speedily z sank-down
In mighty waters at thy word.
11. O who is like-to-thee, O LORD,
Among the a Mighties in renown!

x Heb. *I will empty out my sword.*

y Heb. *covered them.*

z Heb properly *were overshadowed*, The word signifies *to be overplunged* in the waters

Who can be found like unto thee,
So glorious in sanctitie,
In praises fearfull, b wonders acting!
12. Thou thy right-hand hast stretched-forth;
Them all up-swallow did the earth.
13. Thou in thy mercy c art-conducting
This people which thou didst redeem:
And in thy strength thou guidest them
Unto d thine holy mansion.
14. The Peoples shall this heare, and quake:
Sharp-sorrows e hold on them shall take,
That Palestina dwell upon.

a Heb. *Strong ones* Or *Potentates*, &c. not *Gods*. For in no other place in O. Test. is the word אלים *Elim* used for *Gods*.

b Heb. *A wonder.*

c Heb. *Conductest*, or *leadest.*

d Heb. *The habitation of thine holiness.*

e Heb. *Shall lay hold of the inhabitants of Palestina.*

15. Then Edoms Dukes on every side
Extreamely shall-be-terrified;
The mighty-men that Moab sway.
Lay-hold-upon-them trembling shall:
Yea, Canaan's indwellers all
Quite spiritlesse shall melt-away.
16. On them shall dread and terrour fall;
Through greatnesse of thine arm f they shall
Remain-as-still as any stone:
Untill thy people, LORD, passe-over,
Untill this people shall passe-over,
Which thou hast purchased alone.

f Heb. *They shall be still* or *dumb.*

17. Them thou'lt bring in, and them implant
In thine inheritance's Mount,
The place, O LORD, which thou hast made
For thy self to inhabit there:
O LORD, the Sanctuary fair,
The which thine hands have g firmly-laid.
18. The LORD as King shall reign and sway
For ever and perpetuall-ay.

g Heb. *established.*

19. For

LEVITICUS.

Sect. I. *Name.*

LEVITICUS, So denominated by the Greeks from the chief Subject or matter of the Book, which principally declares the Rites, Sacrifices, and Services of the LEVITICAL Priesthood. — It is called among the Hebrews מִקְרָא *Vaiyra*, i. e. *And he called*. This being the first Hebrew word in the Pentateuch, beginning this Book.

Sect. II. *Penman, and Occasion.*

PENMAN of this Book was (by general consent) *Moses*, who after he had described Gods reducing of the people of Israel into one visible Ecclesiastical body, and the erecting of the *Tabernacle*, in *Exodus* comes now in this Book to treat of the whole Platform of the *Levitical worship*.

Sect. III. *The Time or Chronologie.*

So that this Book relates the memorable words, acts, and Levitical Ceremonial Laws made known from God to Israel, for a due Moneths space, *viz.* from about the beginning of the second year after Israels departure out of *Egypt*, the Tabernacle being already reared, till the beginning of the second moneth of the same year, which was in the b 1514. year from the worlds Creation.

Sect. IV. *Scope.*

More generally, the SCOPE of this Book is to make known Levitical Lawes, Sacrifices and Ordinances, and by those shadows to lead *Israel* by the hand to c Jesus Christ the true Priest and Sacrifice of the Church. Insomuch that *Hierome* said, d *That almost every syllable in this Book breathes out a celestial Sacrament; the Figures thereof, leading us to Jesus Christ the only High-Priest of the New Testament.*

More particularly, 1. To keep Israel from Idolatry, (to which they were very prone) by instituting such a costly, laborious, visible and glorious worship. 2. To lead them by *Sacrifices expiatory*, to Christ the only true Propitiation for our sins able perfectly *to purge the consciences*. By *Sacrifices Eucharistical* or Gratulatory, to Spiritual thankfulnesse to God for all his benefits. And by the *Holy Priesthood*, to Christ the only eternal all-sufficient *Priest* f *able to save to the uttermost all that come unto God by him*. 3. To instruct them, by *meats forbidden as unclean*, to avoid what God prohibits. By many sorts of *uncleannesses*, and their expiations; That the holiest Saints on earth

a *See* Jun. Annotat. *Compare also Exod.* 40.17. *with* Num. 1.1.
b R. Ainsw. *Annot. before* Levit.
c *See* Lev. 11.44. *and* 20.26.
d *In hoc libro singulae penè syllabae cœlestia spirant sacramenta, quia ad Christum unicum novi Testamenti summum Sacerdotem figura illius nos deducunt.* Hier. in epist. d Paulin.
e *Heb.* 9. *&* 10.
f *Heb.*7.25.

with the true Believer, their hope and helpe, through Jesus Christ, their best comfort and ultimate expiation by Christ.

Sect. V. *Principal Parts.*

Leviticus is a compleat Body of Divinity, containing all Lawes, Of Things, Persons, Places, &c. Extant in this Book, according to their Subjects or Argument.

I. Concerning the Sacrifices, or the several kinds of Sacrifices, are Six. — *Six kinds of Levitical Sacrifices.*

1. *Burnt-offering*, which in Hebrew is called עוֹלָה *Olah*, because it all ascended up in flames: And this was of three sorts: 1 Of the Herd, 2 Of the Flock, 3 Of Fowles; *Ch.* I. throughout. — Chap. 1.

2. *Meat-offerings*, in Hebrew מִנְחָה *minchah*, that is, *The offering, Gift or Oblation*. And this was of four sorts: 1 Baked in the Oven, 2 On a Plate, 3 In a Frying-pan, 4 Or the first fruits in the ear; *Ch.* II. throughout. — Chap. 2.

3. *Peace-offering*, Eucharistical, in thankfulnesse, in Hebrew זֶבַח שְׁלָמִים *Zebach shelamim*, that is, *The Sacrifice of thanksgiving*. And this was of three sorts: 1 Of the Herd, 2 Of Sheep, 3 Of Goats, *Chap.* III. throughout. — Chap. 3.

4. *Sin-offering*, in case of Ignorance, *Chap.* IV. throughout, of infirmity, *Chap.* V. throughout, call'd in Hebrew חַטָּאת *Chatsah*, that is, *Sin*, or *A sin for sin*. Of this were four sorts, *viz.* For 1 The High-Priest, 2 The Congregation, 3 The Ruler, 4 Private Persons. — Chap. 4. Chap. 5. h *Compare herewith these phrases, Rom.* 8. 3. *&* Heb. 10.6.7.

5. *Consecration-offering* for the Priests: in Hebrew מִלּוּאִים *Millum*, that is, *Fulfillings*; because hereby *Aarons* Consecration was fulfilled and completed, *Ch.* VI. 10. &c.

6. *Trespasse-offering*; in Hebrew אָשָׁם *Asham*, *Ch.* V. *Sinne of guiltinesse*; in Greek, *The Ram for trespasse*, *Ch.* VII. 1. &c.

II. According to the Circumstance, Ceremony, or Rite of these Sacrifices, *Ch.* VI. and VII. *throughout.* — Chap 6. Chap. 7.

The Ceremonial Laws of Persons, laid down *Chap.* 8. to c. 16. concern either the *Priests*, or The *People*. — II.

I. *The laws touching the Priests*, concern 1 Their *Consecration* to their Office, 2 Their *Discharge* of their Office being consecrated.

1. Their *solemn Consecration to their office* by *Moses*, in the sight of all the people (according to Gods i prescription) that it might be a publick Testimony of their lawful call to teach and govern the Church, is described *Chap.* VIII. 1. &c. In this inauguration of *Aaron* and his sons, note these k Ceremonies: 1. — i *Exod.* 29. *and* 30. — Chap. 8. k *The ceremonies at the Priests consecration*

Their washing with water, *verse* 6. 2. Their Cloathing with stately garments, *verse* 7. *to* 10, 13. 3. Their Anointing, *verse* 10,11,12,30. 4. The three-fold Sacrifice, *viz.* The Bullock for the Sin-offering, *verse* 14. *to* 18. The Ram for the Burnt-offering, *verse* 18. *to* 22. And the Ram of Consecration, whose blood was put upon the tip of their right ear, upon the thumb of the right hand, and upon the great toe of the right foot, *verse* 22, *to* 33. 5. Their abiding seven daies in the Tabernacle till the dayes of their Consecration were ended, *verse* 33. *to the end of the chapt.*

2. *Their discharge of their office* being consecrated. This was done, 1 *Purely*, 2 *Corruptly*.

1. *Purely*, according to Divine direction and assistance. 1 By offering those Sacrifices for himself and the people which God had commanded, *Ch.* IX. *verse* 1. *to* 22. 2 By blessing the people, *verse* 22,23. Amplyfied, by the * descending of fire from God to burn the Sacrifice, which was a Divine approbation of this whole *Levitical worship verse* 23,24.

Chap. 9. * *Fire of God descends on the Sacrifices*

2. *Corruptly*, according to Humane infirmity, *Ch.* X. Here are described, 1 The sin of *Aarons* sons in offering with l *strange fire*, and the sad event thereof, *verse* 1. *to* 6. 2 The Lords direction and charge to *Aaron* and his sons; Not to mourn for *Nadab* and *Abihu*, *verse* 6,7. Not to drink wine or strong drink when they go in to minister before the Lord, lest they miscarry, *verse* 8. *to* 12. How to eat the holy things, *verse* 12. *to* 16. 3. *Moses* his reproof of *Aaron* that the Goat of the *Sin-offering* was not eaten, but burnt; contrary to the Law, *verse* 16. *to the end of the chapt.*

Chap. 10. l *Strange fire.*

II. *The Lawes touching the people*, are about their Legal Sanctification or Purification from uncleanesse 1 *Without them*, 2 *In them.*

1. *Without them.* Here is declared what creatures were to be counted m *Clean*, what *Unclean* to them; and how they must not defile themselves with eating or touching any unclean thing; but walk as an holy people of the holy God, *Ch.* XI. *throughout.*

m *Clean creatures.*

Chap. 11.

2. *In them.* Here are laid down Lawes for purifying of uncleanesse,

1. By reason of n *Child-bearing*, *Ch.* XII.

Chap. 12. n *Child-bearings*

2. By reason of o *Leprosie*: concerning which are directions, 1. For discovering the Leprosie, whether in Persons, *Ch.* XIII. 1. to 47. Or in Garments, *verse* 47. *to the end.* 2. For the cure of the Leprosie, in a Person, *Ch.* XIV. 1. *to* 33. In an house, *verse* 33. *to the end of the chapt.*

o *Leprosie.* Chap. 13. Chap. 14.

3. By reason of p *Issues*, whether in Men or Women, *Ch.* XV.

p *Issues.* Chap. 15.

III. *The Ceremonial Lawes about Actions*, referre to Actions 1 *Necessary*, or 2 *Voluntary.*

1. Lawes about *Actions Necessary* are set forth, 1 By the *Particulars* of them, 2 By the *Confirmation* of them.

I. *The Particulars* of these Lawes about *Necessary Actions* (necessarily to be done, or forborne) are many: As about

1. The entring of the Priest into the holy place. How it is to be made, *Ch.* XVI. 1. *to* 29.

Chap. 16.

2. The Anniversary day of Atonement, when and how to be kept, *verse* 29. *to the end of the Chap.*

3. The Blood, and Sacrifices, where and how to be offered, *Ch.* XVII. 1. *to* 10. Chap. 17.

4. Eating of blood, why to be forborne, *ver.* 10. *to* 15.

5. Eating that which dyeth of it self, or is torne, forbidden, *verse* 15,16.

6. Chastity required, contrary to unlawful q Marriages within Degrees prohibited, and to unlawful lusts, with the grounds hereof, *Ch.* XVIII. *throughout.*

q *Marriage forbidden within certain degrees.*

7. Divers Acts or Duties of Religion towards God, and Righteousnesse towards man, are repeated and re-inforced, *Ch.* XIX. *throughout.* Many contrary sinful acts being forbidden, with directions how they shall be punished, *Ch.* XX. *throughout.* Chap. 18. Chap. 19. Chap. 20.

8. The Purity wherein the Priests are to preserve themselves, *Ch.* XXI. And in case of uncleanesse, How they are to forbear ministring till they be cleansed, *Ch.* XXII. 1. *to* 10. Who may eat with them of the Sacrifices, *verse* 4. *to* 17. And of what purity and age the Sacrifices must be, *verse* 17. *to the end of the Chapt.* Chap. 21. Chap. 22.

9. The celebration of the r VII. *Solemne festivals of the Lord*, which were of singular use, 1 For upholding the whole frame of Gods worship among them. 2 For distinguishing the Church of the Jewes from all other people. 3 For solemn commemoration of Gods many and great benefits. 4 For conservation and upholding of the publique Ministry. 5 For preserving Purity and Unity in Doctrine and Worship. 6 For Prefiguring the manifold and great spiritual benefits of the promised Messiah.

r *Seven solemn Festivals, with six uses of them.*

Now these Festivals were either 1 *Weekly*, or 2 *Anniversary.*

1. *Weekly*, as the *Seventh-day-Sabbath*, *Ch.* XXIII. 1,2,3. Chap. 23.

2. *Anniversary*, or *yearly*; as

I. The Feast of the *Passe-over*, the 14 day of the first moneth *Abib*, *verse* 4. *to* 9.

II. The Feast of *First-fruits*, *ver.* 9. *to* 15.

III. The Feast of *Pentecost*, *verse* 15. *to* 23.

IV. The Feast of *Trumpets*, *verse* 23, 24, 25.

V. The Feast of *Expiation*, *verse* 26. *to* 33.

VI. The Feast of *Tabernacles*, *verse* 33. *to the end of the chapt.*

10. The observation of certain legal Rites Ceremonial and Judicial, *Chap.* XXIV. *throughout*, Chap. 24.

11. Certain Political Duties or Observations enjoyned, *Ch.* XXV. *throughout.* Chap. 25.

Thus of the particular Lawes about actions.

II. *The Confirmation* or *Obsignation of the Lawes about these Particulars*, with many Promises and Threatnings *Ch.* XXVI. *throughout.* Chap. 26.

2. *Lawes about actions Voluntary* or Arbitrary, *viz. Vows*, touching which are Directions, *Ch.* XXVII. *throughout.* Chap. 27.

NUMBERS.

NUMBERS.

Sect. I. *Name.*

NUMBERS, Gr. ἀριθμοὶ, so called, because a great part of the Book, especially at the beginning, is spent in *Numbering of the Tribes and Families of* Israel, and of their Journeyes from *Egypt* to *Canaan*. This is now the *first Muster* or *Numbring* of the People, (the same with that *Exod.* 38. 26. seem *Numb.* 1. 46.) described here in the four first Chapters. At this *Muster* they were 603550. This Account is taken of the Peoples *Number*, 1 *Partly* that they might orderly be ranked in their Tents about the Tabernacle. 2 *Partly* to evidence the fidelity of Gods Promises in bringing such multitudes into the promised Land (which shortly they were to enter) notwithstanding so many wicked ones were destroyed from among them in the wilderness. The *second Muster* or *Numbring* of them, was in the a fortieth and last year of their Travels, when (all this Generation being dead save *Moses*, *Caleb*, and *Joshuah*) their sons were numbred for to receive the inheritance of the *Land of Promise*, A Type of Heaven. And they were in all 601730. almost as many as at the *first Muster*. In *Heb.* it is called בְּמִדְבַּר *Bemidbar*, i. e. *In the Desert*. Sometimes וַיְדַבֵּר *Vajedabber*, that is, *Then spake*. That being the fifth, this the first word of this Book in the Hebrew text.

a *Num.* 26. 51.

Sect. II. *Penman.*

Moses (questionlesse) was PENMAN also of this History, which is so continued in one Series with the b former.

b See *Num.* 1. 1, &c.

Sect. III. *Time or Chronologie.*

Numbers contains an History from the beginning of the second moneth of the second year after Israels coming out of Egypt, to the beginning of the eleventh moneth of the fortieth year, viz. c 38 years and upwards, about 9 or 10 moneths, as some d observe. And this may remarkably be evinced, by comparing *Num.* 1. 1. and 36. 13, diligently with *Deut.* 1. 3. which, as above, demonstrate both the beginning and ending of this History of *Numbers*. For, the things mentioned *from the beginning of the Book to* ver. 19. belong to the first moneth of the second year of their departure out of Egypt, to which also the whole Book of Leviticus. Things in Chap. 5, 6. are recorded things done for the space of 38 years, and 9 or 10 moneths.

c *Jun. annot. and Numer & H. Ainsw. annot. before Num.*

d *Diodates Arg. before Num. & D. Pareus in Proem. in Num.*

Sect. IV. *Scope.*

Lively to set forth, 1 The rich blessing of God upon *Israel*, in their wonderful increase. 2 His vigilant providence over them in all their wildernesse-journeys and difficulties. 3 His impartial severity against their corruptions for which many of them e perished in the wilderness after they had been delivered out of *Egypt*, so that they could not enter into his rest *because of their unbelief*. 4 And yet, Gods exact faithfulnesse in bringing such wonderful multitudes to inherit *Canaan* according to his promise.

e 1 *Cor.* 10. 1, 2, 3, 4. *Jude* 5. *Heb.* 3. 19.

Sect. V. *Principal Parts.*

This Book of *Numbers* contains an Historicall Narration of *Israels* 1. *Preparation* for their March through the wilderness, and Journey to *Canaan*, the Land of Promise. 2. Their *Journey* it selfe. 3. Of their *Station*.

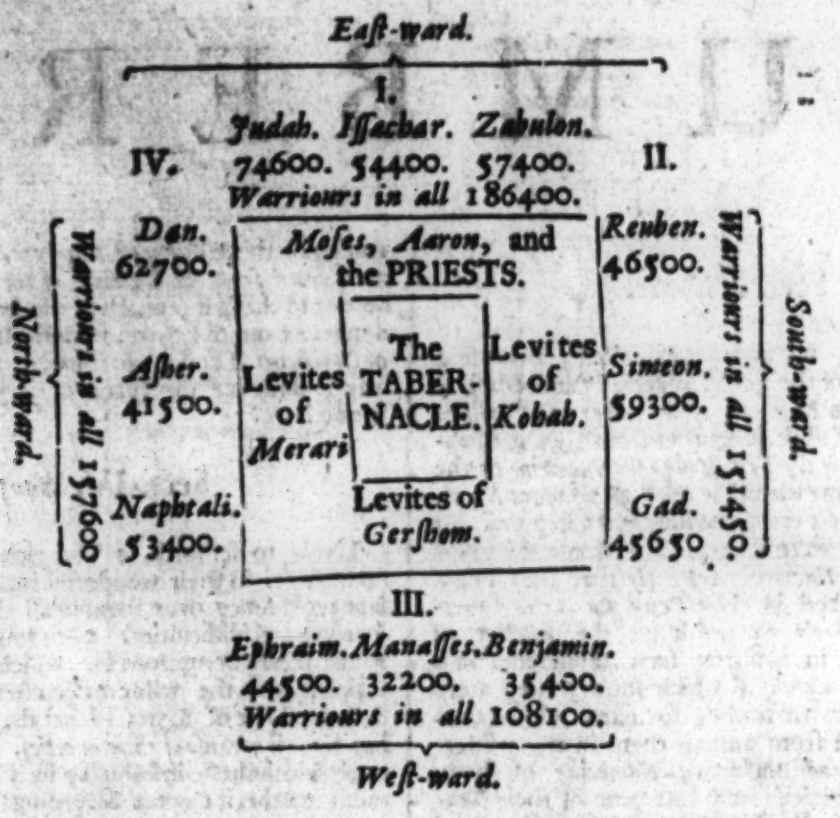
Israels PREPARATION for their Journey. Here are described. I.

I. The f *numbring* of *Israel*, which was either 1 *Civill*, or 2. *Sacred*. f *Israel numbred.*

1. The *Civil numbring* of *Israel*, viz. all the males, (except the *Levites*,) from twenty yeares old to sixty by their tribes. 1. *Commanded* by God to be done by *Moses* and *Aaron* and the Heads of the Tribes Ch. 1. ver. 1. to 17. 2. *Executed*, here are the particular numbers of the severall tribes, and the totall of all, ver. 17. to 47. 3 *Limited*; the *Levites* must not be numbred, being destined, not for Warre but for the Ministry of the Tabernacle, ver. 47. *to the end of the Chap.* 4. This numbring of them is *Amplified* by the comely Order of the twelve Tribes in their Tents according to their *Standards*, g the *Tabernacle* being in the midst of all; Ch. II. throughout. As in the *Scheme* following. Chap. II.

g *Order of the Tribes camping about the Tabernacle.* Chap. 2.

East-ward.



2. *The sacred Numbering* of the Levites and Officers about the Tabernacle; 1 As *Standing*, Or 2 As *Moving*.

Chap. 3. 1. *About the Tabernacle as standing*, their number, orderly encamping about it in the midst of the tribes, and their several charge, is described, *Ch.* III. *throughout*. In particular here note. 1. *Aarons* family, *ver.* 1. *to* 5. 2. The advancing of *Aarons* family to the Priesthood, the Levites being appointed to minister under them, *ver.* 5. *to* 12. 3. Why *Levi's* tribe is separated from the rest, and appointed to the Ministry of the Tabernacle; *ver.* 12. 13. 4. The reckoning up of the male-Levites by families from one moneth old, with their distribution into three ranks, their Chief, and Offices, *ver.* 14 *to* 40. 5. The *substituting of the Levites in stead of the first-borns*; and the redemption of two hundred seventy three first-borns, so many Levites being wanting, *ver.* 40. *to the end of the chapt.*

Chap. 4. 2. *About the Tabernacle as Moving*, wherein is an Enumeration of the Levites Ministry about it in their journeying, *viz.* 1. The *Kohathites* charge, *Ch.* IV. 1. *to* 21. 2. The *Gershonites* charge, *ver.* 21. *to* 29. 3. The *Merarites* charge, *ver.* 29 *to the end of the chapt:*

II. *Certain Lawes*, of 1 More *General*, or 2 More *Particular* Concernment.

1. *Of more General and Common Concernment*, about Sanctimony; whether in matters *necessary* or *voluntary*. I. *In matters necessary*, as touching 1. Removing the defiled by *Leprosie*, an *Issue*, or *touch of a dead body*, out of the Camp, Ch. v. 1, 2, 3, 4. 2. Restitution in trespasses and Expiation of them, *ver.* 5. *to* 11. 3. h Jealousie, and the tryal of a wife suspected of adultery, *ver.* 11. *to the end of the* Chapt. II. *In matters Voluntary* or *Arbitrary*. as the law of the i *Nazarites*, Ch. VI. 1. *to* 22.

Chap. 5. h *Jealousie*

i *Nazarites* Chap. 6.

2. *Of more Particular and special concernment.*

1. To the Priests, in what k forme they shall blesse the People, *ver.* 22. *to the end of the chapt.*

k *Form of blessing the People.*

2. To the Princes of every Tribe. Directions to take and how to use their offerings, at the Dedication of the Tabernacle, *Ch.* VII. 1. *to* 10. The Dedication of the Altar, *ver.* 10. *to the end of the chapt.*

Chap. 7.

3. To the Levites, the LORD from the *Oracle* directed *Moses* 1. How the lamps are to be lighted, *ver.* 8. 9. *and* Ch. VIII. 1. *to* 5. 2. How the Levites are to be Consecrated for their ministry in stead of the first-borne, *ver.* 5. *to* 23. 3. How long, to what age they shall minister. *ver.* 23. *to the end of the chapt.* Chap. 8.

III. *The manner* 1. Of their keeping of the *Passeover* the second year after they came out of *Egypt*, &c. Ch. IX. 1. *to* 15. 2. Of their Station or Motion, directed both by the Cloud upon the Tabernacle, and by the sound of the silver Trumpets, *ver.* 15. *to the end of the chapt and* Ch. X. 1. to 29. 3. Of *Moses* request to *Hobab* sonne of *Jethro* his father in law, not to leave them, *ver.* 29. *to* 33. 4. Of l *Moses* blessing at the removing and resting of the Ark, *ver* 33. 34, 35, 36. Chap. 9. Chap. 10. l *Moses blessing, &c.*

II. *Israels* JOURNEYS which may be described and distinguished by their m *Eight notable Murmurings* in their way, (every one of them being remarkably punished.) *viz.* II. m *Eight Murmurings of Israel.*

I. *For the irksomnesse of their journey.* which the Lord punished with fire at *Taberath*, which consumed them that were in the utmost parts of the Camp, *Ch.* XI. 1. *to* 4. Chap. 11.

II. For *Flesh*, loathing *Mannah*, *ver.* 4. *to* 10. Amplyfied, 1. By *Moses* complaint of the burden of the People, *ver.* 10. *to* 16. 2. By the Lords adding n *seventy Elders* of the people to his assistance, *ver.* 16. *to* 31. 3. By the Lords sending Quailes in displeasure, killing many of them with the plague at *Kibroth-Hattaavah*, *ver.* 31. *to the end of the chapter.* n *Seventy Elders added to Moses*

III. *Aarons and Miriams murmuring at* Moses, *because of the Ethiopian woman which he had married*, for which *Miriam* is smitten with Leprosie, and thrust out of the Camp, *Chap.* XII. *throughout.* Chap. 12.

IV. *The Peoples murmuring through unbelief at* Kadesh described 1. By the occasion of their murmuring, *viz.* the discouraging report which the *Spies* brought from the land of *Canaan*, described at large, *Chapt.* XIII. *throughout.* Chap. 13.

2. The manner of their murmuring, and resolving to go back again into *Egypt*. *Chapt.* XIV. 1. *to* 6. 3. Endeavours of *Caleb* and *Joshua* to appease the people, *ver.* 6. *to* 11. 4. The Lords threatning for this, *ver.* 11, 12. 5. *Moses* Intercession for the People, *ver.* 12. *to* 20. 5. The punishment, Chap. 14.

1. Of

I Of the murmurers, deprived of seeing the promised land; (this was the occasion of *Israels* so long wandring in the wilderness, till that generation was destroyed,) *ver.* 20. *to* 36. 2 Of the Spies that brought up an evil report of the land, they dyed of the plague, *ver.* 36. *to* 40. 3 Of the People that would go fight with the *Canaanites* without Gods Commission, *ver.* 40. *to the end of the chapt.*

Chap. 15. o *Rebellion of* KORAH *&c.* Chap. 16.

Here by way of digression is laid down a Repetition of divers lawes more fully handled in Levit. Chap. XV.

V. *The rebellion and envy of the Levites* o Korah, Dathan *and* Abiram, *against Moses and Aaron for taking too much upon them, and that all the Congregation were holy, Chap.* XVI. 1, 2, 3. Amplified 1. By *Moses*'s direction to these Murmurers to take their *Censers*, with fire and incense as well as *Aaron*, that the Lord might shew which was holy to him, *ver.* 4. *to* 19. 2. By *Moses*'s separating the Congregation from these murmurers Tents, *ver.* 19. *to* 31. 3. By the Judgments that fell upon them, the earth swallowing up all that appertained to *Korah*, and fire from the Lord consuming them that offered incense, *ver.* 31. *to* 36. 4. By the reservation of their Censers for sacred use for a memorial, that none but the seed of *Aaron* presume to offer Incense, *ver.* 36. *to* 41.

VI. *The Peoples murmuring at* Moses *and* Aaron *for the former judgment*, *ver.* 41. Amplified 1. By the Lords threatning, *ver.* 42. *to* 46. 2. By *Aarons* interceeding with incense, which stayed the Plague after the death of fourteen thousand seven hundred, *ver.* 46. *to the end of the chapter.*

3. By the Lords Sanction or Confirmation of *Aaron* and his sons in the Priesthood, by the p *Budding of his Rod* among the Rods of the Tribes; which was reserved in the Tabernacle for a Testimony against the murmurers, *Ch.* XVII. *throughout.* 4. By some Directions which the Lord after gave, touching the Priests office and dignity above the Levites, *Chap.* XVIII. 1. *to* 8. Touching the several Portions of the Priests and Levites for their maintenance, *ver.* 8. *to the end of the chapter.* Touching the water of Separation made with the ashes of a Red Cow, *Chapter*, XIX. *throughout.*

p *Aarons* ROD *budding.* Chap. 17. Chap. 18. Chap. 19.

VII. *Their murmuring in the desert of* Zin *for water*, described by 1. The *Antecedent* of it, *Miriams* death *Ch.* XX. 1. 2. *Manner* of their murmuring, *ver.* 2. *to* 6. 3. The *Events* or *Consequents*, viz. Gods giving them water out of the q Rock: where, *Moses* and *Aaron* for their unbelief are threatned, that they shall not bring *Israel* into *Canaan*, *ver.* 6. *to* 14. The King of *Edoms* refusal to let *Israel* passe through his land, *ver.* 14. *to* 22. *Aarons* death at *M. Hor*, Eleazer his sonne succeeding him, *ver.* 22. *to the end of the chapt.* *Israels* subduing the *Canaanites* at *Hormah*, *Ch.* XXI. 1, 2, 3. Chap. 20. Chap. 21. q *Water out of the rock, Semel in Oreb petra percutitur, ubi tantum populi infidelitas notatur: In Cades autem deserti sui saxum bis caesum pulsatur, ibi namque infidelitas in populo & in duce dignoscitur.* Aug. de Mirabil. sac. Script. l. 1. c. 22. Tom. 3.

VIII. *Their murmuring as they compassed the land of* Edom, by reason of their Discouraging way, Light bread, and want of Water; where note 1. Their sin, *v.* 4, 5. 2. Their punishment with *fiery Serpents*, *ver.* 6. 3. Their cure by the r *Brazen Serpent* lifted up, a type of Christ, *ver.* 7. *to* 10. After which divers journeys of Israel are mentioned, *ver.* 10. *&c.* r BRAZEN SERPENT *Serpens aeneus erigitur & per illius aspectum priorum serpentium vulnera curabantur. Attamen non in serpente salus, sed in Domini imperio tenebatur. Quicquid in ipso praecepisset, illud tunc in populo salus esset. Sed Historia praecedentium rerum figura, virtus nunc in Christo & in Ecclesia continetur.* Aug. de Mirab. sac. Scrip. l. 1. c. 33. Tom. 3.

III. Israels *Station* and condition, being now neer to the possession of the promised land. The History hereof, 1 Either more specially concernes the *People* 2 Or the *Inheritance* it self.

1. *The People are described.*

2. *As numbred their severall Tribes*, viz. *Reub.* and *Sim.* and *Gad*, and declaring the particular possessions of their Lands, *ver.* 22. *to the end of the chapt.*

3. *As Tempted*, and overcome by the Machinations of *Balaam* King of *Moab*, and his false Prophets, whose counsels and devices against *Israel* are at large described. God turning the intended Curse into a Blessing; and *Balaam* (a Gentish Prophet) forced to preach salvation by Christ to the Gentiles. *Ch.* XXII. XXIII. XXIV.

& Mal volens laudare, non maledicens Dei spiritu pressus, universam fere a Domino futurae gratiae de hominibus, deinde caeteris Balaam venture a Domino promissa edit, ut per omnium animos qui inspirata oracula audierunt, & adventus Christi per Prophetam Gentibus, qui futurus erat Gentium salvator, Dei se liberetur. Aug. de Mirabil. S. Script. l. 1. c. 34. Tom. 3.

t *Balaam.* Chap. 22. 23. 24. t *Ipse Balaam ad maledicendum destinat, sed contra per eum per Prophetam in lege Dei se liberetur.*

4. *As ensnared*, (according to u *Balaams* crafty counsel, who taught *Balaac* to cast a *stumbling block before Israel*, by prostituting the daughters of *Moab* to them, who seduced them to idolatry) *Chap.* XXV. 1, 2, 3. This is further Amplified, 1. By the punishments of these first, *verse* 4. 5. 2. By *Phineab's* his zeal in executing judgment upon *Zimri* and *Cozbi*, and his recompence from the Lord, *verse* 6. *to* 16. 3. By the Lords command to vex the *Midianites*, for their wiles against *Israel*, *verse* 16. *to the end of the chapt.* u *Compare Rev.* 2. 14. Chap. 25.

4. *As* x *numbred the second time*, for their entring upon the promised inheritance. That by this numbring the singular providence of God might appear in multiplying the people of *Israel* so exceedingly, that in all the Tribes there were only diminished 1820 men, notwithstanding all their Murmuring Generation was consumed in the wilderness, *Chap.* XXVI. *throughout.* Hereunto is annexed, the story of the daughters of *Zelophehad* suing for inheritance, and the Lords Direction thereupon, *Ch.* XXVII. 1. *to* 12. x *Israel numbred the second time.* Chap. 26. Chap. 27.

5. *As furnished with a new Governour*, y JOSHUAH to succeed in *Moses* stead and at his request, *ver.* 12. *to the end of the chapt.* y *Josuah Governour.*

6. *As instructed* by the Lord in sacred things 1 *Necessary*, 2 *Voluntary.*

1. *Necessary*, 2 What sacrifices and offerings were to be observed, 1 Every day continually, *Chap.* XXVIII. 1. *to* 9. 2 On the Sabbath day, *verse* 9, 10. 3 In the New Moons, *ver* 11. *to* 16. 4 At the Passeover, *verse* 16. *to* 26. 5 In the day of First-fruits, *verse* 26. *to the end of the chapt.* 6 At the Feast of Trumpets, *Chap* XXIX. 1. *to* 7. 7 On the day for afflicting their souls, *ver.* 7. *to* 13. 8 On the eight daies of the Feast of Tabernacles, *ver.* 13. *to the end of the chapt.* z *Offerings for several Feasts.* Chap. 28. Chap. 29.

2. *Voluntary.* Here free persons are taught, How to perform and keep their a *Vowes*; with some exceptions in some cases of persons not free *Ch.* XXX. *throughout.* *Thus of the Description of the People.* a *Vowes.* Chap. 30.

II. *The Inheritance it self* is described, 1 In *Part*, 2 In *Whole.*

1. *In Part*, and so it is considered, 1 As *Possessed*, 2 As *Assigned.*

1. *As possessed in part*, upon the warlike expedition of *Israel* against *Midian Ch.* XXXI. This expedition is described, 1. By God's command for it: *ver.* 1, 2. 2. By their execution of Gods command, with the overthrow of the b *Midianites*, and *Balaam* among the rest, *ver.* 2. *to* 13. 3. By *Moses* command to kill all the males and all the women taken captive (except the virgins) because they caused *Israel* to transgresse in the matter of *Peor* according to *Balaams* counsel, *verse* 13. *to* 19. 4. By Gods directions both how the Souldiers with their Captives and Spoils were to be purified, *ver.* 19. *to* 25. As also how the Spoile b *Midian subdued* Chap. 31.

Spoile was to be Divided betwixt them that fought, and the reſt of the Iſraelites, *verſe* 25. *to* 48. 5. By the free-will oblation out of the ſpoils to the LORD, by the Officers of the Army that had taken them, *ver.* 48. *to the end of the chapt.*

2. As *Aſſigned in part* on that ſide Jordan to *Gad, Reuben*, and half the Tribe of *Manaſſeh*, *Ch.* XXXII. *throughout.* — Chap. 32.

2. *In whole.* And thus the promiſed land is ſet forth by 1 *Preparations to it*, 2 *Circumſcriptions* of it.

1. *Preparations to it*, are 1 Iſraels c 42 Journies and ſtations, by the conduct of God from *Egypt* to *Jordan*, (the borders of Canaan,) through the wilderneſſe, particularly enumerated, *Ch.* XXXIII. 1 *to* 50. — c Iſraels 42 journies. — Chap. 33.

2 Gods commands to drive out all the inhabitants beyond Jordan, to deſtroy all their monuments of Idolatry, and to divide the land by lot, *verſe* 50. *to the end of the chapt.*

2. *Circumſcriptions of it*, And this either with *Bounds*, or *Lawes*.

1. As it is circumſcribed with *Borders* and *Bounds* by the Lord, *Chap.* XXXIV. 1. *to* 16. — Chap. 34.

2. As it is circumſcribed with *Lawes* and *Directions*.

1. Touching the Diſtribution of the Land; who ſhould divide the Land by lot, *viz.* with *Eleazer* and *Joſhuah*, one Prince of every Tribe, *ver.* 16. *to the end of the chapt.*

2. Touching the portion of the Levites, *viz.* 48 Cities with their Suburbs, *Chap.* XXXV. *ver.* 1. *to* 6. — Chap. 35.

3. Touching ſix *Cities of Refuge*, (part of thoſe 48) for the *Man-ſlayer* that ſhould ſlay any unawares, till he ſhould ſtand before the Congregation in judgment. With cautions againſt murder, *ver.* 6. *to the end of the chapt.*

4. Touching Succeſſions in their inheritances. That daughters who had inheritances ſhould marry within their own Tribe, becauſe the inheritance ſhould not go from one Tribe to another. And to this end the daughters of *Zelophehad* married to their fathers brothers ſons, *Chap.* XXXVI. *throughout.* — Chap. 36.

DEUTERONOMIE.

Sect. I. *Name.*

DEUTERONOMIE, *i. e. The ſecond Law*, or *Law repeated*. Thus denominated by the Greek, becauſe this book containeth a *Repetition of Gods Law given by Moſes to Iſrael*. This *Repetition* of the Law the Lord was pleaſed to make, 1 *Partly* becauſe all that Generation then living, when the Law was firſt promulged on *M. Sinai*, except, *Moſes*, *Caleb*, and *Joſhuah*, were now dead in the wilderneſſe. 2 *Partly* becauſe their children either heard not that firſt Promulgation, or being very young, had in great part forgot it. 3 *Partly* that God might help their dulneſſe and incapacity, in not only affording them the *Repetition* of the Law, but the *Explanation* alſo. So that this Book ſeemes to be as it were an *Abridgment* or *Epitome* of the three former Books, containing the ſumme of all Gods Laws; and a *Compendium* of the principal Hiſtories, all being cloſed up with the memorable death of *Moſes*. *Moſes* brought them from *Egypt*, through the *wilderneſſe*, to the borders of *Canaan*, and then dyed, could bring them no further: but *Joſhuah* brought them into it; and poſſeſſed them of it. Thus, *the* a *Law is our Schoolmaſter to bring us to Chriſt*: but only *Jeſus* the true *Joſhuah* brings us into Gods promiſed *Reſt*. In Hebrew it is ſometimes from the ſame ground called משנה *Miſchneh*, i. e. *Repetition* of the Law. But moſt uſually, from the firſt words of the Book it is called אלה הדברים *Elleh haddebarim*, *i. e. Theſe are the words*; or only דברים *Debarim*, i. e. *The words*.

a Gal. 3. 24.

Sect. II. *Penman.*

Penman of this Book, as of all the four former Books, was *Moſes*; who alſo (as is thought by b ſome) wrote the Hiſtory of his own death aforehand in the laſt chapter by a Prophetick ſpirit; or *Joſhuah* wrote it for him,

b *H. Alſted. Precog. l.* 2. *c.* 118.

Sect. III. *Time or Chronologie.*

This Book contains the Hiſtory of but a few days, *viz.* From the beginning of the eleventh moneth, to about the ſeventh day of the twelfth moneth of the fourtieth year after Iſraels departure out of Egypt: for *Moſes* began to ſpeak theſe words in the c firſt day of the eleventh moneth of the ſaid fortieth year, which was a little before his death: He d died when he was one hundred and twenty years old; after which Iſrael mourned for *Moſes* in the land of *Moab* e thirty dayes. This determines the time of the Hiſtory, as *Junius* well obſerves.

c *Deut.* 1. 3
d *Deut.* 24. 7. *See alſo Joſ. Jud. Antiq. l.* 4. *in fine.*
e *Deut.* 34. 8

The Chronologie of this Hiſtory is thus computed by ſome: *viz.*

1. The firſt part of this Book containes the Hiſtory of the f firſt day of the eleventh moneth of the fortieth year, after their coming out of Eypt. 2. The ſecond part, contains the Hiſtory of the g ſecond day. 3. The Third part contains the Hiſtory (as is probable) of h four days at moſt. 4. The fourth part contains the Hiſtory of i one day. 5. The fifth containes the Hiſtory alſo of k one day. 6. The ſixth containes the Hiſtory of l one day. 7. The ſeventh part containes the Hiſtory of their mourning for *Moſes* m thirty dayes.

f *Deut.* 1. 2, 3, 4.
g *Deut.* 5. *to* c. 11.
h *Deut.* 11. *to.* c. 26.
i *Deut.* 27. and 28.
k *Deut.* 29. and 30.
l *Deut.* 31. &c.
m *Deut.* 34.

Proof hereof may be drawn from the Hiſtory of *Joſhuah*, by computing backwards from the day of the Paſſeover. For in the Land of *Canaan* the firſt Paſſeover was celebrated n in the one and fortieth year after *Iſraels* coming out of *Egypt*, on the fourteenth day of the moneth *Niſan*. Before which they were o circumciſed, which probably took up four dayes. One day they were paſſing through *Jordan*; p two dayes

n *Joſh.* 5. 10
o *Joſh.* 5. 2, &c.
p *Joſh.* 1. 11

dayes in preparation for it: These three dayes seem to be the time q of searching out the Land: and lastly the thirty r dayes mourning. And thus going backwards, we shall find that *Deuteronomie* contains an History of but a very few dayes.

q Compare *Josh.* 1. 11. with *ch.* 2. 22.

r Deu. 34. 8.

Sect. IV. *Scope.*

SCOPE. 1. That the Law formerly given of God, may by this *new Repetition* of it be more declared, confirmed, and applyed to the present condition of *Israel*: most of them having not heard it formerly, or having forgot it, and they thereby fitted and better prepared for the promised *Canaan*, upon which they were entring. 2. That by commemoration of Gods wonderful benefits to them and their fathers, they might be incited to all true thankfulnesse love and obedience. 3. And also that by recalling to memory their and their fathers sinnes and punishments, they might be brought to an awfull fear of the Divine Majesty.

Sect. V. *Principal Parts.*

The *Chief Parts* of this Book of *DEUTERONOMIE*, are 1 The *Preface*. 2 The *Narration*. 3 The *Conclusion* of the Book.

I. The *Preface*, or *Prologue* to the main body of the Book, containing A *Repetition*, An *Exhortation*, And a *Narration*.

1. A *Repetition*, declaring by way of Rehearsal (to fit *Israel* for their promised inheritance) some chief remarkable occurrences and passages of Providence that befell *Israel* in their 40 years marching through the wilderness. Particularly, 1 Of Gods calling *Israel* from *Horeb* towards *Canaan*. *Ch.* I. 1. *to* 9. 2 Of Officers given them, *verse* 9. *to* 19. 3 Of the Spies sent to search out the Land, *verse* 19. *to* 34. 4 Of Gods displeasure for the peoples unbelief and disobedience thereupon, *verse* 34. *to the end of the chapt.* 5 Of their passing by Edom, *Ch.* II. 1. *to* 9. Moab, *verse* 9. *to* 17. and Ammon, *verse* 17. *to* 24. 6 Of their subduing *K. Sihon* and the *Amorites*, *v.* 24. *to the end of the chapt.* 7 Of their conquering *K Og* the gyant, *Ch.* III. 1. *to* 12. 8 Of the distribution of those countreys to *Gad*, *Reuben*, and the Half-tribe of *Manasseh*, *verse* 12. *to* 23. 9 Of *Moses* prayer to go over into the promised Land, whom God only permitted to see it, *verse* 22. *to the end of the chapt.*

Chap. 1. Chap. 2. Chap. 3.

2. An *Exhortation*; wherein, upon all the former experiences of Gods goodnesse, *Israel* is exhorted to obey Gods Law and shun Idolatry, *Chap.* IV. 1. *to* 41.

Chap. 4.

3. A *Narration*, How *Moses* appointed three Cities of Refuge on that side *Jordan*, *verse* 41. *to the end.*

II. The *NARRATIVE* part of the Book is laid down from *ch.* 5. *to* c. 32. and contains, 1 The *Law*. 2 The *Exposition of it*. 3 The *Confirmation* of it.

I. The *LAW*, or X. *Commandments*, how they were given at *Horeb*, *Ch.* V. 1. *to* 22. and how the people were affected therewith, desiring *Moses* to mediate betwixt God and them, *ver.* 22. *to the end of the chapt.*

Chap. 5.

II. The *EXPOSITION* of the Law in most of the Commandements, by many Directions, Exhortations, Reprehensions, &c.

The ten Commandments expounded.

I. The first Commandement Expounded, *chap.* 6. *to* 12. by sundry particulars, *viz.*

1. By *Directions* how to know love and obey God, *Ch.* VI. *throughout.*

Chap. 6.

2. By *Commands* to extirpate utterly the enemies of God the *Canaanites*, and their idolatry; and to have no Communion with them, *Ch.* VII. 1, 2, 3. This is urged by divers arguments, 1 From the peril of being seduced by them to other gods, *v.* 4, 5. 2 From the holiness of Israel to God, *verse* 6. 3 From the free love, mercy, and justice of God, *verse* 7. *to* 17. 4 From the assurance of promised victory over them, *verse* 17. *to the end of the chapt.*

Chap. 7.

3. By *Cautioning* and warning them, that they forget not God, or be turned from him, either by oblivion of former mercies, or abundance of *Canaane* blessings. Ch. VIII. *throughout.*

Chap. 8.

4. By *Instructing* them to walk humbly with their God, laying aside all conceits of their own worth and righteousnes. And to this end spreading before their eyes, 1. Their great unkindnesses to God in their many former Rebellions, recited Chap. IX. *throughout.* 2. The Lords great kindnesses to them continued and renewed notwithstanding; especially, 1 In renewing the *Tables* of the Covenant, Ch. X. 1. *to* 6. 2 In leading on the people towards Canaan, and continuing the Priesthood, *ver.* 6, 7. 3 In separating the tribe of *Levi*, *ver.* 8, 9. 4 In hearkening to *Moses* not to destroy *Israel*, *ver.* 10, 11. 5 By *Exhortations* to all sincere and cheerful love and obedience unto God, pressed by many cogent and pathetical Arguments, *ver.* 12, *to the end of the chapt.* and Ch. XI. *throughout.*

Chap. 9. Chap. 10. Chap. 11.

II. The second Commandement, is Expounded, by Directions, 1 To abolish utterly all false worship and monuments of idolatry, Ch. XII. 1. *to* 5. 2 To worship God according to his own will, *especially* In sacrificing, &c. only in the publick place which God shall chuse, In not forsaking the Levite. In not enquiring after the Nations idolatry, *ver.* 5. *to the end of the chapt.*

Chap. 12.

III. The third Commandement is expounded, 1. By prohibiting the dishonour and abuse of Gods Name by false prophets, inticers and revolters to idolatry, Ch. XIII, *throughout.* 2. By prescribing an holy fellowship to his People in the lawes about clean meats, tithes, &c. Ch. XIV. *throughout.*

Chap. 13. Chap. 14.

IV. The fourth Commandement is expounded, 1. Partly by the Rites and Observances required in the seventh year, being the Sabbatical year, ch. XV. *throughout.* 2 Partly by several Ordinances about the solemn feasts, and the many Offerings therein, Ch. XVI. *ver.* 1. *to* 18. 3. Partly by Prohibition of Groves and Images, *ver.* 21, 22. 4. Partly by caution against deformed sacrifices, Ch. XVII. 1. 5. Partly by command to destroy idolaters, *ver.* 2. *to* 8.

Chap. 15. Chap. 16. Chap. 17.

V. the fifth Commandement is explain'd by rules for erecting Judges, and for their just Judgment, ch. 16. *ver.* 18., 19, 20. 2. For putting Idolaters to death, *ch.* 17. 2, *to* 8. 3. For bringing hard controversies to the Priest and Judge to be determined, to whose determination the People must stand, *ver.* 8. *to* 14. 4. For Election and duty of a King, when in *Canaan* they shall desire a King, *ver.* 14. *to the end of the chapt.* 5. For the honourable maintenance of Ecclesiastical Governours the Priests and Levites. *Ch.* XVIII. 1. *to* 9, 6. For not hearkening to any heathenish Ministers, *ver.* 9. *to* 15, 7. For hearkening to the † *Great Prophet*, which the Lord should raise up to *Israel* out of the midst of them like unto *Moses*, *viz.* Jesus Christ himself, *ver*, 15. *to* 20. 8. For punishing the false prophet with death, *ver*, 20, 21, 22.

Chap. 18. † *Christ the Prophet.*

VI. The sixth Commandement is explained by Directions, 1. Touching man-slaughter, and the use of the Cities of Refuge in such cases, *Ch.* XIX. 1. *to* 11. 2. Touching murder that it be certainly punished with death, though the murderer flie to the City of Refuge, *ver.* 11, 12, 13. (Here by way of digression are inserted Rules, for not removing the *Land-mark*, in order to the eighth Commandement. Against a single witnesse, or *false witnesse* in order to the ninth Commandement, *ver.* 14. *to the end of the chapt.*) 3. Touching war how it is to be managed, *Ch.* XX. *throughout*, 4. Touching uncertain murder, how it is to be expiated, *Ch.* XXI. 1. *to* 10. 5. Touching a woman taken captive in the warrer,

Chap. 19. Chap. 20. Chap. 21.

warres, to. to 15. (Here in order to the *fifth Commandement* are inserted Rules, about the ſonnes of ſeveral wives, which ſhall have the right of the firſt-borne. About the putting of a ſtuboorn ſonne to death, *ver.* 15. *to the end of the chapter.*) 6. Touching pity to be ſhewed to a brothers Oxe, Sheep
Chap. 22. or Aſſe, ſtraying or fallen into a Pit, *Chap.* XXII. 1. *to* 5. 7. Touching not deſtroying the dam with the young, *ver.* 6, 7, 8. Touching Battlements on the houſe top, to prevent murder by falling thence, *ver.* 8. (Hereunto are annexed divers laws againſt mixtures, *ver.* 9. *to* 13.)

VII. The ſeventh Commandement is expounded by certain Directions 1. Touching garments peculiar to the ſex, *ver.* 5. 2. Touching a wife accuſed by her husband for not being a Virgin when he married her, *ver.* 13. *to* 22. 3. Touching Adultery, *ver.* 22 4. Touching Rape, *ver.* 23. *to* 28. 5. Touching Fornication, *ver.* 28, 29. 6. Touching Inceſt, *ver.* 30. 7. Touching ſeveral ſorts of Uncleanneſſes,
Chap. 23. *Ch.* XXIII. 1. *to* 19.

VIII. The eighth Commandement is explained by certaine laws touching 1. Uſury, *ver.* 19, 20. 2. Payment of vowes, *ver.* 21, 22, 23. 3. Liberty in another mans Field or vineyard, *ver.* 24, 25. (Here ſome particulars are inferred touching *Divorce*. And a man new married. Belonging to the *ſeventh Commandement*, *chap.* 24. 1. *to* 6.) 4. Pledges, *Chap.*
Chap. 24. XXIV. 6. *and* 10. *to* 14. 5. Man-ſtealers, *ver.* 7. (Here is a Caution againſt Leproſie, *ver.* 8, 9,) 6. Servants wages, *ver.* 14. *to* 16. 7. Juſtice, *ver.* 16. 8. Oppreſſion of the ſtranger, fatherleſſe or widows, *ver.* 17, 18. 9. Almes and acts of charity to the Poor, *ver.* 19, 20, 21, 22. 10. Acts of Juſtice, in ſentenc-
Chap. 25. eing and puniſhing, *Ch.* XXV. 1. *to* 4. In not muzling the Oxe that treadeth out the Corne, *ver.* 4. (Here are inſerted lawes of raiſing ſeed to a deceaſed brother, and touching the immodeſt woman, *ver* 5. *to* 13,) 11. Juſt weights and meaſures, *ver.* 13. *to* 17. (Here is added a ſpecial command for the utter extirpation of *Amalek*, *ver.* 17. *to the end of the chapt.*) Hitherto of the expoſition of the Law and *ten Commandements*.

III. The CONFIRMATION of the Law, and *Iſraels* obligation thereunto by divers ſorts of Arguments, *viz.*

u *Iſraels Homage in Canaan.* 1. By *Iſraels* ſolemne Profeſſion of u *Homage* unto God required, (when they ſhould be poſſeſt of *Canaan*,) by the basket of firſt-frutis; Triennial
Chap. 26. Tithes, *Ch.* XXVI. 1. *to* 16.

2. By the Covenant betwixt God and his people, obliging them to all obedience, *ver.* 16. *to the end of the chapt.*

3. By certain Signes, *viz.* 1. Writing the Law,
Chap. 27. upon ſtones in *Canaan*, *Ch.* XXVII. 1. *to* 9. 2. Pronouncing on *M. Gerizzim*, Bleſſings upon the keepers of the Law, and upon *M. Ebal*, Curſes upon the breakers thereof, to be confirmed with the Peoples *Amen*, *ver.* 9. *to the end of the chapt.*

4. By many precious promiſes to obedience, *Ch.*
Chap. 28. XXVIII. 1. *to* 15. And ſevere threatnings to diſobedience, *ver.* 15. *to the end of the chapt.*

5. By *Moſes* his ſolemne renewing the Covenant betwixt the Lord and *Iſrael* in the land of *Moab*, both by *word* and *writing*.

I. *By word*, wherein conſider, 1. *A Commemoration* and complaint of their unthankfulneſſe, blindneſſe
Chap. 29. and abuſe of Gods benefits, *Chap.* XXIX. 1. *to* 9. 2. *An exhortation* of the People, all preſented together to enter into Covenant, to obedience, with warnings againſt Idolatry, *ver.* 9. *to the end of the chapt.* 3. *Promiſes* of mercy in Chriſt to repenting
Chap 30. ſinners, *Ch.* XXX. 1. *to* 11. 4. *The manifeſt plainneſſe of the Law*, which they are to obſerve, *ver.* 11. *to* 15. 5. *The Propoſal of life and death*, before them in caſe of obedience or diſobedience, *ver.* 15. *to the end of the chapt.* 6. *Moſes his incouragement* of, both the People and of *Joſhuah* his ſucceſſour, to go in to poſſeſſe the Land, *Ch.* XXXI. 1. 1. *to* 9. Chap. 31.

II. *By writing*, both of the *Law*, and of a *Song*. 1. *Of the Law*, by *Moſes* as a Rule to *Iſrael* for obedience, and as a Witneſſe againſt *Iſrael* in caſe they ſhould tranſgreſſe, which Law thus written, 1. Was delivered to the Prieſts and Elders of *Iſrael*, *ver.* 9. 2. Was appointed to be ſolemnly read every *ſeventh year* at the Feaſt of Tabernacles, in the place that he ſhould chooſe, &c. before all *Iſrael*, *ver.* 10. *to* 14. 3. Was to be kept in the ſide of the Ark for a witneſſe againſt *Iſrael*, *ver.* 24. *to* 28. II. *Of a* x *Song as a Teſtimony* againſt *Iſrael* for their back-ſlidings which God did fore-ſee, before they came into the promiſed Land. Here conſider 1. The *Occaſion* and *Scope* of the Song, *viz.* Gods fore-ſeeing that they would revolt from him to idolatry, and break Covenant, this Song therefore ſhould be a memorial and witneſſe againſt them, digeſted into the forme of a Song that it might be the better remembred, *ver.* 14. *to* 22. 2. *Moſes his manner of publiſhing this Song*, before the elders of the Tribes and Officers gathered together, *ver.* 28. *to the end of the chapt.* 3. *The Song it ſelf*, declaring Gods mercies to *Iſrael*, Their ſins againſt him, His chaſtiſements of them by Sword, Famine, Peſtilence and Captivity, His mercy notwithſtanding to them in Chriſt at laſt, *Ch.* Chap. 32.
XXXII. *ver.* 1. *to* 44. 4. Moſes *Exhortation* to ſet their hearts upon the Song, 44. *to* 48.

x *Moſes* SONG *of* WITNES *againſt* Iſrael.

Hitherto of the Subſtance of the Book

The CONCLUSION of the Book followes, where- III.
in note

1. *Gods Command* to *Moſes* to go up into M. *Nebo* to ſee the Land of Promiſe thence; where he ſhould die becauſe of his treſpaſs at *Meribah*, *ver.* 48. *to the end of the chapt.*

2. Moſes *his Prophetical Benediction of Iſrael*, wherein he took his ſweet *Farewel* of the Church on earth before his death, wherein note the *Preface*, the *Benedictions* thereof, and the *Concluſion*. I. *The Preface* comprehends 1. The title of the bleſſing,
Ch. XXXIII. 1. 2. The *Exordium*, deſcribing Gods Chap. 33.
Majeſty and love to *Iſrael* in giving them his Law, and conducting them through the wilderneſſe, *ver.* 2. *to* 6. II. The particular Benedictions of the tribes *viz.* Of 1 *Reuben*, verſe 6. 2 *Judah*, verſe 7. 3 *Levi*, verſe 8. *to* 12. 4 *Benjamin*, verſe 12. 5 *Joſeph*, verſe 13. *to* 18. 6 *Zabulon*, ver. 18, 19. 7 *Gad*, verſe 20, 21. 8 *Dan*, verſe 22. 9 *Naphtali*, *ver.* 23. 10. *Aſher*, verſe 24, 25. III. *The Concluſion*, moſt elegantly referring to all the Tribes together, celebrating Gods glory and goodneſs communicated to *Iſrael*, and *Iſraels* incomparable happineſs in participation of Gods Protection and grace, *ver.* 26, 27, 28, 29.

3. Moſes *aſcending*, up into y M. *Nebo*, to view the promiſed Land afar off, *Ch.* XXXIV. 1. *to* 5.

y *Moſes goeth up into M.* Nebo *to ſee* Canaan. Chap. 34.

4. *Moſes his* a *death* in the Mount, *ver.* 5. Amplified, 1 By his burial, the Lord himſelf b burying him, no man knowing where, *verſe* 6, 2 By his age and vigour at his death, *verſe* 7. 3 By *Iſraels* mourning for him 30 dayes, *verſe* 8. 4 By *Moſes* his Succeſſor *Joſhuah*, *verſe* 9.

a *Moſes death.*

b *Duabus autem cauſis (ut ſapientes aiunt) mortis ejus & ſepulchri nemo conſcius erat*

5. Finally, *Moſes* is ſingularly praiſed and preferred before all the Prophets, *verſe* 10, 11, 12.

Quatenus illam faciem quæ conſortio ſermonis Domini rutilaverat, mortis mœrore repreſſam, nullus videret. Et ne ſepulchrum ejus populus Iſrael, ſi cognoviſſet ubi eſſet, adoraret. Unde & virgam in qua ſigna fecerat, ut plurimi putant, ne adoraretur ſecum abſtulerat; quoniam & ſerpentem quam fecerat, filii Iſrael poſtmodum adorabant. Aug. de mirabil. S. Script. l. 1. c. 35. Tom. 3.

AN

AN

APPENDIX

TO

DEUTERONOMIE.

Viz.

MOSES SONG for a WITNESSE against ISRAEL. In Deut. 32. 1. to 44.

Metrically Translated out of the Hebrew, and Analytically Explained.

Sect. I.

THis *SONG* is full of Divine Majesty; most elegant and emphatical; and in the Original laid down with extraordinary variety of several sorts of words. The important matter of it was the rather digested into the form of a *Song*, that it might be both more familiarly known, and firmly remembred of all Israel. From the *Matter* and *Scope* of it, it may fitly be stiled, *The* SONG *of* MOSES *for a witnesse against Israel.*

Sect. II.

Penman of it was *Moses*, and that a little before his death, c

c *Deut.* 31. 16, 19, 22, 30.

Sect. III.

Occasion; God fore-saw that when Israel should possesse the promised Land, d they would forsake God, break his Covenant, and serve other gods: wherupon the Lord would forsake them, hide his face and bring many evils and troubles upon them; Therefore God charged *Moses* before his death, when Israel was now ready to enter upon the promised Land, to write this *Song* and teach it to the people, *That it might be a witnesse for the Lord against Israel, and all their causelesse and inexcusable rebellions against God.*

d *Deut.* 31. 16, *to* 23.

Sect. IV.

Scope, To e testifie as a witnesse against Israel, when they should forsake God, break Covenant with him, and serve Idols in the land of *Canaan*, and so bring upon themselves many woful judgments; To the condemning and aggravating of their causelesse rebellions, and to the clearing and justifying of Gods severest proceedings against them.

e *Deut.* 31. 22. *compared with verses foregoing.*

Sect. V.

Principal Parts. In reference to this end, In this Song are considerable, 1 The *Preface*. 2 The *Substance* of the Song. 3 The *Conclusion*.

THE PREFACE, or *Exordium* of the *Song*, containing, 1 An emphatical Exclamation to Heaven and Earth, as witnesses against Israel, *ver.* 1. 2 A Promissory Option or wish, that the words of this Song may have like efficacie upon Israel, as the fruitful Dew and timely Rain upon the herbs and grass, *verse* 2. 3. A pious Resolution to praise God. 4 An incitation of others to do the like, *ver.* 3.

The *SUBSTANCE* of the *SONG*. Which is, 1 *Narratory*, 2 *Minatory*, 3 *Promissory*. II.

I. *NARRATORY*, *ver.* 4. *to* 19. Herein is a *Narration*.

1. Of the glorious name and excellent greatnesse of *Israels* God, (against whom backsliding *Israel* could have no exception, laid down in several Attributes ascribed to him, *verse* 1, 4.

2. Of *Israels* corruption in general, Amplified 1 By the cause of it, *themselves*. 2 By the grievousnesse of it, *not like the spot of Gods People*. 3 By the nature of it, *crookednesse*, *frowardnesse*, *&c. ver.* 5. 4 By the unkindnesse manifested therein against the Lord, *verse* 6.

3. Of Gods goodnesse and mercies to *Israel*, Described

1. More generally, *verse* 6.
2. More particularly. Gods favours singularly appeared towards *Israel*.

1. In preparing habitations for *Israel* (before *Israel* was) By proportioning the bounds of the *Canaanites* of old (when God divided inheritances to the Nations) to the number of *Israel* that should afterwards succeed them in *Canaan*, *verse* 7, 8. Amplified by the ground of this mercy, *viz.* Gods gracious Acceptance of *Israel* as his portion and inheritance, *verse* 9.
2. In conducting and leading *Israel* himself alone through the wildernesse with singular care, tenderness and safety, *ver.* 10, 11, 12.
3. In enabling *Israel* to conquer *Canaan*, and to possesse that rich, fat, and fruitful Land, *flowing with milk and honey*; &c. *verse* 13, 14.

4. Of *Israels* great ingratitude and rebellion against God, forsaking the only true God that had done so much for them, embracing and serving idols, *strange gods*, *new up-start gods*, *Devils*, &c. pathetically aggravated, *ver.* 15. *to* 19.

II. *MINATORY*, verse 19. to 36. Herein the Lord observing and abhoring them for their provocations, terribly threatens them for the future, when they shall thus apostatize in *Canaan*.

1. To hide his face and withdraw his favour from them, *verse* 19,20.

2. To provoke the Jewes to Jealousie with them that were no people, a foolish Nation, viz. *Gentiles*, f where the *Calling of the Gentiles* is promised, *verse* 21.

f *Calling of the Gentiles* foretold. As this place is interpreted in the New Testament compare *Rom.* 10.19 &c. 1 *Pet.* 2. 10. with *Hos.* 1. 10

3. To heap variety of judgements upon them, *ver.* 22. *to* 27.

4. To blot out even *Israels* memory from among men, *vers* 27. Amplified, 1 By a *Correction*; God would thus punish *Israel*, were it not for their Adversaries pride and insolencie that thereupon would be occasioned, *verse* 28. 2 By the Reason of this threat, *Israels* bruitishnesse, *verse* 29. 3 By Gods gracious wishes of good to them notwithstanding, *verse* 30, 31. 4 By a metaphorical aggravation of their sinnes in several similitudes, *verse* 32,33,34.

5. To take his opportune time for inflicting these judgments upon *Israel*, v. 35.

III. *PROMISSORY* and Consolatory; wherein after all these threatned judgments, mercy is promised in Christ unto them, *verse* 36. *to* 43. This consolation promised, is described, 1 By the Season when it shall be bestowed, *viz.* in Israels lowest condition, v. 36. 2 By the Helplesnesse of all their idols in whom Israel would trust, *verse* 37,38. 3 By the Alsufficiencie of God alone to save or destroy, *verse* 39. 4 By the Lords Oath and peremptory Resolution to be avenged to the uttermost of all his, and his peoples adversaries from the very beginning, *ver.* 40,41,42.

III. g *Calling of the Gentiles* See *Rom.* 15.9,10.

The *CONCLUSION* of the Song, inciting the g *Gentiles* to triumph with Gods people the *Jews*, 1 For Gods avenging his servants blood upon their enemies. 2 For Gods reconcilement to his people both *Jews* and *Gentiles* in Christ, making *Atonement* for them, *ver.* 43.

(This may be sung as Psal. 51.)

1 Give eare, O Heavens, and speak I will:
h Let earth to my mouth's words attend
2 My speech shall as the Dew distill,
As Rain my Doctrine i shall descend,
As small rain on the tender herb,
And as the showers on grasse abroad.
3 For I le proclaim JEHOVAH'S Name:
k Ascribe ye Greatnesse to our God.

4. ¶ The ROCK; His work perfection is;
For all his wayes pure judgement be;
God's Truth, l without unrighteousnesse;
Exactly just, and right is he
5. Themselves corrupted-they alone;
Their spot is not his children's staine:
A vexing Generation,
Perverse and crooked they remaine.

6. ¶ O foolish people and m untaught,
Thus recompence the LORD do ye?
Not he thy father n that thee bought;
Who made thee and establish't thee?
7. The dayes o of old remember thou,
p The yeares of ages ponder well:
Thy father ask, and-heel-thee-shew,
Thine Elders, and they will thee tell.

8. When God most high to nations
Inheritance once distributed;
When he did sever Adam's sonnes;
The Peoples bounds q he constituted,
According to the number of his
Deare *Israel's* sonnes. O love divine!
9. For, the LORD'S Part, his people is
Jacob is r his possession's line.

10. Him in a land of wilderneſſe
(Encompassed with wants) he found,
And in the dismall emptinesse,
And howling of the desart ground.
Him-he-conducted-round-about,
Him-he-instructed-prudently;
He-kept-him: going in and out,
Ev'n as the apple of his eye.

11. As th' Eagle doth stirre up her nest,
Doth flutter o're her tender young,
Doth spread-abroad her wings, (as prest
To fly, to draw her brood along,)
Doth softly take them one by one,
And them upon her wings doth beare;
12. So, Him the LORD did leade alone,
s Nor did strange god with him appeare,

13. He made him ride with glory great,
On Earth's High places, He did yeeld,
And plentifully he did eate
The fruitfulnesses of the field:
Likewise out of the rock so hard
The Honey-comb he made him-suck,
And suppling Oyle for him prepar'd
To flow out of the t flinty Rock.

14. Both Butter of the goodly Kine,
And Milk of fructifying flock;
With fat of Lambs fur passing fine,
And of the Rams u of Bashan's stock,
And of Goat-bucks both rich and good,
With fat of Kidneys of the Wheat,
And of the Grape the pleasant blood,
Thou didst drink wine both pure and neate.

15. ¶ But Jesurun did-wax-fat, and kick;
x With-fat-thou-art-repleniſhed,
Exceedingly thou art grown thick,
With-fatnesse-thou-art-covered:
Then God y that had created him
Forsook he, through temptation,
And very-lightly-did-esteem
The Rock of his salvation.

16. With strange gods of the Nations
They him provok'd to jealousie,
They with Abominations
To wrath provok't him grievously.
17. To Devils z they offered, not to God;
To gods not known to them, in need;
To new gods a lately come-abroad,
Of whom your fathers had no dreed.

18. Thou God forgot'st that formed thee;
Nor Rock, that thee begat, didst mind.
19. ¶ Then God saw, and them loath did he:
b His children him provok'd, unkind.
20. c He said, From them my face I'le hide,
I le see what their last end shall prove
For they d most-froward folk abide,
Sons in whom is no faith, nor love.

21. They me-to-jealousie provok't
With that which is not God, but lies,
They-me-to-anger-have-provok't
With their vile idol-vanities:
And I le move-them-to-jealousie
With Gentiles not a people yet,
Them with a foolish Nation I
Will move to anger, and them fret

22. For

h *Heb.* And let earth hear, &c.
i *Heb.* shall drop.
k *Heb.* Give ye.
Heb. And.
m *Heb.* Unwise.
n *Heb.* Thy buyer, *or* thy purchaser.
o *Heb.* Of eternity.
p *Heb.* Consider the years of generation & generation
q *heb.* Heset
r *Heb.* Line of his inheritance.
s *Heb.* And not with him a strange God.
t *Heb.* Rock of flint.
u *Heb.* Sons of Bashan.
x *Heb.* Thou art waxen fat.
y *Heb.* That made him
z *heb.* They sacrificed.
a *heb.* came from near *viz* from near time.
b *Heb.* Because of the provoking of his sons, & of his daughters.
c *Heb.* And he said.
d *Heb.* Generation of frowardnesses.

22. *For Fire is kindled in my wrath,*
And to the lowest Hell shall burne;
And shall e *consume the Land* be hath,
And her increase as volume turne,
And fire the foundations of the mountaines high
It likewise shall inflame, and rend.
23. *Upon them* f *Heap up evils will I:*
On them Mine arrows I will spend.

24. They shall be *burnt with hunger, lo,*
And with the burning coale drover'd,
With bitter stinging plague also,
(Such wrath upon them shall be pour'd.)
The teeth of wild-beasts pitilesse
Upon them likewise send I will,
With poyson most remedilesse
Of Serpents of the dust, that kill.

25. *The sword shall from without bereave;*
And from the chambers, terrours slay,
Both choyce-young-man, and virgin brave,
The Suckling with g *the man that's gray.*
26. *I said, them into corners I*
Would scatter, with their whole increase,
I from among men utterly
Would their remembrance make to cease.

27. *Were it not that I somewhat fear'd*
The enemies wrath would not refraine,
Least when their adversaries heard
They strangely should themselves demeane;
Least they should say, Our hand high still
And not the Lord hath done all this.
28. *For they're a Nation* h *void of skill,*
i *No understanding in them is.*

29. *O that they were once truly wise,*
O that they did this k *apprehend;*
O that they would with good advise
Consider thus their latter-end!
30. *How should one chase a thousand* rold,
And two put thousands ten to flight:
Except their Rock, God, had them sold,
And them the Lord had shut up quite.

31. *For their Rock is not as our Rock:*
Ev'n this l *our enemies judgement yeilds.*
32. *For their vine* m *is of Sodoms stock,*
And of Gomorrahs blasted fields:
Their Grapes are Grapes of very Gall,
n *Their clusters bitternesse doth fill.*
33. *Their wine,* is *Dragons poyson all,*
o *Aspes cruel venome* that doth kill.

34. *Is not this stored up with me,*
Seal'd in my Treasuries above?
35. *Mine recompence and vengeance be,*
In time their foot-step shall move;
For lo the dark and direful day
Of their Calamity is neer,
Things that shall come upon them, they
Likewise make haste thus to appear.

36. ¶ *For yet the Lord* Omnipotent
Will judge his people in distresse,
Likewise he will himself repent
For his dear servants succourlesse,
When he shall see p *their strength is gone,*
And there is none left or inclos'd.
37. *And he shall say, where are their Gods,*
The Rock in whom they trust repos'd,

38. *Which eat fat of their* q *sacrifice,*
Drink their drink-offering's wine apace?
r *Let them to help you up arise,*
Let them become your hiding place.
39. *See now that I, I am he sure,*
And no false Gods with me can stand:
I kill, and quicken; wound, and cure;
And none delivers out of mine hand.

40. *For I to heaven lift up mine hand,*
And say, I live for evermore.
41. *If I my glittering sword whet, and*
My hand take hold on judgement's lore,
Then on mine adversaries I
Due vengeance s *will accumulate,*
Likewise I will impartially
Them recompence that do me hate.

42. *With blood I will make drunk*
Mine arrows with their deadly pain,
And flesh mine hungry sword shall eat,
u *With* vital *blood of all the slain,*
And of the x *Captivated* foes;
From the beginning constantly,
Of the Revenges and the woes
Upon the common enemy.

43. ¶ *Ye Gentiles with his People all*
Shout joyfully, (this understood,)
For righteously revenge he shall
His persecuted *servants blood:*
He vengeance also will repay
Unto his adversaries Band,
And he will make Attonement ay
Both *for his People* and *his land.*

e *Heb.* Eat up.

f *Heb.* I will adde evils.

g *Heb.* The man of grayneſs.

h *Heb.* void of Counsels
i *Heb.* And.

k *Heb.* Understand.

l *Heb.* Even our enemies Judges.
m *Heb.* Is of the vine of Sodom.
n *heb.* Their clusters most bitter
o *Heb.* And

p *heb.* That their hand is gone: *viz.* the hand, *or* strength of *his distressed people.*
q *Heb.* Sacrifices.
r *Heb.* Let them rise up & help you.
s *Heb.* Let him be as hiding for you.

t *Heb.* Will render, &c.

u *heb.* From the blood.
x *heb.* captivity, *i. e.* A multitude of Captives.

II. THE

II. THE PROPHETS.

Hitherto of Moſes, *or the* Law of Moſes, *contained in the Pentateuch, or Five-fold Volume. Next in order follow the* PROPHETS.

THe PROPHETS wrote all the Books of the *Old Teſtament*, beſides the *Pentateuch* of *Moſes*. Theſe *Prophets* inſpired infallibly by the Holy Spirit of Prophecie, wrote Books of three ſeveral ſorts, *viz.* 1 Hiſtorical, 2 Dogmatical or Doctrinal, and 3 Prophetical.

The b Hebrews thus diſtinguiſh the books of the Old Teſtament:

1. תורה *Thorah.* The Law, *viz.* the five books of *Moſes.*

2. נביאים *Nebiim*, viz. *The Prophets.* The prophets they ſub-diſtinguiſh into two ſorts, *viz.* 1. נביאים ראשונים *Nebiim, Riſhonim*, that is, *The former Prophets*; perhaps ſo called becauſe they treat of the firſt Prophets. Theſe are four, viz. *Joſhuah, Judges, Samuel, and Kings.* And 2. אחרונים נביאים *Nebiim Achronim*, i. e. *the later Prophets*; which they reckon up in four books alſo, viz. *Iſaiah, Jeremiah, Ezekiel*, and the *Twelve minor Prophets*, which were anciently joyned all in one Volume, leſt they through their ſmallneſſe ſhould be loſt. That phraſe ſeems to favour this, c *It is written in the Book of the Prophets*; the Prophet *Amos* being cited, which is one of the *Minor*, or *leſſer Prophets.*

3. כתובים *Cherubim.* i. e. *The writings*, by way of emphaſis. They were written by the Spirit's inſpiration, not by Propheſie; ſaith d *River* out of *Elias Levita.* The Greek calls theſe books Ἁγιόγραφα, *Hagiographa*, i. e. *the Holy writings*; upon ſome ſuch ground. Of this ſort are eleven, in this order in Hebrew, *Ruth, Pſalms, Job, Proverbs, Eccleſiaſtes, Song of Songs, Lamentations, Daniel, Eſther, Ezra, Chronicles*; under *Ezra* comprehending *Nehemiah*, which ſomtimes is called the *ſecond of Ezra*; and the two books of the *Chronicles* being reckoned as but one book.

But the former Diſtribution of the PROPHETS Books into 1 *Hiſtorical*, 2 *Doctrinal*, *and* 3 *Prophetical*, (being both more conſonant to the matter of theſe books, and to the method of our *Bibles*) ſhall here be followed.

b Videatur *And. River. Iſagog. ad ſac. Script.* c 29. Sect. 14, 15, 16, &c.

c Acts 7. 42.

d *River. Iſag. ad ſac. Script.* c. 29. Sect. 16.

I. *HISTORICAL BOOKS.*

The HISTORICAL BOOKS of the Prophets relate the Hiſtory of the *Jews*, and of the Church of God among them, from the death of *Moſes*, which was e when he was one hundred and twenty years old in f 2493 year of the world; untill the period of the Perſian Monarchy, poſſeſſed by *Alexander* the Macedonian, call'd *Alexander* the Great, who conquered the *Perſians*, and got dominion of *Aſia*, about g *Ann.* 3613. after the worlds Creation. So that theſe books contain an Hiſtory of about 1121 years continuance.

Of this Hiſtory of the Jews, and of the Church of God, there are two principal Parts or Periods, *viz.*

1. Of the Iſraelites *Entrance* into the promiſed Land.

2. Of their *Government and Condition*, after that Entrance.

e Deut. 34. 7. compare herewith *Joſ. Jud. Antiq. l. 4. c. 3. in fine.*

f As *Helvic. in Chronol.* computes.

g Helvic. in Chronol.

JOSHUAH.

Sect. I. *The Order and Name.*

THe Hiſtory of *Iſraels Entrance* into the promiſed Land, is deſcribed in the book of JOSHUAH. So called, Partly from *Joſhuah*, the inſtrumental Author of this book, as ſome think; Partly from the chief Subject handled therein, *viz.* the Acts of *Joſhuah*, the Succeſſor of *Moſes*, the Governour and chief Captain of *Iſrael*, under whoſe conduct they conquered the Land, divided it by Line and Lot among the Tribes, and poſſeſſed it according to all Gods faithful h promiſes in that behalfe unto their Fathers.

h Joſh. 21. 43. 44, 45. & 23. 14, 15.

Sect. II. *Penmen,*

Some aſcribe this Hiſtory to *Ezra*, or to ſome *Prophet.* Some think i *Joſhuah* was PENMAN of it; *partly* becauſe it bears his Name; *partly* becauſe it is ſaid in the cloſe of this book, k *And Joſhuah wrote theſe words in the Book of the Law of God.* But theſe Reaſons are ſcarce cogent: 1. Becauſe the books of *Judges, Ruth*, and *Kings*, bear their Names, yet not penned by them. 2. Becauſe thoſe words which *Joſhuah* is ſaid to *write in the Book of the Law of God*, intend not this whole *Hiſtory of Joſhuah*, but only the l *words of the Covenant which Joſhuah made betwixt God and the people at Shechem, a little before his death.* m *Calvin* rather thinks their conjecture to be more probable who referre the writing of this Book

i *Gerh. loc. com. in Exegeſ. loc.* 1. *ſec.* 12 § *Diod. Arg. of Joſh.*

k *Joſh.* 24. 26.

l See Joſh. 24, 25, 26.

m *Jo. Calv. Arg. in lib. Joſ.*

Book, or at least the collecting of the summe of this History, to *Eleazer* the High-Priest (whose death is recorded in the end of this Book) it being the *High-Priests office not only by lively voice to teach the living, but also by writing to instruct posterity in the ways of God. And before the Levites* (saith he) *degenerated, they were Actuaries to repose to perpetual memory all memorable occurrents in the Church.* But yet both o *Calvin* and others suspend their determinate judgement herein, because at most it seemes but conjectural and uncertain.

h *Jos.24.33. ode autore libri hujus præstantissimum fuisse pendere, quam tenere quidquam affirmare re incerta.* Calv. Arg. in lib. Jos. D. Pareus in adverf. in Jos. in Proem. p Jun. Annot ante Josh. Geth. loc. com. quo supra. D. Pareus in Adverf. in Proem. Josh. q H. Broughton in his Concent. of Script.

r 1 *King* 6.1

Sect. III. *Time or Chronologie.*

This Book (according to the common opinion of p Writers) recording the affairs of Israel from the death of *Moses* to the death of *Joshuah*, contains an History of 17 or almost 18. years. q Mr. *H. Broughton* saith; *Hosea Joshuah, or Jesus of Ephraim, ruleth* 17 *years, & executeth the curse* Gen. 9. *making Canaan a servant to Sem.* But among them all I find none that make out & demonstrate convincingly and clearly these 17 years, the time of this History: nor doth it appear (that I can yet find) particularly in this history of *Joshuah*. Take therefore this particular demonstration of it, which seemes evident, *viz.*

It is said positively, That r *Solomon in the* 4th *year of his reign began to build the House of the LORD, in the four hundred and fourscore year after the children of Israel were come out of the Land of Egypt.* This place is one of the great Boundaries for *Scripture Chronologie*, by which we are to regulate lesser Computations According to this therefore let us reckon up particulars, and we shall find that all other particular periods of time betwixt *Israels coming out of Egypt*, and *Solomons beginning to build the Temple*, are expresse and clear in Scripture, and make up in the whole 463 years, to which if we add 17 years, the time of *Joshuah's* History, the total in all amounts to 480 years exact, according to that place in 1 *King.* 6. 1. As followeth.

s *Deut.* 29. 5 *Josh.* 5. 6.	*Israel* wandered in the wilderness, s after they came out of *Egypt*, as is evident	40 *years*
	Joshuah governed, Suppose	17
	From *Joshuah* to *Eli*, the time of the *Judges*, and of their History, as in the Book of *Judges* is particularly demonstrated hereafter	299
t 1 *Sam.* 4.	*Elies* time of judging t *Israel*	40
18.	King *Sauls* Reign (u *Samuels* time being included therein)	40
u *Act.* 13. 21.	King *Davids* x Reign, in all	40
x 1 *Kings* 2. 11.	King *Solomons* y Reign, till the *Temple* began to be built, was	4
y 1 *Kin.* 6. 1.		480

As for the 111 years of *Israels oppressions* by their enemies in the times of the *Judges*, they (as hath been z formerly shewed) are indeed comprehended under the years of the *Judges*, and therefore in this Computation are not distinctly to be counted.

z *Introduct. Advertis. Rule* 7.

Sect. IV. *Scope.*

SCOPE of this Book (which seems annexed as an *Appendix* to the V. *Books of Moses*) is Excellent. As,

a *Josh.* 21. 45. & 23. 14, 15. 1. To demonstrate Gods exact faithfulnesse in performing a all his *Promises* most punctually, made to the Patriarchs & people of *Israel*, especially touching his bringing them in to possesse the land of *Canaan*; and this notwithstanding all intervening difficulties and impediments, *viz. Jordan, High walled Cities, Anakims, 7 Warlike Nations*, especially *their own sins.* That so all the Israel of God may hence learn to trust the Lord and his promises in all ages for ever.

2. By *Israels* being brought through the wilderness and Jordan, not by *Moses*, but by *Joshuah*, conquering all the Canaanites, and putting them into the peaceable possession of *Canaan* the promised typical Rest; the absolute triumph over all the remainder of the Canaanites (left among the people for their trial and exercise) being reserved for the time of the absolute and triumphant reign of K. *David*: lively to adumbrate the spiritual conduct of the true Israel of God, through all the wildernesse-tribulations and floods of afflictions in this world; not by *Moses* and his Law (which only prepares and directs, but makes nothing perfect) but by the true Joshuah *Jesus Christ*, conquering all our spiritual enemies, Sinne and Death, World, Flesh, and Devil; and so putting them into the actual and peaceable possession of Gods true promised Spiritual rest in this life; reserving only some remains of sinne and spiritual enemies, to try and exercise the graces of Gods people, till the time come of Christs full and absolute reign in Heaven, our true *David*, when the elect shall have full victory and triumph, being brought into the true eternall rest of Heaven, there to keep an endlesse Sabbath unto God.

And this is not an *Allusion*, or *Allegory* feigned or devised by man, but an opposite *Accommodation* of the *Type* and *Anti-type*, appointed and so interpreted by God himself in his Word. For as the Apostle hath observed to the *Hebrews*, b *Canaans* rest was a type of *Heavens* rest; otherwise God would not have promised to his people, *Psal.* 95. another rest after their entring into *Canaans* rest: And *Joshuah* that brought them into the *Typical rest*, a Type of *Jesus* that brings the faithfull into the *true rest*. Hence *Augustine*. c *Let the Jew if he will be a Jew inwardly, in the spirit, not in the letter; if he will be reputed an Israelite indeed in whom is no guil, remember in the figure that dead Jesus, who brought into the Land of the dying; and let him acknowledge in the Truth the true Jesus by whose conduct he may enter into the Land of the living.* The d *Prophets* also declare Christ to be the true *King David*, whose Government is more absolute than that of Judges. Whereto elegantly the same *Augustine* alludes, e *First the times of the Judges, then of the Kings; As there shall be first the judgement, then the Kingdom, &c.*

b *Heb.* 4. 7. to 12.

c *Superest ut Judæus ille, si vult & in abscondito Judæus esse, non litera, sed spiritu: si vult reputari verus Israelita in quo dolus non est, requiratur in figura illum mortuum Jesum qui introduxit in terram morientium; & agnoscat in veritate vivum Jesum, quo duce intret in terram viventium.* Aug. contra Faustum Manichæum l. 16. c. 20. Tom. 6. d *Jer.* 30. 9. *Hos.* 3. 5.

e *Videat Tempora prima Judicum, postea Regum; Sicut erit primo judicium, deinde postea Regnum: inque ipsis temporibus judicum & regum, iterum atque iterum multis & variis modis Christum & Ecclesiam figurari.* Aug. contra Faustum Manichæum. lib. 12. cap. 32. Tom. 6.

Sect. V. *Principal Parts.*

In this Book of JOSHUAH is described the History of *Joshuahs* 1 *Life*, 2 *Death*.

Joshuahs LIFE is set forth principally in reference to that great office committed to him, of being chief Governour of *Israel*, to conduct them into the Promised Land after *Moses* death. Here are considerable, 1. His *Vocation* to this office, 2. His *Administration* of it. I.

I. His *Vocation* or calling by God to be Governour of *Israel* in *Moses* stead, is repeated, *Ch.* I. 1. *to* 10. wherein consider 1. Gods command to *Joshuah* to passe over *Jordan* with all *Israel*, *ver.* 1, 2. 2. Gods encouraging of *Joshuah* by divers excellent promises, *ver.* 3. *to* 7, 9. 3. Gods instructions to *Joshuah*, to be exactly obedient to the Law: and therein to meditate to that end night and day, *ver.* 7, 8. Chap. 1.

II. His *Administration* or execution of his office, 1. In time of *War*. 2. In time of *Peace*.

I. *In time of* WAR, by his valiant Martial acts, for diſpoſſeſſing and deſtroying of the Canaanites that *Iſrael* might inherit. Of his warlike exploits, Here are conſiderable 1 A *Narration*. 2 A *Repetition*.

1. *A Narration of his warlike Atchievements*, containing 1 Preparatories to them, 2 Particulars of them.

1. *Preparatories* or Antecedent Paſſages to his warlike acts are divers, *viz.* 1. His command to the People by the Officers to prepare for paſſing over the River *Jordan*, *ver.* 10, 11. 2. His reminding the *two tribes and half*, (whoſe lot was aſſigned on that ſide *Jordan*,) of their engagement to *Moſes* to help their brethren in warre, till the Lord had given them reſt; with their profeſſion of obedience to *Joſhuah*, *ver.* 12. *to the end of the chapt.* 3. His ſending of f *two Spies* to view the land, even *Jericho*, which Spies were entertained and concealed by *Rahab*, *Ch.* II. *ver.* 1. *to* 8. Who therefore covenant to ſave her and her houſe, *ver.* 8. *to* 23. And at their return make a very encouraging report, *ver.* 23, 24. 4. His paſſing through g *Jordan* with all the people miraculouſly, *chap.* 3. *and* 4. wherein are deſcribed, 1. The inſtructions for the paſſage; how the *Ark* was to paſſe firſt, and how all the people ſhould follow, *Ch.* III. 1. *to* 14. 2. The diſparting or cutting off of *Jordans* ſtream before the Ark, *ver.* 14. *to the end of the chapt.* 3. The taking of twelve ſtones, (*as big ſaith* Auguſtine *as twelve men could carry*) out of the midſt of *Jordan*, for a memorial, and the ſetting up of twelve other ſtones in *Jordan*, (the *Ark* all the while abiding in the midſt of *Jordan*) *Ch.* IV. *ver.* 1. *to* 14. 4. The return of *Jordans* waters to their place as ſoon as the *Ark* was come forth, *ver.* 14. to 19. 5. The erecting of the twelve ſtones in *Gilgal* for a Monument to poſterity of this wonderful work of God, *ver.* 19, *to the end of the chapt.* 5. The terror that fell upon the Canaanites, upon *Iſraels* thus paſſing over *Jordan*, *Ch.* V. 1. 6. *Joſhuahs* h renewing of *Circumciſion* omitted for them that were born in the wilderneſſe, *ver.* 2, *to* 10. 7. Their keeping of the i *Paſſeover* in the plaines of *Jericho*, *ver.* 10. 8. Their eating of the *corne of the land* the next day, *ver.* 11. 9. The k ceaſing of *Mannah*, *ver.* 12. 10. The apparition of Chriſt in form of an armed man, as Captain of the Lords Hoaſts, to encourage and direct *Joſhuah* about the taking of *Jericho*, *ver.* 13, 14, 15.

f *The two Spies entertained by* RAHAB. Chap. 2.

g Jordan *divided & paſſed through.* *In cujus miraculi teſtimonio* XII. *lapides quantos* XII. *viri portare poterant, de ima glarea Jordanis portati ſunt in loca caſtrorum, &c.* Aug. de Mirab. S. Script. L. 2. c. 1. Tom. 3

h *Circumciſion* renewed. Chap. 3.

i *Paſſeover* kept. Chap. 4.

k *Mannah* ceaſed. Chap. 5.

2. *Particulars* of *Joſhuahs* l warlike Acts, were

l *A Catalogue of Joſhuah's Victories.*

I. *His victory over Jericho*, *Ch.* VI. where note 1, Gods inſtructions of *Joſhuah* by his Angel how to beſiege and take *Jericho*, *ver.* 1. *to* 6. 2. The manner of their ſiege, *ver.* 6. to 17. 3. The whole City, (except *Rahab* and her houſe,) to be accounted accurſed, *ver.* 17, 18, 19. 4. The City is taken (the walls falling flat to the ground at *Iſraels* ſhout,) and all, (except *Rahab* and her houſe) deſtroyed and burnt, *ver.* 20. *to the end of the chapt.*

II. *His victory over Ai*, 1 Obſtructed, 2 Effected.

1. *Obſtructed* by the treſpaſſe in the accurſed thing, *Ch.* VII. here are deſcribed 1 The ſin of *Achan*, *ver.* 1. 2 The puniſhment of this ſin, the people being ſmitten by the men of *Ai*, *ver.* 2. *to* 6. 3 *Joſhuahs* complaint hereupon before the Lord, *ver.* 6. *to* 10. 4. The cauſe of this judgment diſcovered by the Lord, *viz.* Iſraels treſpaſſe in the *Accurſed thing*, with directions how to find it out, *ver.* 10. *to* 16. 5. *Joſhuahs* diſcovering of m *Achan* who confeſſeth the fact, *ver.* 16. *to* 24. 6 His ſtoning of *Achan* to death in the valley of *Achor*, whereby the Lords wrath was appeaſed, *ver.* 24. *to the end of the chapt.*

Chap. 7.

m *Achan.*

2. *Effected*, *Ch.* VIII. Their victory obtained over *Ai* is deſcribed, 1 By the ſtratagem they uſed in taking of it, according to Gods direction, *ver.* 1. *to* 22. 2. The deſtruction of the inhabitants of *Ai*, the burning of the Citie, (*Iſrael* only reſerving the cattell and ſpoile for themſelves) and the hanging of the King of *Ai*, *ver.* 22. *to* 30. 3. The gratitude of *Joſhuah* after his victory diſcovered, by building an Altar in *M. Ebal*; By writing the Law on ſtones as *Moſes* commanded; By n publiſhing the *Bleſſings* and *Curſes* on *M. Ebal*, and *M. Gerizzim*, as *Moſes* had preſcribed, *ver.* 30. *to the end of the chapt.*

Chap. 8.

n *Bleſſings and Curſes publiſhed on M. Ebal & M. Gerizzim.*

III. *His victory over the five Canaanitiſh Kings* that conſpired together againſt *Joſhuah*, deſcribed 1. *By the occaſion* of their conſpiracy, *viz.* The report of his dealing with *Jericho* and *Ai*, *Ch.* IX. 1, 2. 2 *By the further irritation* of thoſe Kings to conſpire *viz. Gibeons* making peace with *Joſhuah*. (Where is ſet forth the o ſubtilty of the *Gibeonites*, in obtaining a *League* with *Iſrael*; the diſcovery after the League, of their fradulent dealing; The Gibeonites doom by *Joſhuah* to drudgery and ſlavery *ver.* 3. *to the end of the chapt.*) Hereupon the Kings conſpire and make warre againſt *Gibeon*, *Ch.* X. 1. to 6. 3. *By the Gibeonites craving* Joſhuahs *aide*, againſt the five Kings, *ver.* 6. 4. *By* Joſhuahs *ſubduing of thoſe five Kings* and their Armies, the Lord killing more with *Hail-ſtones* than *Joſhuah* with the ſword; yea both p *Sun and Moon ſtanding ſtill* for a day, till *Joſhuah* was avenged of his enemies, *ver.* 6, *to* 15.

Chap. 9.

o *Gibeonites ſubtilty.*

Chap. 10.

p *Sun and Moon ſtand ſtill.*

Of this ſtanding ſtill of Sun and Moon, notably ſaid Auguſtine; *Jeſus filius* Nun *Princeps populi Iſrael Soli in medio die præcepit ut ne ſe moveret; & Lunæ ubi fuerat, ſtaret, donec ſe Dei populus de inimicis vindicaret. Quod & factum eſt. Nam Sol duos dies in unum concluſit, & Luna diei ſpacio non occurrit. In qua juſſione non humani imperii authoritate Luminaria requieſcunt; Sed Domini imperantis ut ſtarent, juſſui obediunt. Nihil enim propter judentis hominis verbum Dei creaturæ faciunt, ſed quod Dominus ſervi ſui Orationi obediens præcepit, hoc faciunt. Sic enim perhibetur*, Sol ſtetit contra Gabaon, & Luna ad Vallem Hailon, Obediente Domino voci hominis. *Ex quo intelligitur Deum ſervorum ſuorum præcibus obedire, & ad eorum neceſſitatem creaturas opportune gubarnare.*—— D. Auguſt. de Mirabil. S. Script. l. 2. c. 4. Tom. 3.

IV. *His victory over Makkedah*, deſcribed

1. By the occaſion inviting *Joſhuah* ſo ſpeedily to march thither, *viz.* the flight of the *five Kings* forementioned into a Cave at *Makkedah*: 1. They are mured up in the Cave with great ſtones, *ver.* 15. *to* 21. 2. They are brought forth, and after the Captains had ſet their feet upon their necks, they were hanged on five trees, *ver.* 21. *to* 28.

2. By the utter deſtruction of *Makkedah*, *ver.* 28.

V. *His victory over Libnah*, *ver.* 29, 30.

VI. *His victory over Lachiſh*, *ver.* 31, 32.

VII. *His victory over Horam King of Gezer*, coming to help *Laciſh*, *ver.* 33.

VIII. *His victory over Eglon*, *ver.* 34, 35.

IX. *His victory over Hebron*, *ver.* 36, 37.

X. *His victory over Debir*, *ver.* 38, 39.

All theſe victories *Joſhuah* had at one time, becauſe

because the Lord fought for *Israel*, *ver.* 20. *to the end of the chapt.*

XI. *His victory over many Kings at once confpiring together against Joshuah at the Waters of Merom*, *Ch.* XI. 1. *to* 10.

Chap. 11.

XII. *His victory over Hazor*, formerly Head of thofe Kingdomes, *v.* 10, 11. Thefe Victories of *Joshuah* are amplified, 1 By the extent thereof, *viz.* How *Joshuah* burned *Hazor* with fire, faving all the reft of the Cities from flames, killing all the men, and taking all the Spoile *ver.* 12. 13, 14. 2. By *reafon of which deftruction, their hearts were hardened* that none of them made peace with *Joshuah*, but *Gibeon*, *ver.* 19. *to* 21. 3. By *Joshuah's* deftruction of the *Anakims* out of all the forementioned places, *ver.* 21, 22. 4. By the finifhing of the Warre, the whole Land being fubdued, *ver.* 23.

2. *A Repetition* of *Ifraels* victories over the *Canaanites*, &c. and that either

Chap. 12.

1. Under *Mofes* conduct on the other fide of *Jordan*, *Ch.* XII. 1. to 7.
2. Under *Joshuah's* Command, after *Ifrael* had paffed through *Jordan*, *viz.* over 31. Kings, *ver.* 7. *to the end of the chapt.*

Hitherto of Joshuah's *Adminiftration, or Government in time of Warre.*

II. *In time of* PEACE. *Joshuah's* Government is defcribed, 1. By his Diftribution of the Land now Conquered. 2. By his appointing 6. Cities of Refuge. 3. By his fetting out 48 Cities for the Levites. 4. By his Remanding the *two Tribes and half* to their inheritance on the other fide *Jordan*. 5. By his *Farewell Exhortation* and *Charge* to *Ifrael* before his death.

q Canaan *divided by Lot to the Tribes.*

I. By his q *Diftribution of the Land*, now for the greateft part conquered and fubdued: Here are declared,

1. Gods command to *Joshuah* for dividing the Land already poffeffed, where mention is made of thofe parts which yet were not poffeffed, out of which yet God promifeth to drive the inhabitants, *Ch.* XIII. 1. to 8.

Chap. 13.

2. The peculiar inheritances or portions of the Tribes.

1. *Beyond Jordan*, *viz.* Of *Reuben*, *Gad*, *and the half-tribe of* Manaffeh. Set out, 1 In general, *ver.* 8. *to* 15. 2. In particular; as 1 *REUBEN'S* portion bounded, *ver.* 15. *to* 24. 2 *GAD'S* portion bounded, *ver.* 24. *to* 29. 3 The half-tribe of *MANASSEHS* bounded, *ver.* 29. *to the end of the chapt.*
2. *On this fide Jordan* to the 9 Tribes and half the inheritance was to be divided by lot, by *Eleazer*, *Joshuah*, and the *Elders of Ifrael*, *Ch.* XIV. 1. *to* 6. Here confider their fe-

Chap. 14.

veral Lots or Portions.

I. *JUDAH's Portion*: Here note, 1 The portion conferred upon *one family* in Judah *viz.* *CALEB's* for his *following the Lord fully*, *ver.* 6. *to the end of the chapt.* 2 The Borders of *Judah's* Lot. *Ch.* XV. 1. to 12. 3 *Calebs* Conqueft and driving out of the fons of *ANAK* out of *Hebron*, his portion, *ver.* 13. *to* 20. 4 The names of the Cities in *Judah's* allotment, *ver.* 20. *to* 63. 5 Their inability to drive out the *Jebufites* from Jerufalem, *ver.* 63.

Chap. 15.

II. *JOSEPH's* fons *portion* and the borders of it defcribed.

Chap. 16.

1. More generally, *Ch.* XVI. 1. to 5.
2. More particularly.

1. *EPHRAIM's portion* and borders is defcribed, *ver.* 5. to 10. This defcription amplified by the *Ephraimites* not driving out the Canaanites from *Gezer* *verfe* 10. 2. *MANASSEH's* portion and coafts, *Chap.* XVII. 1. *to* 12. amplified by their inability to drive out the Canaanites, *ver.* 12, 13.

Chap. 17.

3. Both *Ephraim* and *Manaffeh's* portion confirmed, *Chap.* 17. 14. *to the end of the chapt.*

III. The Tarriall of the feven other Tribes which had not yet received their inheritance, for want of diligence wherein they are blamed by *Joshuah*; is determined in Shiloh, and *Joshuah* cafts lots for them, *Ch.* XVIII. 1. *to* 11.

Chap. 18.

1. *BENJAMIN's Lot*, Borders and Cities, *ver.* 11. *to the end of the chapt.*
2. *SIMEON's Lot*, Broders and Cities. *Ch.* XIX. 1. to 10.

Chap. 19.

3. *ZABULUN's Lot*, Borders and Cities, *ver.* 10. to 17.
4. *ISSACHAR's Lot*, Borders and Cities, *ver.* 17. to 24.
5. *ASHER's Lot*, Borders and Cities, *ver.* 24. to 32.
6 *NAPHTHALI's Lot*, Borders and Cities, *ver.* 32. to 40.
7. *DAN's Lot*, Borders and Cities. *verfe.* 42. to 49.

This *Diftribution* of the land is clofed with the particular mention of the r inheritance which Ifrael gave unto *JOSUAH* among them, after the land was divided, *viz.* The City *Timnah Serah* in *Mount Ephraim*, *ver.* 49. *to the end of the chapt.*

r *Joshuahs inheritance*

II. By his *appointing out*, at Gods Command, *fix Cities of* REFUGE for the man-flayer to fly to, till he fhould ftand in judgment before the Congregation, *Ch.* XX. *throughout.*

Chap. 20.

III. By his *giving forty eight Cities* out of the Portion of the other Tribes by Lot unto the Levites to dwell in, and the Suburbs for their cattel, *Ch.* XXI. 1. *to* 42.

Chap. 21.

The Hiftory of all thefe diftributions is fhut up, with a Declaration of the f REST which God gave to Ifrael round about, according to his PROMISE, *ver.* 43. 44. 45.

f *The promifed REST enjoyed.*

IV. By his *remanding or fending back the two Tribes and half* to their own poffeffions on the other fide *Jordan*, defcribed, 1 By the manner of it, with *Joshuah's* high *Commendation* and *Benediction* of them, *Ch.* XXII. 1. *to* 9. 2. By their returne, *ver.* 9. 3. By the t *Altar of witneſs* built by them at the Borders of *Jordan*, in their journey, *ver.* 11. Concerning which altar are declared, 1 Ifraels great offence at it, and meffage about it, *verſe* 11. *to* 21. 2 The Apology of the two Tribes and half for this action, explaining their true intent and fcope in building the Altar, *ver.* 21. to 30. 3 Ifraels fatisfaction by their Apology, *ver.* 30. *to the end of the chapt.*

Chap. 22.

t *Altar of witneſſe.*

V. *Joshuah's valedictory* or *farewel Exhortation* to Ifrael before his death, courageoufly to keep all that's written in the Law, to avoid all finful fellowfhip with Canaanites; to cleave to the Lord; to love him; and in no wife to back-flide, *Ch.* XXIII. *ver.* 6, 7, 8, 11, 12. Thefe particulars are preffed by divers motives, *viz.* 1 *By experience* of Gods many and great benefits, *ver.* 1 to 5. 2 *By Promifes* of future favours, *ver.* 5. to 12. 3. *By threatnings* of contrary judgements, in cafe they fhould go back from Gods Covenant, *verſe* 12. *to the end of the chapt.*

Chap. 23.

Hitherto of Joshuah's *Life and Government of Ifrael in times of Warre and Peace.*

Joshuah's DEATH is defcribed 1 By the things immediately *Antecedent*, 2 By the *time* when, 3 By the immediate *Conſequents* thereof.

I. *By the things immediately Antecedent thereto*, in his aflembling together all the Tribes, their Elders, Heads, Judges and Officers at *Shechem*. In which aflembly, 1. He makes a brief Recapitulation of Gods wonderful Bleffings to them, from the dayes of *Terah*, *Abraham's* father, till their actual poffeffion of the land of *Canaan*, *Ch.* XXIV. *ver.* 1. to 14. 2. He hereupon exhorts them fincerely to fear and ferve the Lord only: which Exhortation is urged by

Chap. 24.

the

u *Covenant in Shechem.*

the Propoſal of his own exemplary Reſolution, *ver.* 14, 15. 3. He makes a u *Covenant* with the People in *Shechem* that day, they ſeriouſly profeſſing to ſerve the Lord only, *ver.* 16. to 26. 4. He ſtrengthens and confirms this *Covenant*, Partly by Recording it in the Book of the Law, Partly by erecting a great *ſtone* as a monument in the memorial of it, *ver.* 26,27. 5. This done, he diſmiſſes the People, ver. 28.

II. By the *Time* when he died, *viz.* at 110. years old, *ver.* 29.

III. By the *Conſequents* of his death, *viz.*

1. *Joſhuah*'s burial in his inheritance at *Timnath-Serah*, *ver.* 30.

2. Iſraels conſtancy in Gods ſervice, all the dayes, (not only of *Joſhuah*, but) of the Elders that ſurvived *Joſhuah*, who had known the works of God for Iſrael. *ver.* 31.

3. The x *Burial of Joſeph's bones in Shechem*, in the Parcel of ground which *Jacob* bought, *ver.* 32.

x *Joſephs Bones buried.*

4. The Death and Burial of *Eleazar* the High-Prieſt, *ver.* 33.

JUDGES.

Sect. I. *Order of the Books.*

HItherto of the *Hiſtory* of Iſraels Entrance into the land of Canaan, *deſcribed in the Book of* JOSHUAH. *Now followeth the Hiſtory of* Iſraels condition and Government after their Entrance into the promiſed Land. *Which is deſcribed, what it was.* 1. *Before their Carrying away into Babylon.* 2. *During the Captivity.* 3. *After the Captivity.*

I. *Before their carrying away into* Babylon, and that either under 1 *Iudges*, or under 2 *Kings*.

I. Under *Iudges*.

And here wee have two Hiſtories, *viz.* One *Common* or *Generall* touching all Iſrael. Another *Particular*, only concerning ſome particular perſons.

Sect. II. *Name.*

The *Common or Generall Hiſtory* under the Government of Judges, is the Book of JUDGES, in *Heb.* שופטים *Shophtim*, that is, *Judges*: ſo called, not from the *Authors* of it, but from the *Subject matter* of it, *viz.* The Government of Iſrael by *Judges*.

Judges were certain Heroick perſons raiſed up out of divers Tribes, by the extraordinary motion and inſtinct of the Spirit of God, who governed, defended, and oft-times delivered Iſrael (upon their return to God) from many enemies and extreamities of troubles, which by their ſinnes againſt God they had brought upon themſelves. This *Government* by *Judges* was in the nature of it *Ariſtocratical*; managed *Ordinarily* by the a Elders, or a Senate in the ſeverall Cities, as ſeemes intimated in the Song of *Deborah* and *Barak*: *Extraordinarily*, in perillous times, by ſome one extraordinarily raiſed up and acted by Gods Spirit preſiding over the reſt.

a *Jud.* 5.7, 9,10,14. See alſo *H. Brought. Concent.* in Othniel.

Sect. III. *Penman.*

Penman of this Book the b Hebrews think to be *Samuel*: Some, that this Book was c *collected by ſome Prophet out of publique Regiſters or Records*, which (as d *Calvin* thinks) were wont to be kept by the *Prieſts* and *Levites*. Others think that every *Judge* recorded the things acted in his own dayes reſpectively: and that *Samuel*, or *Ezra*, or *Jeremiah*, or King *Hezekiah*, (whoſe e men copied out ſome of *Solomons* Proverbs) f collected and digeſted them into one volume.

b D. *Parens in Adverſ. Proem. in lib. Jud. Alſted. Præcog. Theol. l.* 2. *c.* 119.

c *Jo Diodat. in Arg. of Jude.*

d *Calv. Arg in lib. Joſ.*

e *Pro.* 25. 1.

f *Hug. Cardinalis in Proleg. in lib. Jud.*

Sect. IV. *Time or Chronologie.*

This Book contains an Hiſtory of *Iſraels* Politie and the ſtate thereof, from the death of *Joſhuah* till the *Prieſthood of Eli*, viz. for the ſpace of 299 years, which may be thus computed and demonſtrated.

From *Joſhuahs* death, to the death of g *Othniel.*	40. years	g *Jud.* 3. 11.
From *Othniels* death to the death of h *Ehud* and *Shamgar*: For as i *H. Broughton* hath noted, *Ehud himſelf could not rule ſo long, ſince God hath ſhortned mans life in Moſes's dayes to 70 or 80 years. After Joſeph who ruled 80 years in Egypt, none ruled ſo long as 80 years. But underſtand, from the death of Othniel, to the end of Ehuds affairs [wherein Shamgars rule is contained] to be in the whole 80. years.*	80	h *Jud.* 3. 30. i Cave putes *Ehudrebus præfuiſſe annis* 80. *Ex quo enim vitæ humanæ tempus ad* 70 *aut* 80. *annos contractum eſt, nemo in Scripturis reperitur vel a longe ad* 80 *gubernationis publicæ acceſſiſſe. Joſeph in Ægypto omnium fuit ultimus (quorum iis mentio fit) cui tanto temporis ſpatio gubernare contigit. Sed poſt annos* 40. *de, quibus ſub Othoniele,* 80 *fluxerunt uſque ad finem rerum ab Ehude geſtarum. H. Brought, Concent. S. Script. p.* 52. *edit. Hanov.* 1602.
From *Ehuds* death, to the k death of *Deborah*	40	k *Jud.* 5. 31.
Thence to l *Gideons* death	40	l *Jud.* 8. 28.
Thence to m *Abimelech's* death	3	m *Jud.* 9. 22
Thence to n *Tholah's* death	23	n *Jud.* 10. 2.
Thence to o *Jair's* death	22	o *Jud.* 10. 3.
Thence to p *Jephte's* death	6	p *Jud.* 12. 7.
Thence to q *Ibzan's* death	7	q *Jud.* 12. 9.
Thence to r *Elon's* death	10	r *Jud.* 12. 11
Thence to ſ *Abdon's* death	8	ſ *Jud.* 12. 14
Thence to t *Samſons* death	20	t *Jud.* 16. 31
So the whole time of this Hiſtory of the Judges is juſt	299 years.	u *Act.* 13, 19 20.

Doubt. But how then can this computation be reconciled with that paſſage in *Pauls* Sermon at *Antioch*, viz u *And when he had deſtroyed ſeven Nations in the land of Canaan, he divided their land to them by lot. And after that, he gave them* JUDGES, *about the ſpace of* 450 *yeares untill Samuel the Prophet.* Here ſeems a vaſt odds (viz. of 151 years) betwixt theſe two accounts.

Anſw.

x *Rule 7. Num. 5.* y *Tempore quo Roma condita est populus Israel habebat in terra Promissionis annos septingentos decem octo, ex quibus viginti septem pertinent ad Iesum Nave; deinde ad tempus judicum tricenti viginti novem. Aug. de civ. Dei l. 18. c. 22.*

Answ. Here is no difference amongst these Scripture-computations, though there seem such. The reconcilement of this seeming discord, see before at large in the x *Introductory Advertisement to the Reader*.

Augustine makes another computation of the time of the JUDGES History, viz. for 329 years, saying, y *In the time when Rome was built, the people of Israel dwelt in the land of Promise 718 years.* Whereof 27 (it should rather be 17 years, as one the like of *Joshuah* hath been evidenced) *belong to Iesus Nave, then 245 to the time of the Judges.* But herein also his computation hath failed, as before appears.

Sect. V. *Scope.*

The *Scope*, or End of this History of *JUDGES*, is

1. *Immediately*, To declare the state and condition of the Commonwealth of *Israel* under the Government of JUDGES. And how Israel behaved themselves towards God after all the great and wonderful mercies which he had shewed them ever since they came from *Egypt*, till (according to his promise) he had given them rest in the peaceable possession of the land of *Canaan*. And how God did deale with them. *Viz.* How they permitted many of the *Canaanites*, that accursed Nation, to dwell among them, yea, to contract and marry with them, &c. to the ensnaring and defiling of Gods people with Idolatry and corruptions in Gods worship, and depravation in their lives and conversations. For which pollutions and apostasies, God made these *Canaanites* and other Nations oft-times grievous scourges to *Israel*; oppressing them with cruel tyranny: yet when *Israel* repented and returned to the LORD, He raised them up *Saviours*, *Judges*, which wonderfully delivered them. Though the *Philistines* were not totally extirpated under the *Judges*, till the Kingly reign of *David*.

2. *Mediately*, To shew what happy Halcyonian dayes Gods Church enjoyes under pious Magistrates. How severe God is against the sins, especially the idolatry of his own people; and yet how he remembers mercy in midst of severest judgments, to his repenting and reforming people.

Sect. VI. *Principal Parts.*

This Book (being as a clear looking-Glasse or Map, discovering both Israels Carriage towards God, and Gods towards Israel in the *Promised Land*, during the Government of *JUDGES*) describes *Israels sin*, 1. As *General*, 2. As *Special*.

I. *Israels sin*; as *General*, universal or common to all the *Tribes*. Thus their sin is described 1 By the *Kinds* of it, 2 By the *Effects* of it.

I. *Kinds or sorts of their sinnes*, were primarily 1 *Negligence*, 2 *Perfidiousnesse*.

Chap. 1. z Canaanites not driven out.

1. *Negligence*, in z not fully driving the cursed *Canaanites* out of the Land, *Ch.* I. Here are declared, 1. How far, and with what successe, they proceeded to drive out the *Canaanites*, especially *Judah* and *Simeon*, *ver.* 1. *to* 19. 2. Wherein the Tribes failed, in not driving them out; whose failings are particularly mentioned, *v.* 19. *to the end.* 3. How Gods Angel reproved this great sin, in the Tribes, *Ch.* II. 1. 2, 3. 4. How Israel mourned upon this reproof, *ver.* 4, 5.

Chap. 2, a Israels idolatry in Canaan.

2. *Perfidiousnesse*, in Apostatizing from the true God to a Idols. This sin is amplified, 1. By the occasion of it, *viz.* death of *Joshuah* and the Elders, that had seen the Lords works for Israel, *ver.* 6. *to* 24. 2. By their incorrigibleneesse in it, *ver.* 14. *to* 20. 3. By Gods threatning and punishing them for it, in not driving out the Nations, *ver.* 20. *to the end.* Which proved a snare to Israel, *Ch.* III. 1. *to* 8.

Chap. 3. b Israels five sore oppressions

II. *Effects or fruits of their sinnes* in particular, *viz.* b Five cruel Oppressions under *five sorts* of tyrannical enemies, *Syrians*, *Canaanites*, *Midianites*, *Ammonites* and *Philistines*, (such evil-doing being still recited as the cause of all.

under five sorts of enemies.

1. *Under Syrians*, 1. By *Cushan-rishathaim*, King of *Mesopotamia*, eight years; finished by *Othniel* Caleb's brother, *ver.* 8. to 11. 2. By *Eglon*, King of *Moab*, eighteen years, finished by *Ehud*, *ver.* 12. to 31. And by the *Philistines*, finished by *Shamgar*, *ver.* 31.

2. *Under Canaanites* by *Jabin* King of *Canaan* (who had nine hundred chariots of of Iron) And *Sisera* the Captain of his Host, they were mightily oppressed twenty years, *Ch.* IV. 1, 2, 3. whom *Deborah* the Prophetesse and Barak finished; Their victory is laid down, *ver.* 4. to the end of the chapt. whose triumph is contained in their pathetical *Gratulatory Song*, *Ch.* V. *throughout.*

Chap. 4.

Chap. 5.

3. *Under Midianites, Amalekites and Children of the East* seven years from whose tyranny they were delivered by *Gideon*, *Ch.* 6. to 10. Where note 1. Israels sinne, *Ch.* VI. 1. 2 And their oppression for their sinne, *ver.* 2. to 7. 3. Israels cry under their Oppression to the Lord, *ver.* 6. 4. The Lords answer to their crying a Prophet, *ver.* 7. to 11. *viz.* By sending a deliverer, GIDEON, *ver.* 11, &c. Touching GIDEON are declared divers things, *viz.* 1. His extraordinary call to deliver Israel, *ver.* 11. to 23. 2. His notable victorious Acts against the Midianites, &c. *ver.* 33. to *Ch.* VIII. *ver.* 22, 23. 3. Things falling out after his subduing of *Midian*, *viz.* *Gideon* refusing Rule over Israel, His Molestation of *Ephod*, His seventy one sons, His death, Israels idolatry and ingratitude, *ver.* 32. to the end. 4. *Gideons* Successors, *viz.* 1. *Abimelech Gideons* bastard, who aspiring by indirect meanes without Gods call to be King, after he had reigned three years wastefully, *Ch.* IX. *throughout.* 2. *Tola* succeeding him judged twenty three years, *Ch.* X. *ver.* 1, 2. 3. *Iair* succeeding him judged twenty two years, *ver.* 3, 4, 5.

Chap. 6.

d Gideons Ephod

Chap. 9.

Chap. 10.

4. *Under Ammonites and Philistines* eighteen years. Where are set forth, 1. The cause of this oppression, *viz.* Israels Apostacy, *ver. first end.* 2. The effect, *viz.* Israels repentance and cries to the Lord; Amplified by Gods sharp rebuke of their idolatries, notwithstanding Gods former deliverances of them; ironically bidding them cry to their idols for help; yet upon their Reformation commiserating them, *ver.* 10. *to* 17. 3. The Remedy by *Iephthah* who judged Israel six years, *ver.* 17, 18. *ch.* 11, 12. *throughout.* Where, of 1. *Iephthahs* Nativity and private Life, *Ch.* XI. 1, 2, 3. 2. His Election to be Head and Captain of *Gileadites*, *ver.* 4. to 12. 3. His treaty with the King of *Ammon*, though unsuccesseful, *ver.* 12. to 29. 4. His engaging in Battel against *Ammon*, where his e *Vow*, Victory, and performance of his Vow thereupon, *ver.* 29. to the end of the chapt. 5. His victory over the *Ephraimites*, quarrelling with him for not calling them to fight with him against *Ammon*, *Ch.* XII. 1. to 7. 6. His death, *ver.* 7. 7. His Successours, *viz.* *Ibzan*, who judged seven years, *ver.* 8, 9, 10. *Elon* who judged ten years, *ver.* 11, 12. *Abdon* who judged eight years, *ver.* 13, 14, 15.

Chap. 11. e Iephthahs Vow. Iephthah seems not to have Sacrificed his daughter as a Burnt-offering, notwithstanding his *Vow*, for these reasons following,

1. *Because he vowed not peremptorily* [I will offer it up for a Burnt-offering *ver.* 31.] *but* [It shall surely be the Lords, Or I will offer it up for a Burnt-offering.] *For the Hebr. particle* (ו) *signifieth both* [And] & [Or] *as also the Margin of our Bibles noteth. So that this might be the scope and sense of his Vow*; *That* whatsoever he first met out of his doors he would either dedicate it to the Lord; Or (*if it were fit to be sacrificed*) he would offer it up for a Burnt-offering. *And thus* Pagnine *Translated it*, Erit Jehovæ, aut offeram illud in Holocaustum.

2. *Because, There's an intimation of her being devoted to perpetual virginity*, And she knew no man, *ver.* 31. Pagnine *renders it* Itaque ea non cognoverat virum, *i. e. Therefore she knew no man*; *For the conjunction* (ו) *signifies*, And, Or, Therefore, &c. [Therefore] *viz. Because her Father had devoted her to perpetual virginity. Lest she should be any others then Gods, he would not have her to marry*; *This showes his ignorance of the Law of Vowes*, Levit. 27. 5. &c.

Where provision is made for redemption of the persons of man or woman at such or such a price.

3. *Because the Hebrew word* [תנחות Letannoth] *derived from* [תנה Tanah] *signifies in the Conjugation* Pihel, *not only* [To Lament] *as it is translated in our Bibles, but also* [To talk with, or confer with] *As Buxtorf in his Lexicon hath noted out of Kimchi; Ad confabulandum, juxta Kimchium, ut fœlices amicis colloquiis cum de virginitate, & statu vitæ solitario consolarentur, i. e.* To talk with her, *viz.* That by friendly conferences they might comfort her both touching her virginity, and touching her solitary state of life. *For this end the daughters of Israel went four times a year to comfort her by talking with her. In those dayes perpetual Virginity or Barrenness being counted a great reproach and a curse in Israel, either* 1 *Because they there by were debarred of the blessing of fruitfulness at first bestowed upon mankind, Gen.* 1. 28. *Or* 2 *Because they were hereby deprived of one fruit of the promise made unto obedience, Deut.* 7. 14. *Or* 3 *Because thereby they were cut off from all hopes of having the Messiah descend of them according to the flesh.*

f *Samson.* 1. *Under Philistines, Israel* was oppressed, for doing evil against the Lord, forty years. But f *Samson* who judged twenty years, avenged *Israel* of the Philistines *Ch.* 13. 1. *to Ch.* 17. 1. Here are at large delineated I. *Samsons birth*, promised by an Angel to his Parents, Chap. 13. *Ch.* XIII. *verse* 2. *to* 24. Performed, *verse* 24. II. *His life*, both in his Prosperity and Adversity, where more particularly of 1 His growth, *verse* 29. 2 The spirits moving him at times, *ver.* 25. 3 His marriage with one of the Philistines daughters, as an occasion of quarrel against the Philistines by the over-ruling Providence of God; Where, of his killing a *Lion* by the way, afterwards finding honey in his Carcasse, his *Riddle* at his Marriage-feast, and other circumstances, *Ch.* XIV. 1. *to* 20. 4 His father in Law's giving of his wife to another Chap. 14. *ver.* 20 and *Ch.* XV. 1, 2. Amplified by the effects thereof, *viz. Samsons* burning the Philistines standing corn with foxes and fire-brands, ver. 3. *to* 6. Hereupon the Philistines burning of *Samsons* wife and her father, Chap. 15. *v.* 6. *Samsons* revenge thereof, *v.* 7, 8. Thereupon *Samsons* being delivered bound by the men of *Judah* to the Philistines, who breaking his bonds, killed one thousand Philistines with an *Asses jaw-bone*, and being extremely athirst thereby, God miraculously supplied him with water, *v.* 9. *to the end of the chapt.* 5 His escape from the Philistines in *Gaza*, at midnight bearing away the City-gates, &c. *Ch.* XVI. 1, 2, 3. 6 His love to *Delilah*, who at last betrayed him into the Philistines hands by cutting off his locks g wherein his strength lay, *v.* 4. *to* 21. Amplified by the Consequents thereupon, *viz.* The Philistines putting out of *Samsons* eyes. Their sacrificing to *Dagon* for delivering him into their hands. Their sporting with him in the house of *Dagon*, and *Samsons pulling down of the House* upon them, so (as a notable Type of Christ,) killing more at his death than in his life, *v.* 21. *to the end of the chapt.*

g Of *Samsons strength* seated in his Haire, and how it could be, *Aug.* hath this notable discourse.—

Naturæ investigantibus quæstionem non minimam incutit, quomodo totum sensibile corpus in insensibili capillo morum fortitudinis habuit: cujus damnum doloris sensum nequaquam intulit, cum illum tonsor a reliquo corpore ferramenti aculeo divisit. De Sampsone ergo prius quam nasceretur, a Deo præcipitur, ut capilli illius nunquam ferri acumine vel alicujus aculei tonderentur. Quamdiu igitur in Mandati Divini custodia permanserat, Spiritus Sancti munere maximam fortitudinem habebat. Unde cum muliebri persuasione præcepti Dominici transgressionem adinvenit, etiam spirituale fortitudinis donum quod habuerat statim recessit. Non quia in sensibili capillo, ossium, & carnis, & sanguinis, qui nihil ex his habet, virtus inerat; sed mandati Dominici observatio donum fortitudinis observabat, &c. Aug. de Mirab. Sac. Script. lib. 2. cap. 6. Tom. 3.

h *Jam hic imaginem crucis attendite. Expansis enim manus ad duas columnas, quasi ad duo ligna Crucis extendit; Sed adversarios suos interremptus oppressit, & illius passio interfectio facta est persequentium. Et ideo Scriptura concludit, Plures mortuus occidit, quam vivus occiderat. Nam hoc mysterium in Domino nostro Jesu Christo impletum est, Redemptionem vestram quam ipse vivus non celebraverat, Mortuus Consummavit.* Aug. de Tempore Serm. 107. Tom. 10.

Israels sinne as special or peculiar to some particular Family or Tribe only among the rest. II.

And here are recorded chiefly two great sins, *viz.* 1 Idolatry; and 2 Uncleanness.

I. Idolatry, 1 Of one Family, 2 Of one Tribe.

1. Of one Family only, *viz.* i *Micah's*; who had an *House of Gods*, *Ch.* XVII. His Idolatry is set forth by 1. The Idols which he had, *ver.* 1. *to* 5. 2. His Priest, *viz.* his own sonne, consecrated by himself, *ver.* 5. 3. One Reason of this Idolatrous defection from God, *No King in Israel*, *ver.* 6. 4. *Micah's* contract with the *Levite* of *Bethlehem-Judah*, to be his Priest, *ver.* 7. *to the end of the chapt.* Chap. 17. i *Micahs Idolatry.*

2. Of one Tribe, *Viz.* Of *Dan*, *Ch.* XVIII. The Idolatry of the Tribe of *Dan*, is described by 1. The Occasions of it, more remote, *No King, &c. ver.* 1. More immediate, *viz.* Their sending five men to spy out the Land for a Possession, who accidentally lodging at *Micah's* House, after they had spied out *Laish*, informed the six hundred *Danites* of *Micah's Image*, *Ephod*, *and Teraphim*, (as they went to fight with *Laish*) and they took them all away, *ver.* 1. *to* 30. 2. Their setting up *Micah's* graven image for themselves, *ver.* 30, 31. Chap. 18. k *Danites Idolatry.*

II. Uncleanness with a Levites Concubine, *Ch.* XIX. XX. XXI. Herein consider.

1. The description of his Concubine, by her Dwelling-place, Whorish behaviour, and Departure from her husband, *Ch.* XIX. 1, 2. Chap. 19.

2. The Levites journey to fetch home his Concubine, and their lodging at *Gibeah* of *Benjamin* in their return, *ver.* 3. *to* 22.

3. The uncleanness of the men of *Gibeah*, abusing the l Levites Concubine to death, *ver.* 22. *to* 29. l *Levites concubine.*

4. The dreadful judgment that befel the *Benjamites* for this sinne, being almost destroyed by the sword of all the rest of the Tribes of *Israel*. Where I. Their invitation to avenge this wickedness, by the Levites cutting her in twelve pieces and sending her to all the coasts of *Israel*, *ver.* 29, 30. II. Their Preparation for punishing of this folly. 1. *Partly* by informing themselves of the matter of fact, *Ch.* XX. 1. *to* 8. 2. *Partly* by ordering their Army, *ver.* 8. *to* 12. 3. *Partly* by demanding the Delinquents of *Gibeah*, that they might be put to death, which was refused, *ver.* 12. *to* 18. 4. *Partly* by consulting with the Lord herein, *ver.* 18. III. Their three m Battels with the *Benjamites*, in the first whereof *Israel* lost 22000. men, in the second 18000. But in the third they destroyed all the *Benjamites* except 600. *ver.* 19. *to the end of the chapt.* IV. Consequents hereupon, *viz. Israel* bewails the desolation of the Tribe of *Benjamin*; and for supply of the 600 remaining *Benjamites* with wives, they slay all the males and wives of *Jabesh-Gilead*, because they came not up to fight against *Benjamin*, and gave them thence 400 Virgins for Wives, and further directed them to catch the Virgins, when they should come out to dance in *Shilob*, to supply the rest, *Ch.* XXI. *throughout.* Chap. 20. Chap. 21. m *That battel fought, Judges* 20. *could not probably fall out later than the* 48 *of* Ehud, *though it be recorded per ὑστερον πρωτερον in the end of the Judges, my ground is, because* Phinehas *was present at it.* Judg. 20. 28. *who being at least* 20. *years old when he slew* Zimri *and* Cozbi, (*otherwise he was not capable of bearing Armes,*) *at this time must be above* 120. *years old, which age was rare in those times. They who place this History according to the Order of Narration after* Samsons *death, must of necessity make* Phinehas *to be above* 330. *years old, which is improbable.* Dr. Drakes Sac. Chronol. p. 46. 6.

AN

AN

APPENDIX

To the Book of

JUDGES.

Viz.

The SONG of DEBORAH and BARAK

Contained in JUDG. 5.

Metrically Translated out of the Hebrew, and Analytically Explained.

Sect. I.

n *Canticum Inscriptum.*

o *Exod. 15. 1, &c.*

THis *Song* is a Triumphant a *Victorial Song*, or Song for Victory that *Israel* had over *Sisera's* Host. Of like nature to o *Moses his Song* upon the drowning of *Pharaoh* and the *Egyptians* in the Red-Sea, As that, so this Song is full of most eloquent rhetorical strains, and emphatical Elegancies, that may even passionately affect the Readers or Hearers It seems to be at first *Penned* by *Deborah* p *the Prophetesse, the wife of Lapidoth, that judged Israel at that time:* And afterwards digested into this History, by the *Penman* or *Penmen* of this Book. It was *Sung* by q *Deborah* and *Barak*, as the chief Singers, (*Deborah* being the *Prophetesse* and *Judge*, and *Barak* the chief Captain of *Israels* Host in that Expedition) yet it's likely, *Barak's* whole Army that obtained the Victory joyned in singing this Song, on the self-same day that God gave this glorious victory to them. An excellent and imitable Example of speedy Thankfulnesse for received Mercies.

p *Judg. 5. 4 with 5. 1.*

q *Judg. 5. 1.*

Sect. II.

Occasion of this Song is largely described in the r *foregoing Chapter*, and in summe amounts to thus much: *viz.* After *Ehud's* death, *Deborah* the Prophetesse succeeding him as Judge, *Jabin* King of *Canaan* that reigned in *Hazor* (who had 900 charets of iron, *Sisera* being Captain of his Host) mightily oppressed Israel for twenty years together; after which *Deborah* the Prophetesse (by command from God) directs *Barak* son of *Abinoam* to take with him ten thousand men of *Zabulon* and *Naphtali*, and to draw towards *M. Tabor*, God promising to draw unto him *Sisera* with his Army to the River *Kishon*, and to deliver them into his hand. Accordingly *Barak* did, and *Deborah* went up with him: And *Sisera* with his 900 charets of Iron and all his Host marched towards them; Where by the waters of s *Megiddo* the whole Host of *Sisera* fell upon the edge of the sword, not a man left, only *Sisera* lighted out of his charet, and fled away on his feet to the Tent of *Jael* the wife of *Heber* the *Kenite* (which was of the children of *Hobab* the Father-in-law of *Moses*) for there was peace betwixt *Jabin* and *Heber*: But *Sisera* being weary and fast asleep, *Jael* fastens a nail of the Tent quite through both his Temples, and fastned it to the ground. So *Jabin* was utterly subdued. And thereupon the same day this *Victorial Song* was sung.

r *Compare Judg. 4. throughout with Judg. 5. 1.*

s *Megiddo's Field.*

Sect. III.

Scope. 1. Thankfully and triumphantly to describe the singular goodnesse of God to *Israel* in delivering them from the grievous and long oppression of *Jabin* King of *Canaan*, for 20 years together; utterly destroying his whole Army, by *Barak* and his Army of 10000 out of *Zabulon* and *Naphtali*, with some few others. 2. To commend all that offered themselves willingly in that Battaile; but discommend those that assisted not. 3. To encourage Gods people in after-times to expect from God glorious victories over their enemies, when God calls them forth to battail, though they be fewer and worse armed than their enemies.

Sect. IV.

Principal Parts. To this end in this Song are considerable: 1. The *Exordium* or *Preface*. 2. *The Body of the Song*. 3. The *Conclusion*.

The Exordium or Preface of the Song contains 1. *An Exhortation* to the praising of the Lord; *Partly*, for his avenging Israel upon their enemies; *Partly*, for the Peoples voluntarinesse to the Battel, *ver.* 2. 2. *An Invitation* of Kings and Princes to attend these praises of the Lord, *ver.* 3. I.

The Body of the Song, most elegantly describes Things 1 *Before*, 2 *In*, 3 *After* the Battel by the waters of *Megiddo*, *ver.* 4 to 31. II.

I. *Before Megiddo's Battel*, are declared

1. *The Awefull Presence and Majesty of God*, when he marched out of the fields of *Edom*, to lead his people on to *Canaan*; Heaven and Earth was moved at it, *ver.* 4, 5.

2. *The deep miseries and pressures of Israel* in the dayes of *Shamgar* and *Jael*, till *Deborah* the Prophe-

tesse

teſſe aroſe to deliver them. High-wayes not uſed, Unwalled villages deſerted, *Iſrael* generally deſtitute of weapons for their defence. Amplified by the ground of all, Their *chuſing new Gods*, *verſe* 6,7,8.

3. *Iſraels deliverance from theſe Oppreſſions* and miſery, in general deſcribed, as matter of praiſe to the Lord, *ver.*9. *to* 14. Where note, 1. The forwardneſſe of Iſraels Governours to hazard themſelves commended, *ver.* 9. 2. The praiſes of divers ſorts of perſons for Iſraels deliverance, is commanded and encouraged, *ver.*10. *to* 14.

4. *The Inſtruments out of ſeveral Tribes* which God uſed for Iſraels deliverance, are particularly commended; and contrariwiſe, thoſe that followed their private affairs, neglecting the publique, and Gods call to appear for it, are condemned, *ver.* 14. *to* 19.

II. *At the Battel*; here are deſcribed

1. *The Enemies* that fought with Iſrael, *Canaans Kings*, *ver.*19.

2. *The Place of* the Battel, in *Taanach* by the waters of *Megiddo*, *ver.*19.

3. *Their Illſucceſſe*, ſet forth Negatively and Poſitively. 1 *Negatively*, They got no prey nor captives, &c. *no gain of money*, *ver.*19. 2 *Poſitively*, They were quite overthrown, *Starres* fighting againſt them, The river *Kiſhon* ſweeping them away, And Iſraels *prancing* purſuit breaking the enemies horſe hoofs that they could not fly, *ver.*20,21,22.

III. *After the Narration of the Battel*, things mentioned are,

1. The Curſe of *Meroz*, for not helping in this Battel, *ver.*23.

2. The Bleſſing of *Jael*, *Heber's wife*, for killing *Siſera* who fled to her Tent for ſuccour; moſt elegant deſcribed, *ver.*24. *to* 28.

3. The Ironical taunting of *Siſera's* Mother, for her vain-glorious expectations of his Conqueſts, &c. that was now dead, *ver.*28. *to* 31.

III. *The Concluſion* of the *Song*. Wherein are, 1. An Execration to Gods enemies, 2. A Benediction to his lovers, *ver.*31.

(This may be ſung as Pſal. 113.)

JUDGES V.

1. *Then ſang Deborah and Barak, the ſon of Abinoam, on that Day, ſaying,*

2 BLeſſe ye the LORD *in thankfull ſong*,
t For his revenging Iſraels wrong,
For Peoples free ſelf-tendering.
3. Ye Kings (*that ſway the Scepter*) hear,
Ye *potent* Princes lend an ear;
Unto the LORD, I, I will ſing,
I will ſing Pſalm unto the LORD
The God of Iſrael *ador'd*.
4. O Lord, from Seir when thou didſt go,
When thou didſt march from Edom's field,
Earth trembled, yea the Heavens diſtill'd,
The clouds their waters dropt alſo.

5. u Before the Lord the mountains thaw'd
This Sinai *was quite over aw'd*
Before the Lord, Iſraels *high* God
6. In dayes of Shamger, Anath's ſon,
In Jael's dayes High-wayes x not gone,
And y travellers *then* By wayes trod.
7. In Iſrael village dwellers ceaſ'd,
Ceaſ'd till I Deborah roſe, *increas'd*,
I roſe a Mother in Iſrael
8. He choſe new Gods; then war i'th' gates:
Was ſhield or ſpear ſeen *in theſe ſtraits*,
With fourty thouſand in Iſrael?

9. Mine heart to Iſraels Rulers *ſteers*;
And to z the people's voluntiers:
Bleſſe ye the Lord *from day to day*.
10. Speak, ye that on white aſſes ride;
Ye that in judgment a do decide;
Ye that do travell by the way.
11. *They that* from Archers voice *are freed*
b In watering places (*which they need*)
Shall there the Lords c juſt acts relate,
Juſt acts his villagers record
In Iſrael: People of the Lord
Shall then go down unto the e Gate.

12. Awake, awake, o Deborah,
Awake awake without delay,
Speak *out thy* Song *triumphantly*:
Ariſe, o Barak, (*full of fame*)
And thou ſon of Abinoam:
Lead-captive thy Captivity.
13. Then made He him that doth remain
(*Though weak*) Dominion to attain
O're all the people's f Noble-ſtates:
The *over ruling* Lord *alone*
Hath made me have dominion
O're *all their lofty* Potentates.

14. From Ephraim *came* a root of them
'Gainſt Amalek; o Benjamin
g Next thee, among thy people *then*:
From Machir Governours came down,
From Zebulun, *to their renown*,
h They that do uſe the writers pen.
15. But Princes of *ſtout* Iſſachar
With Deborah *went to the war*:
Both Iſſachar and Barak *went*,
He was i on foot ſent to the vale:
For Reuben's k rents (*whoſe aid did fail*)
Great l thoughts of heart, *much diſcontent*.

16. Why ſat'ſt betwixt two ſheepfolds *there*
The bleatings of the flocks to hear?
For Reuben's *ſad* diviſions lo
Great ſcrutinies of heart *were felt*.
17. Beyond *ſwift* Jordan Gilead dwelt;
Why ſojourn'd Dan in ſhips alſo?
On Sea-ſhore Aſher did m reſide,
and in his breaches did abide.
18. *But* Zabulun and Naphtali
A people *were*, that n did expoſe
Their life to death *againſt there foes*
In fields high Places *valiantly*

19. The Kings *combining* came and fought,
Then Canaan's Kings in Taanach fought
Cloſe by Megiddo's o ſtreams *that day*:
No p gain of money they did take.
20. Starrs in their courſes war did make,
They fought from heav'n with Siſera.
21. Brook Kiſhon, *there* q away them took,
Brook Kiſhon, ev'n that r ancient Brook;
Thou o my ſoul, haſt trod down ſtrength.
22. Then through the prancing *motions*,
Through prancings of the Mighty ones
Their *foes* horſe-hooſs were broke *at length*

23. Curſe Meroz, ſ curſe ye bitterly
Her *Baſe* inhabitants, *ſo nigh*,
(The Angel of the Lord did ſay:)
Becauſe to help of *God* the Lord
They came not to th' help of the Lord
Againſt the mighty, *that great day*.
24. Bove women Jael ſhall be bleſt
Whom Kenite Heber wife *poſſeſt*,

---

t Heb. *For revenging revenges.*

u Heb: *From the faces of.*
x Heb. *ceaſed.*
y Heb. *The walkers of paths walked through moſt crooked paths.*

z Heb. *Voluntires among the people.*
a Heb. *ſit.*
b Heb. *Among places of drawing water.*
c Heb. *Righteouſneſs.*
d Heb. *Village inhabitants.*
e Heb. *gates.*
f Heb. *magnificent ones.*
g Heb. *After thee.*
h Heb. *The drawers with the ſtaffe of the Writer.*
i Heb. *On his feet ſent into*
k Heb. *Diviſions.*
l Heb. *Decrees.*
m Heb. *dwell.*
n Heb. *Did reproach.*
o Heb. *waters.*
p Heb. *covetouſneſs of.*
q Heb. *Rolled them away*, or *ſwept them away.*
r Heb. *brook* or *River of Antiquities*
ſ Heb. *In curſing curſe ye.*

Bove

'Bove women bleſt ſhe ſhall be thought
That in the Tent *their dwelling have.*
25. He water ask't, him milk ſhe gave,
In t lordly diſh ſhe butter brought.

t Heb. *Vial of magnificent ones.*

26 u She to the nail put forth her hand,
x To workmens hammer her right hand;
And Siſera ſhe hammered:
When ſhe had pierc'd and ſtricken through
His Temples *with a deadly blow,*
She *manfully* ſmote off his Head.
27. Between her feet, *in dying ſwoun,*
He bow'd, he fell, he fell quite down:
Between her feet, *(of ſenſes void*
Struggling for life) he bow'd, he fell;
And were he bow'd, *(ſhe quit her well)*
Ev'n there he fell quite down deſtroy'd.

u Heb. *Her hand ſent forth it ſelf.*
x Heb. *And to, &c.*

28. Out at a window then eſpyd,
And through the latteſſe *proudly* cryd
This Siſera's Mother, *and did ſay;*
y Why is his chariot now ſo long
In coming with triumphant throng?
His chariot wheels why carry they?
29. Her Ladies wiſe her anſwered,
Yea ſhe her words forth *replyed*
Unto her ſelf return'd again.
30. Have they not found *a glorious day?*
Do yet divided *all* the prey?
z To every man a maid or twain?

y Heb. *Why blaſpheth his chariot to come.*

To Siſera *for all his toyle,*
A *gaudy* z parti-colour'd ſpoyl,
A *ſtately* parti-colour'd prey
Moſt curiouſly with needle-wrought,
Of divers colours *chiefly* wrought
With needle on both ſides, *I ſay:*
Meet b for their necks *that take the* prize:
31. O Lord, let all thine enemies
So periſh, *that againſt thee fight;*
But let *all* ſuch as him do love
c Be like the *glorious* Sun *above*
When he goes forth in *all* his might.

z Heb. *In the head of a ſtrong man.* z Heb. *a ſpoil of colours.*

b Heb. *For the necks of the ſpoil.*

c Heb. *Be like the going forth of the Sun.*

RUTH.

Sect. I. *Order*

THus far of the General Hiſtory of the affairs of all Iſrael in the time of the Judges. Next follows the *particular Hiſtory* of ſome particular Perſons affairs under the Judges, which are deſcribed in the Book of *RUTH.*

a Andr. Rivet. Iſag. ad Sacr. Script. c. 29 p. 501. Sect. 16.

Many a Writers annex this Book of *Ruth* as an Appendix to the Book of *Judges*; as they do the *Lamentations* to the Prophecie of *Jeremiah.*

Sect. II. *Name.*

This Book of *RUTH* is ſo ſtiled from *Ruth* the *Moabiteſſe*, a Gentile, (*Moab* being one of the b inceſtuous ſons of *Lot*) concerning whom this Book treats, eſpecially of her Marriage with *Boaz*, whoſe Pedigree by a Prophetick ſpirit, is brought down to c King *David*; *Ruth* bearing to *Boaz*, *Obed* the Grandfather of *David*, of whom according to the fleſh d Chriſt came. Hence *Ruth* is reckoned among Gods people, and in Chriſts line.

b *Gen.* 19. 36, 37.

c *Ruth* 4. 18 *to the end.*

d *Mat.* 1. 5, 6,

The *Chald. Paraphraſt* thinks that *Ruth* was the daughter of *Eglon* King of *Moab*. But ſaith e *Gerhard*, that is not proved by any Scripture, nor is it likely that a Kings daughter would marry a ſtranger, and leave her native country to ſeek bread in another land.

e Gerh. loc. com. in Exeges. c. 7. ſec. 127.

Sect. III. *Time*

f *Auguſtine* refers the time of this Hiſtory to the beginning of the Kings. g Others refer it to the time of *Eli* the Prieſt. h D. *Kimchi in c.* 1. *Ruth*, and other of the *Rabbines* conceive, That *Boaz* who married *Ruth* was that Judge which is called i *Ibzan*; who immediately ſucceeded *Jephthah.* k *Junius* comparing this Hiſtory of *Ruth* with *Mat.* 1. 5. is of opinion that this Hiſtory fell out in the dales of *Deborah*, ſaying ——— *By comparing Mat.* 1. 5. *with the end of this Hiſtory, it is collected that theſe things fell out about the time of* Deborah. *And firſt, as for* Boaz *born of* Rachab, *it may be that ſhe brought him forth when ſhe was fifty years old, if we aſcribe* 15 *years to her when ſhe received the Spies,* Joſh. 2. *So as in the* 23. *year of* Othniel *ſhe bare* Boaz; *whence to the beginning of* Deborah *are* 97 *years: to which if you add* Deborah's *firſt* 20 *years,* Boaz *was* 117 *years old when he had* Obed *of* Ruth. *And* [*that the time of* Davids *Hiſtory may agree with this*] *neceſſarily* Obed *and* Jeſſe *begat Children at* 100 *years old.*

f *Uno libello qui appellatur Ruth, qui magis ad regnorum principia videtur pertinere.* Aug. de Doctr. Chriſtian. l. 2. c. 8.

g Joſeph. Jud. antiq. l. 5. Hugo Cardinal.

h Gerh. quo ſupr.

i *Jud.* 12. 8.

k Jun Annotat. in *Ruth* 1. 1. *Noſtri interpretes referunt ad tempora Deborae, idque quia Boaz fuit Filius Rahab.* D. Pareus in adverſin *Ruth* 1. 1.

There ſeem to be two *impediments to this conjecture, which have led others into this opinion, as to think that the names of ſome perſons are omitted in this Genealogy.* 1. *One is* Rachab's *age, which we conjecture her to be of at her bringing forth. Therefore I ſhall not gainſay, if a little leſſe age be aſcribed to her, a little more to others Yet to me that time of Child-bearing ſeems not incredible knowing the ſtrong conſtitutions of bodies in thoſe times. And here in the* Palatinate, *a few years ago, I ſaw with mine own eyes, and being called was preſent at the Child-bearing of a certain woman above* 56 *years old, who had two males at one birth.* 2. *The old age of the men after mentioned. But this need not move any, who ſhall conſider the ſingular benediction of God in this kind, and other things now mentioned in the caſe of* Rachab. *Seeing there appeares no footſtep at all of any man omitted in in this* [*Genealogie whereſoever it is read, I had rather abſtain from ſuch a gueſſe, then open a door to ſuch a new Genealogie-omiſſion.* So he.

l *See* D. Drakes *Sacred Chronol. p.* 2. 6.

Some think that *Naomies* ſojourning fell out in the dayes and government of *Othniel*, and that *Obed* was born in the dayes of *Deborah*, and *Jeſſe* about the beginning of *Jephthah's* government. Certain, it fell out in the time of the m *Judges*, though the particular time perhaps cannot ſo punctually be demonſtrated.

m *Ruth.* 1. 1

Sect. VI. *Penman.*

PENMAN of this History is not certainly known. Hebrews think n *Samuel* penned it.

n H. Alsted n Præcog. Theol. l. 2. c. 119.

Sect. V. *Scope.*

SCOPE of this Book is principally,

o *Ruth* 4.18 &c. *compared with Mat.* 1.5,6.

1. To delineate part of *Christs* o *Genealogie* in *Davids* time; that the Church may know he is the only true *Messiah* promised. Which without the help of this Book, could not be evidenced by all the Old Testament.

2. To shew that salvation by *Jesus Christ* belongs not only to *Jews*, but also to *sinners of the Gentiles*; Christ deriving his line from *Gentiles* as well as *Jews*

p *A great Famine in Israel maketh* Elimelech *and* Naomi *go to* Moab *with their* p *Ruth* the afflicted *Moabitesse* widow being inserted in his *Genealogie*, as a *first-fruits of the Gentiles*, that should afterward more fully be embraced by *Jesus Christ*.

3. To evidence how Gods blessings are upon the Godly; *Ruth* this pious woman being raised from such deep *Adversity* to so great *Prosperity*.

two sons, who married there and dyed there also. Elimelech *dyed.* *Widow* Naomi *after ten years returneth to* Bethlehem-Judah; *and* Ruth *with her, a* Moabite, *widow to* Machlon. *This daughter of* Lot *that blessed* Abraham *and left his Country for him*, Gen. 12. *leaveth Parents and Country, to be covered under the Lords wings. The Lord was her recompence, Christ coming of her*, Mat. 1. *O Depth of wisdome, that* Lots *wine, or this want, should be a means that Christ should come of him.* H. Brought. Concent. of Scrip.

Sect. VI. *Principal Parts.*

In this History RUTH of *Moab*, (the chief subject-matter of it,) is described divers ways, *viz.*

1. *By her first marriage* to one of the two sons of *Elimelech*, and *Naomi* of *Bethlehem-Judah*, coming by reason of a famine in the land of *Ju-*
Chap. 1. *dah*, to sojourne in the land of *Moab*, *Chap.* I. 1,2 to 5.

2. *By her widow-hood. Elimelech* and his two sons dying in *Moab*, *Naomie*, *Ruth*, and *Orpha* are left three afflicted widows, *ver.* 5. In *Ruths* state of widow-hood are laid down,

1. *Ruths* great love and respect to *Naomi* her mother in law, in coming with her, (the famine being over) into *Judah*, and this though *Naomi* had dissuaded her, and though her sister *Orpha* went back to her People in *Moab ver.* 6. *to* 19. Their journey is amplified 1. By the place whither they came, *viz. Bethlehem*, *ver.* 19. 2. By their entertainment, *Naomi* bewailing her afflictions to her friends, *ver.* 19, 20, 21, 22. 3. By the time of their coming thither, in the beginning of Barley-harvest, *ver.* 22.

2. *Ruths* gleaning by accident in the field of *Boaz*, (a mighty man of wealth, and of the family of *Elimelech*,) and that with his approbation; relieving her mother with what she gleaned *Ch.* II. *throughout.* Chap. 2.

3. *Ruths* q desire of marriage to *Boaz* as her Kinsman, to whom the Redemption of her morgaged land appertained; set forth 1. By her mothers instruction of her to lodge at *Boaz* his feet, *Ch.* III. *ver.* 1. *to* 5. 2. By *Ruths* obedience to her mother, *ver.* 5, 6, 7. 3. By the effects hereof, *viz. Boaz* his kind interpretation of her act: his Promise to do to her the part of a Kinsman, if he that was the nearer Kinsman should in the morning refuse. His sending her away early in the morning with six measures of Barley, as a token of kindnesse to her mother, *ver.* 8. *to the end of chapt.* And his tendring of the redemption of the lands, &c. to the next Kinsman, who resigned up his right to *Boaz*, by *drawing off his shooe*. The Elders and the People being witnesses, and blessing *Boaz* in his enterprize, *Chap.* IV. *verse* 1. *to* 13. Chap. 3. Chap. 4.

q *Sancta Ruth, cum semen quale illo tempore necessarium fuit in Israel non haberet mortuo viro quæsivit alterum de quo haberet. Si sciebat Ruth per suam carnem propagari semen, unde Christus carnem suam erat habiturus, & huic scientiæ nubendo adhibuit ministerium, non audeo jam dicere beatiorem fuisse Annæ viduitatem, quam illius fœcunditatem.* Aug. de Bono viduitat. l. c. 7. Tom. 4.

3. *By her second marriage* to *Boaz*, *ver.* 13. Amplified, 1. By the issue of *Boaz* by *Ruth*, *viz.* a Son, *ver.* 13. 2. The womens gratulation at *Naomies* Prosperity in her daughters disposal, *ver.* 14, 15. 3. *Naomies* tenderness over the Child, *ver.* 16. 4. The childs name, *viz. Obed*, i. e. *A servant, a workman*, *ver.* 17. 5. Finally the Genealogy of *Boaz*, from *Pharez* to *David*, all in the r *line of Christ the promised Messiah*, *Ruths greatest reward*, *ver.* 18, *to the end of the chapt.* r *Christs line.*

I. SAMUEL.

Sect. I. *Order of Books.*

HItherto of the condition of Israel under the Government of JUDGES: Next consider their state as under the Government of KINGS.

And here we have III. Histories compiled in VI. Books, *viz.* The two Books of *Samuel*, the two Books of *Kings*, and the two Books of *Chronicles*. Which Histories, as a some observe, set forth the
a *Tselcatii Oeconomia Bibliorum.* State of the Kingdome of *Israel* three wayes, *viz.* 1. As the Kingdome was *United*; of which the two Books of *Samuel*. 2. As the Kingdom was *Divided*; of which the two *Books* of *Kings*. 3. As the Kingdom *was* both *United and divided*; of which the two *Books* of *Chronicles*. As the subject matter of these Histories doth clearly evince.

I. The *United* State of the Kingdome of *Israel*, is described what it was under the Kings. 1. by *Election* and 2. by *Succession*. And how it increased and flourished whilst so united.

1. Under Kings by ELECTION, The Kingdomes condition is recorded in the I. Book of SAMUEL.

Sect. II.

Sect. II. *Name and Penmen.*

This and the following Books are thus called, either 1. From the b matter or subject therein handled, viz. The History of SAMUEL, (which takes up a great part of this Book) and of the two Kings anointed by *Samuel*. Or also; 2. From the Instrumental efficient cause, or *Penman* of this book; c *Samuel* being supposed to have Penned this Book till c. 25. *David* the rest, d *Junius* is of opinion, that *Samuel* had a great share in Penning of these two books that beare his name; and that *Nathan* the Prophet, and *Gad* the Seer penned part thereof; from that intimation, e *Now the acts of David the King, first and last, behold they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer.* Which words of *Samuel, Nathan,* and *Gad,* seem to be the *two books of Samuel* penned by them three

By the f Greek LXXII. these *Books of Samuel* and *Kings* are called Βασιλειων, *Books of Kingdomes*: but the Latines more fitly stile them, *Regum, Books of Kings*; because they describe not the state of several Kingdomes of several Nations, but only the History of several Kings in one Kingdome of *Israel* divided into 12 Tribes. This Book is also called the I. *Book of Kings*, beause the latter part of it contains the history of *Saul* the first King of Israel.

b *Alsted. Præcog. Theol. l.* 2. *c.* 120. *Quodat. Arg. before* 1 Sam.

c *Gloss. ordinar.*

d *Jun Annot.*

1 *Chron* 29. 29.

e 1 *Chron.* 29 29.

f *D. Parens in Advers. Proem. in* 1 Sam.

Sect. III. *Subject matter, and Chronologie.*

This History treats of the last Judges, viz. *Eli* and *Samuel*; and of the first King, viz. *Saul*. Declaring when and upon what occasion the LORD changed the Aristocratical government by *Judges*, into a Monarchical government by *Kings*, viz. in the dayes of *Samuel*; g And upon occasion of the extreme wickedness of both *Elies* and *Samuels* Sons. As also how *Saul* carried himself both in life and death: and how God prepared *David* for the Throne, *Saul* being rejected.

It is an History of about 80 years continuance, *viz.* Under h *Eli* 40 years; and under i *Samuel* and *Saul*, 40 years.

g 1 *Sam. c.* 1. *to c.* 9.

h 1 *Sam.* 4. 18.

i *Act.* 13. 21.

Sect. IV. *Scope.*

Scope of this book is,

1. *More immediately* to declare the state of Israels affairs under the last Judges, *Eli* and *Samuel*; and the first King, *Saul*. How the Government of the Kingdome was changed from an *Aristocracy* to a *Monarchy*, especially in *Davids* person and posterity, who was a singular Type of *Jesus Christ* the true spiritual k *King David*, l *King of Kings*, &c. who shall utterly subdue all his *Israels enemies*, and at last settle them in perfect peace and rest. This change came to passe by *Occasion* of *Elies* indulgence to his sons in his later dayes, by whose wickednesses the Sacrifices and Worship of GOD was brought into contempt with the people: which God severely punished by the *Philistines* conquering Israel, killing *Elies* sons, taking the *Ark*; at which newes *Eli* fell backward off his seat, *and his neck brake.* But God mindfull of his Covenant to Israel, raised them up m *Samuel*, a wonderfull Deliverer of them from their enemies, a faithful *Judge* or *Governour*, and a singular restorer of Gods worship and religion from corruption: Whose sons being in his old age appointed by him to succeed him, they through their wickednesse and injustice provoked the people to desire a *King*, before Gods time was fully come to set up *Davids* God therefore gave them *Saul* n *a King in anger, and took him away in wrath.* For *Saul*, through disobedience to God, and other sins, forfeited his Crown: whereupon God commanded *Samuel* to anoint *David* King; whom therefore *Saul* persecuted all his dying day, notwithstanding all *Davids* innocency, meekness to *Saul*, and heroick exploits in war for the good of Israel.

k *Jer.* 30. 9 *Ezek.* 34. 23. *Hos.* 3. 5.

l *Rev.* 19. 16.

m *Samuel a another Moses, & in many respects comparable to him. Both of them Levites, Both Governours* 40 *yeares; Both fought killed Kings and interceded with God for Israel: The Birth, Education, and Confirmation of them both was very extraordinary, so far as they the Kingdome and State by them.* H. Broughs Concent of Script.

n *Hos.* 13. 10 11.

2. *More mediately*, to discover Gods Immutability in his love and Covenant to his people, in midst of all the mutability, revolutions and alterations of Persons, Families, Commonwealths, and the Governments thereof.

Sect. V. *Principal Parts.*

This Book treats of the state and affairs of *Israel* under two kinds of Civil Government, viz. 1 *Aristocratical*; by JUDGES. 2 *Monarchical* by KINGS.

The Aristocratical Government of Israel under JUDGES is described what it was, 1 *Partly* under *Eli* the Priest. 2 *Partly* under *Samuel* the Prophet, both of them *judging Israel.*

I. Under ELI the Priest, and his Government, are declared

I. *Samuels Descent*, where are described. 1. His *Parents* and their Piety, *Ch.* I. *ver.* 1. *to* 4. 2. His mother *Hannahs* Barrennesse, and her great affliction of spirit about it, *Peninnah* (her Corrival,) provoking her, *ver.* 4 *to* 9. 3. Her Prayer in the Temple for a son, and her Vow to dedicate him as a *Nazarite* to the Lord; Amplified by *Elies* observing her, mistaking her as drunk, and reproving her, with her Apologie to *Eli*, clearing her self; whereupon he blesseth her, *ver.* 9. *to* 19. 4. *Hannahs* conceiving, o bearing and nursing of *Samuel*, *ver.* 19. *to* 24. 5. Her presenting *Samuel* to *Eli* in the House of the Lord, Dedicating him to the Lord after she had weaned him, *ver.* 24. *to the end of the chapt.* 6. *Hannahs thankful prayer* to God for this great experience of his love, *Ch.* II. 1. *to* 11. 7. *Samuels* ministring to the Lord before *Eli* the Priest, *ver.* 11, 18. *to* 22.

Chap. 1.

o *Samuels Nativity, &c.*

Chap. 2.

II. *The great wickednes of Elies sonnes*, 1 Described, and 2 Aggravated.

1. *Described* by the Particulars thereof, *viz.* Their 1. Dissolutenesse, *sons of Belial.* 2. Prophanenesse and ignorance, *they knew not the Lord, ver.* 12. 3. Their Rapine in the sacrifices, whereby the sacrifices were brought into contempt, *ver.* 13. *to* 18. 4. Adultery with the women that came to the Tabernacle to worship, *ver.* 22.

2. *Aggravated* three wayes, *viz.*

1. *By Elies Indulgence*, Reproving these horrid sinnes of his sonnes with soft words, *ver.* 22. *to* 27.

2. *The Lords severe Threatnings* both against *Eli* and his house, for these iniquities, both of himself and of his sonnes. These threatnings are denounced against them, 1. By a man of God at large, *ver.* 27. *to the end of the chapt.* 2. By *Samuel*, *Ch.* III. Where note, 1 *Samuels* p extraordinary Call by God, giving him a sad message against *Eli*, *ver.* 1. *to* 15. 2 *Samuels* delivering of his message to *Eli*, *ver.* 15. *to* 19. 3. *Samuels* establishment in the Prophetick Office, *known from* Dan to Beer-sheba, *ver.* 19. *to the end of the chapt.*

Chap. 3.

p *Samuels Call.*

3. *By Gods heavy Judgments* inflicted both upon *Elies* house, and all *Israel* (for these sins.) by the Philistines smiting *Israel* in battel twice, killing *Elies* two sons, and q *taking Captive the Ark of God*; at tidings whereof *Eli* fell backward, *and his neck brake*, and his daughter in law falling in Travel died, *Ch.* IV. *throughout.*

q *Ark of God taken by the Philistines.*

II. Under *SAMUEL* the Prophet succeeding *Eli*. Under his Government are related divers things.

Chap. 4.

1. *Touching the Ark of God taken captive by the Philistines.* 1. How being brought into the house of *Dagon* their god, it destroyed r *Dagon*, *Ch.* V. 1. *to* 6. 2. How God smote all the men with s *Emrods* in their

Chap. 5.

r *Dagon broken*

their secret parts, whithersoever the Ark came, *viz.* In *Ashdod*, *Gath* and *Ekron*, *ver.* 6. *to the end of the chapt.* 3. How the *Philistines* hereupon, after the *Ark* had been amongst them seven moneths, according to the Advice of their Priests and diviners, sent back the *Ark* in a new Cart with two milch-kine to *Beth-shemesh*, sending with it as a *trespasse-offering* five *golden Emerods*, images of their *Emerods*; and five *golden Mice*, images of the *Mice that marred their land*, *Ch.* VI. 1. *to* 14. 4. How the Ark and the Philistines offering were entertained by them of *Beth-shemesh*, *ver.* 14. *to* 19. 5. How the LORD slew 50070 of the people of *Beth-shemesh* for looking into the *Ark*, *ver.* 19, 20. 6. How hereupon they sent to the men of *Kirjath-jearim* to fetch up the Ark from them, who placed it in the house of *Abinadab* in the hill, *Eleazer* his sonne being sanctified to keep it; and there it abode twenty years, *ver.* 21. and *Ch.* VII. 1, 2.

Chap. 6.

Chap 7.

‖Emerods.

Filii Israel dese nihil confidentes, Arcam testamenti Domini in exercitu suo in pugnam contra adversarios conducunt. Sed legis transgressores nequaquam legis Arca tuetur; victo potius, & deleto, ex parte populo ab alienigenis ipsa capitur. Qui victoriæ munere lætantes in terram suam eandem captam perducunt, & veluti triumphi hujus Authorem juxta Dagon deum suum, Arcam Dei Israel in Templo statuerunt, Sed primo die Dagon coram Arca prostratus repertus, iterum in loco suo restituitur. Crastino vero fractus ad limen in cenum partes, capite & manibus, spina dorsi ejus truncata reperitur. Quod FUGERE IDOLOLATRIÆ IN ADVENTU DOMINICÆ LEGIS CULTUM monstrabat. Qui enim fugiunt, persequenti dorsum dant. Præterea quoque tota Philistæa fada admodum plaga percutitur: nam & extales eorum prominebant, & ingens soricum & insolvens copia per totam Provinciam diffundebatur. Convenienter quippe dominus illis utramque pœnam paraverat, qualem rerum ipsarum conveniens ratio exigebat; Quatenus qui misera Animalia divino cultu venerebantur per miserrima animalia in adventu Dominica legis castigarentur; Et qui Tabernaculi Domini interiora, i. e. Arcam extra limites suos protraxere, Hi interiorum suorum sor ue prominentium fada affligerentur clade. August. de Mirab. sac. Script. l. 2. c. 7. Tom. 3.

2. *Touching the Acts and Administrations of* Samuel, viz. 1. How he drew *Israel* to reform Gods worship, and to t Repent at *Mizpeh*, *ver.* 3. *to* 7. 2. How the Philistines, (who came against *Israel*, hearing they were assembled at *Mizpah*,) upon *Samuels Sacrificing* and *Praying*, were discomfited by *Israel*, God also *thundering* upon the Philistines, *ver.* 7. *to* 13. 3. How the Philistines were kept under all the dayes of *Samuel*, *ver.* 13, 14. 4. How religiously *Samuel* judged Israel all his dayes, *ver.* 15, 16, 17. 5. How in *Samuels* old age, his sons (appointed Judges by him) degenerated from his integrity, whereupon the people took occasion to u *ask for a King* to govern them. *Ch.* VIII. 1. *to* 6. This desire of the people is amplified 1 By the displeasure both of *Samuel* and of the LORD hereat, *ver.* 7. 8. 2 By *Samuels* solemne protesting to them, and shewing them (at the Lords appointment) what the manner of the King would be, how *Tyrannical*, &c. *ver.* 9. *to* 19. 3 By the Peoples importunity for a King notwithstanding all this, *ver.* 19, 20. 4 By *Samuels* condescending to them, (at Gods direction) to set a King over them, *ver*, 21, 22.

t Israel *repents at* Mizpeh.

u Israel *asks for a King.*

Chap. 8.

Hitherto the History of the Aristocratical *Government under the two last Judges, viz.* Eli *and Samuel, is continued. Next follows the History of the change of this* Aristocratical, *into a* Monarchical *Government by Kings, viz. Saul, David,* &c.

II. *The Monarchical Government of the people Israel*, under KINGS is described in this Book, what it was 1. Under SAUL, the *Peoples King*, 2. Under David, *the* LORD's *King*.

x *King Saul elected.*

I. Under SAUL. Touching x SAUL here are described, 1 His *Election*. 2 His *Rejection*.

I. *SAUL's Election* is set forth by several Occurents, 1. *Before*, 2. *In*, 3. *After* his Election.

1. *Before Sauls Election;* are described 1. *Saul's* Parentage and Person, *Ch*, IX. *ver.* 1, 2 2. The accidental occasion of *Sauls* being brought to *Samuel* who was to anoint him King, *viz.* seeking his fathers lost asses, *ver.* 3, 4, 5. 3. The conference of *Saul* with his servant, and of both of them with certain young Maidens, about their consulting *Samuel*, the Prophet touching their journey, *ver.* 5. *to* 15. 4. Gods Oracle to *Samuel* touching *Saul* the day before he came to him, *ver.* 15. *to* 18. 5. *Samuels* courteous and prudent entertaining of *Saul*, *ver.* 18. *to the end of the chapt.* 6. *Samuels* Anointing of *Saul*, *Ch.* X. 1. 7 *Samuels* Confirmation of this Unction to *Saul*, by *four Signes* foretold, which accordingly were fulfilled, *ver.* 2. *to* 14. 8. *Sauls* conference with his Uncle about the affairs of his journey, yet not mentioning the matter of the Kingdome, *ver* 14. *to* 17. 9. *Samuels* speech unto the People, called together at *Mizpeh*, reproving their sin in desiring a King, and directing them how to chuse their King by Lot, *ver.* 17. *to* 20.

Chap. 10.

2. *At Sauls Election* is declared 1 How *Saul* was chosen by the People at *Mizpeh* by Lot, 2 How *Saul* hid himself 3 How the People, when he was brought forth to them, entertained him with Acclamations, 4 How *Samuel* told and wrote the manner of the Kingdome. And 5 Then dimissed the People, *ver.* 20. *to* 26.

3. *After Sauls Election*, are declared

1. The different affections of the People to him, *ver.* 26, 27.

2. *Sauls* victory over *Nahash* the Ammonite, out of whose hand he rescued *Jabesh-Gilead*, whereupon *Saul* was confirmed in his Kingdom, *Ch.* XI. 1. *to* 14.

Chap. 11.

3. *Samuels* renewing of the Kingdom, to *Saul* in *Gilgal*, *ver.* 14, 15.

4. *Samuels* speech unto the people at *Gilgal*, exhorting them to the true fear and Worship of God, wherein he declares, 1. How at their request he had set a King over them, *Ch.* XII, 1, 2. 2. How uprightly and justly he himself had judged and governed them all his dayes, herein appealing to God and their consciences, *ver.* 2. *to* 6. 3. How ingratefully and wickedly they dealt with God in *asking a King*, when the LORD was their King that had done so much for them, *ver.* 6. *to* 16, Of this great sin of theirs *Samuel* further conviceth them, by bringing upon them on that day, *Thunder and Rain* at his Prayer, *ver.* 16. *to* 20. 4. How mercifully notwithstanding God will deal with them and their King if they truly fear and serve him; but otherwise if they do wickedly, he would destroy them both. *ver.* 20. *to the end of the chapt.*

Chap. 12.

II, *Saul's* y *Rejection* is described chiefly, by 1. The *Antecedent* Causes. 2. The *Consequent* Events.

y *King Saul rejected, for his three great sins.*

1. *The Antecedent Cause* of *Sauls* Rejection, *namely Sauls three great sins* after he came to his Regal Government, *viz.*

1. *His unbelief* in straits, by reason of the Philistines, whereupon he obtrudes himself upon Sacrificing, (an Act not belonging to the Kingly Office,) before *Samuel* came, *Ch.* XIII. Herein are mentioned 1, The Occasion of this sin, *viz.* The distresse that *Saul* and the People were in, by reason of the provoked Philistines; *Samuel* also not coming at the time appointed, *ver.* 1. *to* 8. 2. The sinne it self. *Sauls* offering a burnt-offering, *ver.* 8, 9, 10. 3. *Sauls* Apologie for his fact to *Samuel*, *v.* 11, 12. 4. *Samuels* threatning him with the losse of the Kingdom for it, *ver.* 13, 14, 15. 5. The Band of *Saul* how few, (*viz.* six hundred men) and how unarmed through the Philistines subtilty, *ver.* 15. *to the end of the chapt.*

Chap. 13.

2. *His Rash Adjuration of the People*, hindering the Prosecution of the Victory over the Philistines, *Ch.* XIV. Touching this Adjuration, note I. *The Antecedent* of it, *viz. Partly* Jonathans and his Armour-bearers miraculous victory over the Philistines, through terrour falling

Chap. 14.

falling upon them, *ver.* 1. *to* 18. *Partly* Sauls coming in with his men upon the hinder, destroying and dispersing the enemy, *ver.* 18. to 24. II. *The Adjuration in stile*, He adjured the people that none should eat food till even, that they might pursue the enemy, *ver.* 24. III. *The Consequents hereupon*, viz. 1 The Peoples distress through want of food, *ver.* 24, 25, 26. 2 The impediment to the peoples Prosecution of their Victory, they being faint for food; evidenced by the reviving that *Jonathan* had by eating a little honey, *ver.* 26. *to* 32. 3 Their eating of blood with the spoil, *ver.* 32. *to* 36. 4 The hazard of *Jonathans* life, for his tasting a little honey in the wood, contrary to the Oath, *ver.* 36. *to* 47. These things are closed up with a brief Narration of *Sauls* Warrs and Kindred, *verse* 47. *to the end of the chapt.*

Chap. 15.

3. *His great Disobedience* in sparing some of the Persons and spoil of the Amalekites, *Ch.* XV. Here note, 1 Gods sending and commanding *Saul* to destroy the Amalekites, and all they had utterly; and why, *ver.* 1, 2, 3. 2 *Sauls* sparing of *Agag* their King, and the best of the spoile, contrary to Gods Command, *ver.* 3. *to* 10. 3 *Samuels* sharp reproof of *Saul* from the Lord, (notwithstanding all *Sauls* hypocritical pretences for his sparing them,) declaring that as he had rejected the Word of the Lord, so the Lord had rejected him from being King, *ver.* 10. *to* 24. 4 Sauls counterfeit repentance for fear of the loss of the Kingdom, and *Samuels* carriage to him therein, *ver.* 24. *to* 32. 5 *Samuels* hewing King *Agag* in pieces, *ver.* 32, 33.

2. *The Consequent Events* upon *Sauls* rejection, *viz.* 1 *Samuels* deserting of *Saul*, and mourning for him, *ver.* 34, 35. 2 *Samuels anointing* a *David the sonne of Jesse King* in *Sauls* stead, according to the Lords Command, *Ch.* XVI. 1. *to* 14. 3 The departure of the Lords spirit from *Saul*, a *an evil spirit from the Lord* troubling him, which evil spirit was in some sort driven away by *Davids* skilful musick, *ver.* 14. *to the end of the chapt.*

a Davids Anointed King.

a *Ubicunque cum Additamento dicitur esse spiritus Domini malus intelligitur Diabolus esse; Qui* Domini, *propter ministerium*; malus, *propter vitium dictus videtur.* Aug. de Mirab. S. Script. l. 2. c. 10. Tom. 3.

II. *Under* DAVID, *the man after Gods own heart*, the Kingly Government over *Israel* is further described, *Ch.* 16. *to the end of the Book.*

More particularly here are declared

I. *Davids* Unction by *Samuel* upon *Sauls* rejection, *Ch.* XVI. 1. *to* 14.

II. *Davids* appeasing of *Saul*, and repelling his evil spirit by Musick, playing curiously on the Harp before him, *ver.* 14. *to the end of the chapt.*

III. *Davids* Preparatory and Renowned Conquest of that proud bragging Gyant b *Goliah* with a sling and a stone, and thereby discomfiting the whole Army of the Philistines; at large described, *Ch.* XVII. *throughout.*

b Goliah slain.

IV. The Events or Consequents upon this Conquest, *viz.*

1. *Jonathan's* endeared love to *David*, *Ch.* XVIII. 1.

2. *Davids* advancement by K. *Saul*, *ver.* 2.

3. The Covenant betwixt *Jonathan* and *David*, and *Jonathan's* kindnesse to *David*, *ver.* 3, 4.

4. *Sauls* hatred and envy at *David*, occasioned by the Israelitish womens *songs* upon *Davids* killing of *Goliah*, ascribing slaying of *thousands* to *Saul*, *ten thousands to David*, ver. 5. to 10.

Chap. 16.
Chap. 17.
Chap. 18.

c Sauls *malice against* David.

5. *Sauls* c perfidiousnesse (the fruit of his hatred) to *David*, discovered, 1 By casting his Javelin at *David*, ver. 10, 11. 2 Removing him from his presence, *ver.* 12, 13. 3 By propounding to *David* an ensnaring Marriage with one of his own daughters, only upon condition that *David* would bring to *Saul* an hundred foreskins of the Philistines; that thus by the Philistines *David* might be destroyed, which yet *David* effected and prospered, *ver.* 13. *to the end of the chapt.* 4 By commanding *Jonathan* and all his servants to kill *David*. Amplified, by *Jonathans* Compact with *David*, and his reconciling of *David* to his father *Saul*. *Ch.* XIX. *ver.* 1. *to* 8. 5 By his second attempt to kill *David* with his javelin, *ver.* 8, 9, 10. 6. By sending messengers afterwards to *Davids* house to slay him: but *David* being let down through a window, escaped to *Samuel* in *Ramah*, *ver.* 11 *to* 18. 7. By pursuing him to *Naioth* in *Ramah*, where both *Sauls* messengers and himself prophecyed, *ver.* 18. *to the end of the chapt.* This is further amplified, by *Davids* flight from *Naioth* and *Ramah*, secretly to *Jonathan*, with whom he expostulates about his Fathers hatred of him; Renewes covenant; Consults about his safety, how to discover *Sauls* evil mind still against *David*; which being done, *David* takes his leave of *Jonathan*, reciting the Covenant betwixt them. *Ch.* XX. *throughout.*

Chap. 19.
Chap. 20.

c Davids manifold flight from Saul.

6. *Davids* d flight through *Sauls* malice; and this from place to place, *viz.* 1. *To Gath*: Here note, 1 His passage thither by the City of *Nob*, where *David*, obtained of *Abimelech* the Priest, hallowed bread for himself and his men in their necessity, and *Goliahs sword* (*Doeg* the Edomite, *Sauls* herdsman being there, and observing it.) *Ch.* XXI. *ver.* 1. *to* 10. 2 His entertainment there; where consider, Their jealousie of *David*; *Davids* changing his behaviour through fear; King *Achish* his despising of him, *ver.* 10. *to the end of the chapt.* II. *Thence to the Cave Adullam*, where distressed and discontented persons resorted to him, *Ch.* XXII. 1, 2. III. *Thence to Mizpeh of Moab*, *ver.* 3, 4. IV. *Thence to the Forrest of Hareth*, at the Prophet *Gads* command, *ver.* 5. Whilst *David* was there, 1. Tidings is brought to *David* of *Sauls* killing *Abimelech* and the Lords Priests (for pretended conspiracy with *David* against him) upon *Doegs* information, *ver.* 6. *to the end of the chapt.* 2. God sends him to save *Keilah* from the *Philistines*, *Ch.* XXIII. 1. *to* 6. V. *From Keilah, David* (having first consulted Gods Oracle) *departed to the wilderness of* Ziph. Here 1. *Jonathan* comes to *David*, comforting him, and renewing the Covenant with him, *ver.* 6. *to* 19. 2. The *Ziphites* seek to betray *David* to *Saul*, *ver.* 19. *to* 24. VI. *Thence from Ziph, to the wilderness of Maon.* Here, 1. How Saul and his men encompassed *David* and his men round about, *ver.* 24, 25, 26. 2. How God diverted *Saul* by the *Philistines* invasion, *ver.* 27, 28. VII. *Thence to the strong-holds in the wilderness of En-ge-di*, *v.* 29. While *David* was here, are noted 1. *Davids* sparing *Sauls* life in the Cave, only *cutting off the e skirt of his garment*; which being alledged by *David* to *Saul* as an evidence of his innocency, *Saul* relented; and having sworne *David* not to cut off his seed, departed, *Ch.* XXIV. *throughout.* 2. *Samuels* death and burial, *Ch.* XXV. 1. VIII. *Thence, to the wilderness of Paran*, *ver.* 1. Here are declared, 1. *Davids* message to rich *Nabal* at his sheep-shearing, for a little food for himself and men, ver. 2. to 10. Amplified 1 By *Nabals* churlish Refusal to gratifie him. 2 By *Davids* resolution to destroy him and his. 3 By *Abigails* wise preventing the evil, *ver.* 10. *to* 36. 2. *Davids* marriage; 1 With *Abigail* upon *Nabals* death, *ver.* 36. *to* 43. 2 With *Ahinoam* of *Jezreel*, *verse* 43. (*Michal*, *Davids* wife being given by *Saul* to *Phalti*, *verse* 44.) 3. The *Ziphites* treacherous endeavors to betray *David* into *Sauls* hands; where *David* entring into the Trench, as *Saul* lay sleeping, *took his speare and cruse of water from his head*, Kept *Abishai* from killing *Saul*, Blames *Abner* for keeping *Saul* no better, and Convinceth *Saul* (by sparing his life) of his own innocency, *Ch.* XXVI. *throughout.* IX. *Thence David fleeth to Achish King of Gath*, with his household, *Ch.* XXVII. 1, 2, 3. This is Amplified by divers ensuing Occurrents, *viz.* 1. *Sauls* ceasing to seek *David* any more, *verse* 4. 2. *Achish* his giving *Ziklag* for *David* to dwell in, *ver.* 5, 6, 7. 3. *Davids* destroying the *Geshurites*, *Gezrites* and *Amalekites* utterly, not leaving one to

Chap. 21.
Chap. 22.
Chap. 23.

d Davids manifold flight from Saul.

e *Exiguam particulam vestis ejus retrorsum latenter abscidit, ut haberet unde monstraret quomodo ei pepercerit, cum posset occidere: atque ita suspitionem de animo ejus qua sanctum David putans inimicum suum vehementer persequebatur, auferret.* Aug. de Civ. Dei. l. 17. c. 6. Tom. 5.

Chap. 24.
Chap. 25.
Chap. 26.
Chap. 27.

bring tidings to *Achish*; *David* pretending to *Achish*, he had made a rode against the south of Judah; *verse* 8. *to the end of the chapt.* 4. *Davids* engagement by *Achish* to go out with him and the Philistines to fight a Battel against Israel, *Chap.* XXVIII. This Battel betwixt *Israel* and the *Philistines*, is described by passages, 1 *Before*, 2 *At*, and 3 *After* the Battel.

1, *Before the Battel*, are laid down

1. The encamping of both the Armies against each other, *ver.* 4.
2. *Saul* consulting with a woman that had a Familiar spirit, (though he had formerly put away out of the land Wizards, and those that had familiar spirits) and by the woman with f the Devil himself in the likeness of *Samuel*, to know the event of that warre. This Consultation is described by the 1 Occasions, 2 Manner, and 3 Events of it, *ver.* 5. *to the end of the chapt.*
3. The remanding or sending back *David* and and his men home to *Ziklag*, out of the Host of the *Philistines*, upon the jealousie that the Princes of the *Philistines* had of him, lest he should prove false in the Battel, *Ch.* XXIX. *throughout.*
4. *Davids* recovery of all the spoile of *Ziklag* out of the hands of the *Amalekites*, described, *Ch.* XXX. 1. *David* returning, found *Ziklag* sacked, and burnt by the *Amalekites*, *ver.* 1, 2, 3. 2. The great grief of his men, and his own distresse by the mutinousnesse of his Army hereat, *ver.* 4, 5, 6. 3. *David* having consulted with the Oracle of God by the Priest, pursueth the *Amalekites*, surprizeth them, kills all save 400 that fled on Camels, and recovers all the spoile, *ver.* 7. *to* 21. 4. *Davids* dividing the spoile betwixt them that went to the Battel, and them that tarried by the stuff, *verse* 21. *to* 26. 5. *Davids* Presents of the spoile, when he came to *Ziklag*, sent to all his friends round about, *ver.* 26. *to the end of the chapt.*

How singularly remarkeable was Gods Providence in sending back David *out of the* Philistines *Host, whereby his own towne* Ziklag *was recovered, and his guilt of* Sauls *blood,* (*who fell in that Battel*) *and of fighting against Gods people, was prevented.*]

2. *At the battel.* *Israel* in *Mount Gilboa* was worsted. g *Saul* and his three sonnes, (one being *Jonathan*,) and his Armour-Bearer, and all his men slain; *Ch.* XXXI. *ver.* 1. *to* 7.
3. *After the Battel*, the events
   1. The Israelites on the other side the valley and beyond *Jordan*, fled from their Tents for fear, and the *Philistines* possessed them, *ver.* 7.
   2. The *Philistines* insulting over the dead bodies of *Saul* and his sons, fastening them to the wall of *Beth-shan*, and publishing the victory in all their Idolshouses, *ver.* 8, 9, 10.
   3. The men of *Jabesh-Gilead* hearing of this fact, go and take down their bodies, Burn them, Bury them, and Fast seven dayes, *ver.* 11, 12, 13.

Thus the LORD *delivered* David *his servant from the hand of all his enemies, and from the hand of* Saul.

Other Events of this Battel, are laid down in the next History, viz. II. *Samuel.*

Chap. 28. f *Non hunc esse Samuelem illum Prophetam per factum facilius intelligitur: sed diabolus quise transfert in Angelum lucis, inphantasia Samuelis consideretur Quod ex sermonibus ejus recte dignoscitur, quoni amfunesto Sauli dicebat, Tu & filii tui mecum eritis. Etenimsi verus hic Samuel ostensus esset, nullo modo iniquum Regem consortem sui meriti post mortem dicceret ——Phantasma igitur Samuelis, velut ipse Samuel, ostensum pronunciatur.* Aug. de Mirab. S. Scrip. l. 2. c. 11. Tom. 3.

Chap. 29.

Chap. 30.

g. Saul & Jonathan *slain in* M. Gilboa.

Chap. 31.

AN

AN

APPENDIX

To

I. SAMUEL.

Viz.

HANNAH'S Thankfull-Prayer,

When she presented her Son *SAMUEL* in the House of the *LORD*, at *Shiloh*,

1 SAM. 2. 1. *to* 11.

Metrically Translated out of the Hebrew, and Analytically Explained.

Sect. I.

THis excellent, pithy, and pathetical *Prayer* was uttered by *Hannah* (the pious wife of *Elkanah*, the Mother of *Samuel* the Prophet) in the House of God, at *Shilob*, in the presence of *Eli* the Priest. *Occasion* of it, was as followeth; *Elkanah* having h two wives, viz. *Hannah* whom he loved, who had no children; and *Peninnah*, who had children. *Peninnah* i provoked *Hannah*, because of her barrenness whereupon *Hannah* being in great bitterness of soule when she was in the House of the Lord at *Shilob*, she wept, and prayed for a Son, and k vowed a vow, if the Lord should give her a son, she would dedicate him as a *Nazarite* to the Lord all the dayes of his Life. The Lord heard her prayer, gave her a son, whom she named *SAMUEL*, i. e. 1 *Asked-of-the-strong-God*, because she begged him of the LORD; obtained him by Prayer. And as soon as she had weaned him, she m brought him up to the House of the Lord in *Shilob* to *Eli* the Priest, and there devoted him to the Lord; making this Thankfull Prayer there, for the Lords giving her a son according to her desire in her distresse. So that it may hence well be called, *Hannah's Thankfull Prayer.*

Obj. *But how can it be called a* Prayer, *when it seems wholly to be spent in* Praises, Instructions and Prophecies, *no one Petition being mentioned in it?*

Ans. 1. *Prayer* and *Praise* are neer of kin: For, *Prayer* hath two branches: *viz.* One *Petitory*, consisting of Requests, Petitions or Supplications; this is most properly stiled *Prayer*: The other *Gratulatory*, consisting of Praises, Thanksgivings, &c. This is that which is here only laid down, and called Prayer *per Synecdochen partis.* 2 *Praises* and thanks for blessings received are tacite requests, *virtual and implicite Petitions* for continuance of those blessings; and do as it were incite and move the Lord to superadd more favours upon such thankful hearts. So that Thanksgiving may well be called *Prayer.* 3. In *Prayer*, *Petition* usually accompanies *Thanksgiving*: And though no Petition of *Hannah's* be here plainly expresst, yet (as n *P. Martyr* noteth) it is likely that *Hannah* in her thanksgiving for her son did also *desire and petition* (at least in heart and will) that *Samuel might long live, and faithfully minister before the Lord many yeares.*

Object. *But how could Hannah utter this Prayer in the House of God, in presence of the Priest, and perhaps others; when woman o are forbidden upon divers grounds and reasons to speak in the Church?*

Answ. 1, Perhaps *Hannah* (though she spake in prayer, yet) spake so low, that none could hear what she said; or, only *spake in her heart*, as she did formerly when she prayed for a childe: p *But Hannah, she spake in her heart, onely her lips moved, but her voyce was not heard.* And so to speak in the Church is not only lawfull for, but the duty of women in the Church. 2. *Paul* forbids womens teaching or speaking in the Church, as an *Ordinary habitual received custome* or practice; and this by divers Arguments: But this hinders not but that Godly women *Extraordinarily furnished with a gift of Prophecie*, as q *Deborah* in dayes of Judges, r *Huldah* in dayes of *K. Josiah*, The s four daughters of *Philip* the Evangelist in the Apostles dayes, &c. might instruct and teach even in publick Assemblies, according to the Direction of the Spirit of Prophesie: And this was *Hannahs* case here. But this extraordinary Action cannot now be drawn by Women into imitation in our dayes, This extraordinary gift of Prophecy being long since ceased.

Sect. II.

Penman. Though *Hannah* uttered this prayer, yet we find not that she *penned* this Prayer, Rather probable, that the *Penman* of this Book was directed to pen this *Prayer* by the same spirit of God, who indited it for *Hannah*, and knew every word of it. For, 1. The Preface to this Prayer implies thus much,

h 1 Sam. 1. 1, 2.
i Ver. 5, 6.
k ver. 10, 11.
l ver. 19, 20.
m ver 24. to 29.
n Cum Hannah Deo gratias egerit, attamen orasse dicitur: quoniam hæc duo sunt inter se quam conjunctissima; & qui de accepto beneficio gratias agit, Deum provocat, ut sibi rursus beneficia conferat: ita ut Gratiarum Actio nomine percum jure possit censeri. Nec dubium est, Hannam gratias agendo pro Samuele sibi concesso, desiderasse una & petisse, animo saltem & voluntate, ut superstes dius esset, & coram Domino in serviret multos annos. *Pet Mart. Com in 1 Sam.* 2. 1,
o *Compare* 1 Cor. 14, 34, 35. *with* 1 Tim. 2. 11. to 15.
p 1 Sam. 1. 13.
q Judg. 4. 4. and 5. 1.
r 2 King. 22. 14. 2 Chro. 34 22.
s Act. 21. 8, 9.

much, expreſſing in the third perſon, *And Hannah prayed, and ſaid*; As recorded of her by another: And not in the firſt perſon, *And I prayed, and ſaid*; as recorded by her ſelf. 2. It will be hard to evidence any part of Holy Writ to be penned by a Woman, as part of Holy Writ.

Sect. III.

Scope of it is, 1. *Partly* to praiſe and magnifie God with enlarged thankfullneſſe, for giving her a ſon according to her earneſt Prayer. And this is the thing that herein ſhe firſt and immediately intended. 2. *Partly* to warne thoſe that are in high and proſperous ſtate, not to walk proudly and arrogantly contemning others; for God can quickly pull them down to the duſt. And to encourage thoſe that are in loweſt ebbes of diſtreſſes, not to deſpond, but to truſt in God alone, and cry to him who can eaſily lift them up, even beyond expectation. 3. *Partly*, Prophetically to foretel Gods guiddance and preſervation of his Saints in their motions and enterprizes; But his deſtruction of all his wicked Adverſaries, when he ſhall come to judge; and his high exaltation of the *Dominion and Kingdom of Jeſus Chriſt* himſelf.

The *Chaldee Paraphraſt*, and *David Kimchi*, (as t *Pet. Martyr* hath obſerved) judge this to be an *excellent Prophecy. Hannah in a ſort ſuſtaining the Perſon of the Church, which wonderfully rejoyceth, when ſhe ſees holy men Divinely raiſed up, for purging out of Errors and abuſes in Gods worſhip; So here*, Hannah *exults and triumphs at the birth of* Samuel, *by whom ſhe foreſaw that* Baal, Aſhteroth, *and other baſe Idols ſhould be deſtroyed. She propheſies alſo* (*as Hebrew writers think*) *that the Kingdoms and Tyrants* (*Oppreſſours of Gods people*) *ſhould be broken and deſtroyed, the* Aſſyrians, Nebuchadnezzer, Grecians, *alſo* Gog and Magog; *yea, ſhe touches the Kingdome of the Meſſiah, and the laſt Judgement, and reward of the Godly and the wicked.* u *Auguſtine* himſelf alſo obſerving, 1. That herein are things ſpoke beyond the ſphere and reach of a weak woman. 2. That the matter of of this Song cannot be all of it applicable to the gift of her ſonne *Samuels*. 3. That here's mention of *Gods King*, when as yet the *Kingly office* was not at all erected in Iſrael; concludes it to be a *ſingular Prophecy*, and ſo interprets and applies it. Thus *Peter Martyr* in his *Comment*, *Junius* in his *Annot.* x *Diodate*, and other modern Writers, account it partly *Prophetical. Hannah* begins her prayer upon the particular occaſion of her ſon, yet ſhe reſts not there in her own particular, but by the impulſe of the Spirit of God raiſes up her expreſſions higher, both to the Church, and to Chriſt himſelf.

t Pet. Martyr Comment. in 1 Sam. 2. 1, &c.

u Itane vero verba hæc unius putabuntur eſſe mulierculæ, de nato ſibi filio gratulantis? Tantumne mens hominum a luce veritatis aversa eſt, ut non ſentiat ſupergredi modum fœminæ hujus dicta quæ fudit? Porro qui rebus ipſis quæ jam cæperunt etiam & in hac terrena peregrinatione completi, convenienter movetur: nonne intendit, & aſpicit, & agnoſcit per hanc mulierem, cujus etiam nomen, i.e. *Anna*, quæ [*Gratia ejus*] interpretatur, ipſam religionem Chriſtianam, ipſam civitatem Dei, cujus rex eſt & conditor Chriſtus, ipſam poſtremo Dei gratiam prophetico ſpiritu ſic locutam, a qua ſuperbi alienantur, ut cadant; qua humiles implentur, ut ſurgant; quod maxime hymnus iſte perſonuit? Niſi quiſquam forte dicturus eſt, nihil iſtam prophetaſſe mulierem, ſed Deum tantummodo propter filium quem precata impetravit, exultanti prædicatione laudaſſe.——Deinde, in illo populo cum ad huc nemo regnaret, quod in extremo poſuit *dat virtutem Regibus noſtris, & exaltavit cornu Chriſti ſui*) unde dicebat, ſi non prophetabat? &c. *Auguſt. de Civ. Dei. lib.* 17. *c.* 4. *Tom.* 5.

x In this *Canticle*, as in many others, Gods Spirit doth not reſt upon the firſt motion, or upon the occaſion of the ſingular and temporal benefit; but raviſheth *Hannah* into contemplation of the univerſal, ſpiritual, and eternal benefits of the Church, which are here ſet down by her, and whoſe perſon *Hannah* doth in this place repreſent. *Diod. Annot. on* 1 *Sam.* 2. 1.

Sect. IV.

The Excellencie of this Prayer appears in divers regards, *viz.* 1. In that the *ſubject-matter* of it is ſo ſublime and heavenly, namely, Of the Nature and Acts of God; The Saints, Church, and Kingdom of Chriſt. 2. In that the *Perſon uttering this Prayer*, a ſeeble woman, was rapt up and y inſpired with ſuch a *Prophetical ſpirit*, whileſt ſhe prayed it. 3. In that the *Expreſſions* in it are ſo elegant, ſtately, lofty. 4. In that the B. *Virgin Mary* (inſpired by the ſame Spirit of God) framed her *Song of praiſe* for *the Conception of Jeſus Chriſt our only Lord and Saviour*, in imitation of this Prayer of *Hannah*; yea, borrowed many words and phraſes hence, As may appear by this enſuing Parallel.

y Hannah *was a Propheteſſe, & ſpake of Chriſt*, 1 Sam. 2. *whom* Anna Phanuels *daughter ſaw face to face. Marytimitateth* Hannahs *Song, which helpeth much to know her meaning.* H. Brought in his Concent of Scripr.

A Parallel betwixt Hannah's *Thankful Prayer*, 1 Sam. 2. 1. to 11.

And the Virgin Mary's *Song of Praiſe*, Luke 1. 46. to 56.

Hannah ſaid;

1. *Mine heart rejoyceth in the Lord,——I rejoice in thy ſalvation.*

2. There is *none beſides thee, nor any Rock like our God.*

3. There is *none holy as the Lord.*

4. *The bowes of the mighty men* are *broken, and the feeble ones are girt with ſtrength.*

5. *The full have hired out themſelves for bread: and the hungry ceaſed.*

6. *Talk no more ſo exceeding proudly.*

7. Hannah *a barren wife bleſſeth God for her ſon* Samuel, *a Typical Prophet, and deliverer of the old Iſrael according to the fleſh.*

Virgin Mary ſaid;

1. My ſoul doth magnifie the Lord; and my ſpi- hath rejoyced in God my Saviour.

2. He that is mighty hath done to me great things;

3. And holy is his name.

4. He hath put down the mighty from their ſeats, and exalted them of low degree.

5. He hath filled the hungry with good things, and the rich he hath ſent empty away.

6. He hath ſcattered the proud in the imagination of their hearts.

7. *Mary* a Virgin wife, bleſſeth God for her ſon *Jeſus Chriſt*, the true Prophet and Saviour of the true Iſrael according to the Spirit.

Sect. V.

Principal parts, This Prayer is 1 Partly *Euchariſtical.* 2 Partly *Prophetical.*

Euchariſtical and Gratulatory, wherein *Hannah* thankfully triumphs in the Lords great goodneſs to her, *ver.* 1. *to* 9. This is laid down by way 1 Of *Narration*, and 2 Of *Admonition.*

I. *The Narration* contains 1 Her ſpiritual Joy, and 2. The grounds of it.

1. *Her ſpiritual Joy* in the Lord, is deſcribed in ſeveral expreſſions, *viz.* 1. *Her hearts exulting*, that was grieved. 2. *Her Hornes exaltation*, that was debaſed. 3. *Her mouths Enlargement over her enemies*, eſpecially *Peninnah*, that was ſhut up in ſilence, *ver.* 1.

2. *Ground hereof*, 1. Gods ſalvation, particularly manifeſted in giving her a ſonne, *ver.* 1. 2. Gods ſingular *Sanctity*, therefore to be ſanctified. 3. Gods ſingular ſtrength, like a *rock*, ſupporting and ſafe-preſerving his people, *ver.* 2.

II. *The Admonition* inferred hereupon to her Rival *Peninnah*, yea, to all kind of inſolent adverſaries of Gods

Gods humble and distressed servants, wherein consider 1 The *Matter*, 2 The *Motives* enforcing it.

1. The Matter, that they deal not so extream haughtily against Gods People, ver. 3.

2. The Motives enforcing this Admonition are drawn from

1. *Gods accurate knowledge*, whereby he discerns and weighs all mens acts, ver. 3.

2. *Gods actual Providence*, whereby he actually orders all things as he pleaseth, so pulling down the highest, that therein none have cause to presume; so lifting up the lowest, that therein none have cause to despair. This is cleared by an elegant induction of Particulars, as 1. In affairs of Warre, ver. 4. 2. In point of fulnesse and emptinesse, ver. 5. 3. In point of barrennesse, and fruitful child-bearing her own case, ver. 5. 4. In case of mortal afflictions and vital deliverances, ver. 6. 5. In point of *Poverty* and *Riches*, ver. 7. 6. In respect of deepest Debasement, and highest Advancement: ver. 7, 8.

3. *Gods soveraignty and power over the whole world*, whereby he is able to do all these things, ver. 8.

II. *Prophetical*, both Promissory and Minatory. Wherein *Hannah* foretells

1. The Lords guidance and custody of his Saints in their wayes and motions, ver. 9.

2. The utter ruine and destruction of the wicked Adversaries of God, though never so strong, *verse* 9, 10.

3. The Lord's Judgments of the whole World, that he may thus deal with his Saints, and his Adversaries, ver. 10

4. The establishing of his King hereupon, and eternal exalting of the *Dominion of his Messiah, the Lord Christ*, ver. 10.

(This may be sung as Psal. 100. Or, as the X. Commandments.)

1. SAM. 2.

1. *Then Hannah prayed, and said;*

z. *Heb.* mine heart exulteth.

Mine z. hearts joy in the Lord o're-flowes
Mine horn is in the Lord set high:
My mouth's enlarg'd o're my foes,
For I in thy Salvation joy.

2. *There is none Holy as the Lord,*
For to inferior, none there is;
Nor any Rock, to be compar'd
And equalled, like thee God alone.

3. *Now boast no more so haughtily,*
Speak here no more proud haughtiness,
Let no Hard language, scorns or taunts
Come from your mouth, as formerly.

a. *Heb.* haughty, haughty.

b *The Lord is God of Knowledge rare,*
And all by him are weigh'd at length.
4. *Brave bowes of mighty persons are;*
And feeble-men are girt with strength.

b *Heb.* For.

c *Heb.* Of Knowledge.

5. *The full have hir'd themselves for bread;*
d *They cease, that have been hunger known:*
So that the Barren from e *hath bred,*
And f *The fruitful Mother's feeble grown.*

d *Heb.* And hungry ones ceased.

e *Heb.* hath brought forth.

f *Heb.* And she much in sons.

6. *The Lord doth kill, and make alive:*
Brings down to grave, brings up likewise.
7. *The Lord makes poor, and* g *makes to thrive;*
He makes to fall, and makes to rise.

g *Heb.* makes rich.

8. *He doth from dust the weakling raise,*
From dunghill lifts the needy-one;
With Princes them to set in praise,
And make them heir Glory's throne:

For, Pillars of the earth below
Unto the Lord do appertain,
Upon them he hath set also
The Round world, fixed to remain.

9. *His gracious Saints feet keep shall he;*
But wicked ones (that them assail)
In darknesse they shall silent be:
For man by strength h *shall not prevaile.*

h *Heb.* The Lord, his contenders.

10. h *They that do with the Lord contend,*
Shall utterly be broke asunder.
He i *from the Heavens* (to work their end)
Shall dreadfully k *upon them thunder.*

i *Heb.* In. k *heb.* Upon him, *viz.* upon every one of them. *Enallage num emphat.*

The Lord l *shall into judgment-bring*
Earth's ends before his countenance;
And shall give strength unto his King,
And his Messiah's Horn advance.

l *Heb.* Shall judge.

II. SAMUEL.

Sect. I. *Order and Name*

HItherto of the Government of the people *Israel* under *Kings by Election, viz. Saul* and *David*. The first beginnings of *Davids* Kingdome, in *Samuels* private Anointing him; and *Davids* victories, being declared in 1 *Sam.* Now follows *Israels* Government, and the state of the Kingdome under *Kings by Succession* in *Davids* family, *Davids* being the Root of this Succession; whose History is declared in II. SAMUEL. So called for Reasons formerly mentioned in 1 *Sam.* It's also by the *Greek* called the II. Book of *Kingdomes*; but better by the *Latine* stiled *The second Book of Kings*, because therein the History of *David* the *second King* of Israel is continued.

This being an History of *Davids* Kingdome, Acts and other Affairs, may well be called, *The Annals of King David.*

Sect. II. *Penmen.*

a *Alsted Praecog. Theol. l.* 2 c. 120.

Penman a some think to be the High-Priest; or some Disciple of *Samuel*, who yet for honours sake, gave the Book his Masters name. But it is rather probable that the latter part of the I. *of Samuel*, and this whole Book of the II. *of Samuel*, were Penned by *Nathan* the Prophet, and *Gad* the Seer; as it seems not obscurely intimated in the *Chronicles*: b *Now the Acts of David the King, first and last, behold they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer.* i. e. (saith c *Junius*) in the two Books of Samuel: parts whereof were written by these here named: Unto whom also d *Diodate* herein consents. And that learned e *River* asserts it against the Papists.

b 1 Chron. 29. 29.

c i. e. In duobus libris Schemuelis, quorum partes, hi qui nominantur conscripserunt. *Jun. Annot. in* 1 *Chron.* 29. 29. d viz. In the two Books of Samuel composed by these 3 Prophets. *Diodat. Annot. on* 1 *Chron.* 29. 29.

e Ad librum autem Nathanis prophetæ, & volumen Gadi videntis quod attinet, eos periisse negamus. Quia quæ de illis dicuntur in Chronic. libris, referri debent ad res Davidis insertas Samuelis & Regum libris, quæ illorum Prophetarum tempore gestæ sunt. Id quidem pro sua petulantia, febrile somnium Junii & Whittakeri appellat Gretserus, quod ipsi tam male cohæret, ut nec pes nec caput uni reddatur formæ. Maluit ille manibus subrum insultare, quam ut occasionem elabi sineret, qua nostros arroderet. Potuit enim nosse ejusdem fuisse sententiæ Paulum Episcopum Burgensem. *Addit. ad Cap.* 29. 1. *Chro. Liber* (inquit I. *Regum rationabiliter attribuitur Samueli, eo quod fuit ipse principalis Propheta contemporaneus Sauli. Similiter potest attribui* II. *&* III. *Regum Nathani Prophetæ seu Gado qui fuerunt contemporanei Prophetæ David & etiam Solomoni.* Sextus Senensis similia habet Bibl. sanctæ, lib. 2. cap. 22. *Liber Samuelis partim a Samuele Propheta, partim a Nathan & Gad Prophetis creditur esse conscriptus; Samuel enim collegit facta Heli, Saulis, Davidis, ac sui ipsius gesta, quæ in primo Regum usque ad mortem suam, hoc est usque ad cap* 25. *referuntur. Nathan vero & Gad Prophetæ scripserunt libros Regum, a morte Samuelis usque ad finem, lib.* II. *quod satis aperte indicare videtur primus liber Paralip.* Genebrard. Chronol. Ann. 3066. p. 103. *Samuel scripsit librum Judicum, Ruth, & maximam partem lib.* I. *Reg. quem alius ejus nomine ad Regnum usque Solomonis perduxit* [Ebr. Baba Batra,] *nempe Nathan & Gad videns.* &c. Andr. Rivet. Isagog. ad Script. Sacr. Cap. VI. Sect 15. p. 97. *Ludg.* 1627.

Sect. III. *Time or Chronologie.*

This II. Book of *Samuel* contains an History of about fourty years continuance, being a Record of *King Davids* whole Reigne, save only some few Passages in his extream old age, a little before his death, mentioned in 1 *Kings chap.* 1. *and* 2. Now f *David was thirty years old when he began to reigne, and he reigned fourty years. In* Hebron *he reigned over* Judah *seven yeares, and six moneths: and in* Jerusalem *he reigned thirty and three years over all Israel and Judah* Understand here 32 years and an half, (which is 33 years current) and so with the seven years and an half over *Judah*, there are just 40 years. *David* as Prophet, especially as King, was a singular Type of *Christ*, For (as g *H. Broughton*, that mighty man in the Scripture, hath observed (*David was anointed King over Judah in Hebron, at* 30 *years old so Christ was baptized, being* 30 *years of age. David was crowned King at Jerusalem* 1000 *years exactly before Christs baptisme. He reigned over Judah and all Israel, as many years as our Lord lived*, viz. 32 *years*, 6 *moneths*

f 2 Sam. 5. 4, 5.

g David ungitur in Regem ab Juda Hebrone, An. natus 30. sicut Christus XXX. ætatis suæ Baptizatus. David inauguratur Rex Hierosolymis, mille Annis exacte ante Christum Baptizarum. Regnavit totidem, quot vixit Dominus XXXII. An. cum sex Mens. *H. Broughs Concent. S. Script. p.* 72, 74. *Hanoviæ*, 1602.

Sect. IV. *Scope.*

Scope of this Book is,

1. *Primarily and more Immediately*, To Continue the History of Israels State under the Kingly Government of *David* (*Saul* being slain.) To this end, The Reigne of *King David* is lively delineated in this History; 1 How after he had lamented *Sauls* Death, *by degrees he obtained the Kingdome*, notwithstanding all difficulties, according to Gods Promises, first being Anoynted *King of Judah* in *Hebron*: then seven years after in *Jerusalem*, King over all the tribes of *Israel*. 2. How he *governed his Kingdome* possessed; with great *Piety* towards God, *Valour* against his enemies, *Humanity* towards his friends and subjects. And hereby wondrously restored the shattered and broken kingdom, which wicked *Saul* had almost strangled in it's infancy. In this Book and the I. of *Kings* there are many *Occasions* of *Davids* most devout, heavenly *Psalmes*, mentioned, (as h *P Martyr* observes,) which without these Histories could not be understood. 3. How notwithstanding all *Davids* Piety and integrity he was overtaken with many sinfull failings, and some very grievous and scandalous, yet he most seriously and sincerely repented of them. Both are propounded, *That* (as i *Augustine* well noteth) *at the falls of such great ones, the lesser may tremble and know what to avoid; at their rising again, they that have fallen may know what to follow and imitate. Though* (alas) *many will fall with* David, *but they will not rise with* David. 4. And finally, how severely God chastised *Davids* faults, (though repented of, and Pardoned) by *Sword*, *Famine*, and *Pestilence*, in his own Person, Family, and Kingdom.

h In hoc vero libro & in priore Regum de Davide agitur, & se offerunt multæ occasiones Psalmorum, quos sine hac Historia intelligere vix possumus. *Pet. Murt. Proem. Com. in* II. *Reg.*

2. *Secondarily and more Mediately* to declare 1. How all-sufficient and faithful the Lord is, in delivering his upright servants from all their Adversaries and deepest adversities, and in performing his promises exactly unto them, notwithstanding all difficulties and seeming impossibilities to the contrary. 2. How godly Kings repair and strengthen their Kingdoms, which wicked Kings before them have weakned and ruined. 3. How the best and uprightest of Gods servants, oft-times fall into sinne; Ever rise again by repentance; and yet notwithstanding are disciplin'd for their miscarriages, by many sharp, but fatherly chastisements. 4. How the highest Prosperity of Gods people, is (like Checquer work) intermingled with Crosses and Calamities.

i Multi cadere volunt cum David nolunt surgere cum David. Non ergo cadendi exemplum propositum est; sed si ceciderit, resurgendi. Attende ne cadas. Non fit delectatio minorum, lapsus majorum: sed sit casus majorum tremor minorum. Ad hoc propositum est, ad hoc scriptum est, ad hoc in Ecclesia sæpe lectum atque cantatum. Audiant qui non ceciderunt, ne cadant; audiant qui ceciderunt, ut surgant. *Aug. Enarrat. in Psal.* 50. (sec. ejus Enumerat.) *Tom.* 8.

Sect. V. *Principal Parts.*

In this Book is an Historical Description of the Affairs and memorable Acts of King *David*, during his Regal Government; *viz.* 1. In his *Life*. 2. Near his *Death*.

I.

Davids *LIFE* is represented, 1. As it was *Glorious* 2. As it was *Ignominious*.

I. *As it was glorious.* The Glory of *Davids* Kingly life, was resplendent in his Royal *Inauguration*, or actual Advancement to the Throne. This is set forth, 1. By things *Antecedent* thereto. 2. By things *Concomitant*. 3. By things *Consequent* thereupon.

I. *By things Antecedent, viz. Davids* deeds and deportment in relation to the Death of King *Saul*, (through his deadly Enemy.) as

k David *laments the death of* Saul *and* Jonathan

1. How deeply *David* laid to heart the k death of *Saul* and *Jonathan*, and the falling of *Israel* by the sword:

Chap. 1. sword; Rending his cloathes, mourning and weeping and Fasting till even, upon the relation thereof by an *Amalekite* that had escaped out of the hoast, and confessed that he slew *Saul*. *Ch.* I. *ver.* 1. *to* 17.

2. How *David* caused the *Amalekite* to be slain for killing the *Lords Anointed*, according to his own confession, *ver.* 13. *to* 17.

3. What a sad Pathetical *Elegy David* made upon the death of *Saul* and *Jonathan*, bitterly lamenting them, *ver.* 17. *to the end of the chapt.*

II. By things *Concomitant*, or accompanying his Regal Inauguration, *viz.* The manner of his obtaining the Kingdom, not all at once but by certain steps and degrees. As 1. The Kingdom of *Judah*, 2. The Kingdom of all Israel.

1 David *Anointed King of Judah.* Chap. 2.

1. He obtained the *Kingdom of Judah*, by going up from *Ziklag* into *Judea* to *Hebron*, where the men of *Judah* anointed him King over the House of *Judah*, *Ch.* II. *ver.* 1, 2, 3, 4. This is further amplified, By the information that the men of *Jabesh* gave to *David* their King, touching the Loyalty of the men of *Jabesh-Gilead* in burying *Saul*; and by *Davids* kindnesse to the men of *Jabesh-Gilead* for it, *ver.* 4. *to* 8.

2. He obtained the *Kingdom also of all Israel*, gradually. As

Chap. 3. 1. *Partly* by prevailing over *Abner* and his Opposition to *Davids* Throne, in setting up *Ishbosheth*, Sauls sonne, King over all *Israel* for two years space. Where note 1. *Abners* setting up *Ishbosheth* King, *ver.* 8. *to* 12. 2. The manner of the Battel betwixt *Abners* and *Joabs* men; *Joab* prevailing, *ver.* 12. *to the end of the chapt.* 3. The issue of this victory, Strengthening *Davids house*, and weakning of *Sauls house*, *Ch.* III. *ver.* 1. *Davids* Increase is further set forth by his six sonnes borne to him in *Hebron*, *ver.* 2. *to* 6.

2. *Partly*, By *Abners* revolt from *Ishbosheth*, and his covenanting to bring about all Israel to *David*, which he also effected. This is described, 1. By the *Occasion* of it, *viz. Ishbosheths* challenging *Abner* for going into *Rizpah* Sauls Concubine, *ver.* 6, 7. 2. By *Abners* deep discontent herewith, vowing to translate the Kingdom from *Saul* to *David*, *ver.* 8. *to* 12. 3. By *Abners* agreement with *David* to this effect, *ver.* 12. *to* 17. 4. By *Abners* perswasions with the men of Israel to accept *David* as their King; reporting it to *David*, and so going from *David* to effect it, *ver.* 17. *to* 22. 5. By *Joabs* killing of *Abner*, (going to bring about all Israel to *David*) *David* not knowing of it, for killing *Asahel* Joabs brother, *ver.* 22. *to* 28. This fact is amplified by *Davids* discontent and lamentation for *Abners* death, *ver.* 28. *to the end of the chapt.*

Chap. 4. 3. *Partly*, By the Death of *Ishbosheth* Sauls sonne. Of which note, 1. The *Occasion*, the Discouragement that fell on all Israel, upon the death of *Abner* their General, *Ch.* IV. *ver.* 1. 2. The *manner* how *Ishbosheth* was slain, in his own house, being smitten under the fifth rib, and then beheaded, by two of his own Captains, viz. Baanah *and* Rechab, ver. 2. to 8. 3. The Event of *Ishbosheths* death, 1 To the two Captains that killed him, and brought his head to *David*. They are slain, their hands and feet cut off, and hanged at *Davids* command. (*Ishbosheth's* head being buried in *Abner's* grave) ver. 8. *to the end of the chapt.* 2 To *David*. Hereupon all the Elders of *Israel* come to *David* at *Hebron*, Covenant with him, and m Anoint him King; This is amplified by Narration of the full time that *David reigned* over *Judah* only, *viz.* seven years, & moneths and over both *Israel* and *Judah* jointly, *viz.* thirty three years current, *Ch.* V. 1. *to* 6.

m David *Anointed K. over all Israel.* Chap. 5.

III. *By things Consequent*, or ensuing upon *Davids* being anointed King over all *Israel*, viz. *David's* n *Davids* acts and affairs in managing the Government of his *Affairs*, *Kingdom*, which were 1 *Polemicall*, 2 *Ecclesiastical*, 3 *Politicall*.

1 *Davids Polemicall* or warlike Acts and Atchievement, *viz.*

1. Thinking of the *Strong hold of Sion* in Jerusalem, from the Jebusites, calling it the *City of David*, dwelling and building there, *ver.* 6. *to* 10. This is amplified 1 *In Generall*, by *David's* growing great hereupon, the Lord being with him, *ver.* 10. 2. *In particular*, 1 By *Hiram* King of *Tyre's* congratulating *David*, sending him Materials and Workmen who build him an house, *ver.* 11, 12. 2 By Narration of *Davids* Concubines and children born to him at *Jerusalem*, *ver.* 13. *to* 17.

2. His two Victories over the Philistines, 1 At *Baal-perazim*, *ver.* 17. *to* 22. 2. At the Mulberry-trees, *ver.* 22. *to the end of the chapt.*

[3. Hereunto may be referred his other Martial Exploites, *viz.* 1. His subduing the Philistines, *Ch.* VIII. 1. 2. *Moab*, *ver.* 2. 3. *Hadadezer* King of *Zobah* and also the Syrians that came to succour him, *ver.* 3. *to* 9. These acts are further illustrated by the effects or events hereupon ensuing, viz. 1 King *Tou* his congratulation of these victories, and his Presents to *David*, *ver.* 9, 10. 2 *Davids* dedication of these Presents, and the spoile of all Nations he subdued to the Lord, *ver.* 11, 12. 3 *Davids* great Renown, *verse* 13. 4 His ensuing subduing Edom, *ver.* 14.]

2. *Davids Ecclesiastical* or religious Acts, *viz.*

1. His bringing the *Ark* of God from *Kirjath-jearim*, from the house of *Abinadab*, (where it had remained twenty years.) 01 *Sam.* 7. 2

2. *Into the house* of Obed-Edom *the Gittite*, where we related, 1. The manner how the Ark was brought on a new Cart, with great melody and joy, *Ch.* VI. *ver.* 1. *to* 6. Chap. 6.

2. The death of *Uzzah*, for staying the Ark shaken by the Oxen, *ver.* 6, 7. (which yet some think, was but an *Occasion* which God took to punish him for some former fault, as p *Augustine* hath observed.) 3. *Davids* fear hereupon to carry the Ark to the *City of David*, who therfore left it in the house of *Obed-Edom* three months, *ver.* 9. to 11. 4. The Lords blessing *Obed-Edom* and his house thereupon, *ver.* 11.

p *Oza filius Aminadab sequens Arcam, cum illam velut sustentans tangeret, subita morte percussus & suffocatus est. In quo facto temeritas cum ipso Oza, qui (cum non esset de genere Aaron) Arcam tetigit, damnatur, & rursus populus, quia causa in divinis rebus agere deberet, admonetur. Sed quidam aliquod præcedens peccatum in Oza per hanc culpam punitum esse existimant, quoniam sæpe evenit, ut minores culpa præcedentium peccatorum vindictam incutiant. Quemadmodum cum populus Israel peccasset, commovit dominus ut David numeraret populum, per quod accidit, ut plebs peccans per parvam Regis culpam, pœnam sustineret præcedentium delictorum. Angelus enim Domini LXX virorum millia ex omni Israel usque Bersabee occidit, & Hierosolymam urbem velut delere proposuit; Non quod Dominus civitatem, quam nunc disperdidit, delere vellet, sed ut ostensus in procinctu vindicta Angelus, dignam videnti Regi pœnitentiam incuteret. Ex quo intelligitur David minorem culpam commisisse, quam plebs; Qui peccatum suum perfolam pœnitentiam delevit: Populi vero delictum in authoribus suis mortis severitatem promeruit.* Aug. de mirabil S. Script. lib. 2 cap. 12. & 13. Tom. 3.

2. *Into the City of* David *from* Obed-Edoms *house*; where note 1 The occasion inviting *David* to fetch up the Ark, *viz.* Gods blessing *Obed-Edom*, *ver.* 12. 2 The manner; with sacrifices and joy, *David* dancing before the Ark, (for which *Michal* despised him.) (*ver.* 12. to 17. 3 The entertainment of the Ark with Burnt-

Burnt-offerings, Peace-offerings, and Feastings of the People, *ver.* 17. *to* 20. 4 *Michals* taunting *David* for dancing before the Ark, is reproved by *David*, and punished by God with perpetual Barrenness, ver. 20. *to the end of the chapt.*

Chap. 7. II. His purpose to build God an house, made known to Nathan the Prophet, *Ch.* VII. 1, 2, 3. Amplified 1. By Gods message by *Nathan* to *David*, declaring that he should not build him an house, but his sonne should, in whom he makes to *David* and his house many sweet Promises, ver. 4. to 18. 2. By *Davids thankful Prayer* which he hereupon with a ravished spirit presents to God, gratefully acknowledging Gods admirable mercies to him, his house, and his people Israel: and earnestly praying for the accomplishment of his promises upon himself and his house, ver. 18. *to the end of the chapt.*

3. Davids *Political* or Civil Acts, *viz.*

Chap. 8. 1. His full reign over all Israel in judgement and Justice, *Ch.* VIII. *ver.* 15. Amplified by nomination of the chief Officers in Church or State, *ver.* 16, 17, 18.

Chap. 9. 2. His singular kindness to *Mephibosheth*, (lame in both his feet) *Jonathans* sonne, for his fathers sake, *Ch.* IX. 1. *David* sends for him by *Ziba*, ver. 1. to 7. 2. *David* restores him all the lands that appertained to his Grand-father *Saul*, appointing him continually to eat bread at the Kings table as one of the Kings sons, *ver.* 7, 8. 3. *David* appoints *Ziba* as his servant to till the land for *Mephibosheths* benefit, verse 9. *to the end of the chapt.*

Chap. 10. 3. His humanity and courteous respects unto *Hanun* the King of *Ammon*, sending messengers to comfort him concerning his fathers death; described 1 By the occasion moving *David* hereunto, *viz.* His father *Nahash* his kindness shewed to *David*, *Ch.* X. 1, 2. 2. By the villainous entertainment that *Davids* servants found with *Hanun* and his Princes, shaving off half their beards, and cutting off their garments to the Buttocks, *ver.* 3, 4, 5. 3. By the events ensuing hereupon, and occasioned hereby, viz. *Davids* victorious Battels with 1 The Ammonites and their adherents, *ver.* 6. *to* 15. 2 The Syrians, *ver.* 15. *to the end of the chapt.* 3 *Rabbah* the Royal City of the children of *Ammon*, which at last was taken, and the Ammonites cruelly put to death, (during the siege of this City *David* committed those two horrid sins of q *Murder* and *Adultery*.)

q *Davids Murder & Adultery.* r 2 *Chro.* 17. 3.

Hitherto the life of King David *hath been described as Glorious*, and these were r *the first wayes of* David.

Hereafter it is considered as Ignominious.

II. *As Ignominious.* The *Ignominiousnesse of* Davids *life* is described, both in respect of 1 His Hainous *Sinnes*, 2 His Grievous *Sorrowes* thereupon.

Chap. 11. I *Davids Sinnes*, especially of *Adultery* and *Murder*, are set forth in *Ch.* XI. 1, By the *Season* when, *viz.* Whilest *Joab* was besieging *Rabbah* the Royal city of the Ammonites, *v.* 1. *compared also with ch.* 12. *v.* 26. *to the end of the chapt.* 2. By the more immediate *Occasion*, viz. *Davids* espying of *Beth-shebah Uriahs* wife washing her self, from the roof of his house, *ver.* 2. 3. By the *Manner* of his committing the sinful act of Adultery, *ver.* 3. *to* 6. 4. By Davids *endeavor to cloak the sinne*, 1 *Partly* by sending for *Uriah* out of the Camp, that he might go home and lye with his wife, ver. 6. to 13. 2 *Partly* by making *Uriah* drunk, (the former device not taking effect) *ver.* 13. 3 *Partly* by writing to *Joab* to set *Uriah* in the hottest battel, whereby he was slain before *Rabbah* by the Ammonites, (the other attempts being frustrate,) *ver.* 13. *to* 26. 5. By Davids marrying of *Beth-shebah*, when her mourning was past, *ver.* 26, 27. 6. By the Lords great displeasure at these facts of *David*, *ver.* 27.

II. *Davids Sorrows*, and judgements of God upon him for these sins, 1 *Threatned*, 2 *Inflicted*, 3 *Yet at last abated*,

Chap. 12. 1. *Threatned* by *Nathan*, 1 Paraboli cally, *Ch.* XII. 1. to 7. 2 Plainly, *ver.* 7. *to* 13. This is amplified 1 By the effect this threatning had upon *David*, He repented, *ver.* 13. 2 By the Prophets promising pardon and life to *David* upon his repentance, (though the child should die) *ver.* 13, 14.

2. *Inflicted* upon *David*, 1. In his own House. 2. In his Kingdome, and without.

I. *In his own house.* Here are recorded divers sore Chastisements of *David*, viz.

1. The sickness and death of the child conceived in adultery, amplified 1 By *Davids* grief for the child, *ver.* 15. *to* 24. 2 By the Allay of *Davids* grief, in the s birth of SOLOMON, *ver.* 24, 25. And in his victory over *Rabbah* and other Cities of the Ammonites, whom he severely punished, ver. 26. *to the end of the chapt.*

s Solomon born.

Chap. 13. 2. *Ammons* rape and incest with his sister *Tamar*, described by the 1 *Antecedents*, 2 *Manner*, and 3 *Consequents* thereof, *Ch.* XIII. 1. *to* 23.

3. *Absaloms* murthering his brother *Amnon*, by way of revenge for abusing his sister *Tamar* described I. By the preparation to it, *ver.* 23. *to* 29. II. By the perpetration of it. *v.* 29. III. By the effects or issues of it, *viz.* 1 *Davids* sad lamentings, *ver.* 30. *to* 37. 2. *Absaloms* flight to the King of *Geshur*, *ver.* 37, 38. Amplified 1 By *Davids* trouble at *Absaloms* absence, *his soul longing for him*, *ver.* 39. 2 By *Absaloms* recalling home, first to *Jerusalem*, then to the Kings Presence, by the subtilty of *Joab*, and the Parable of the woman of *Tekoa*, *Ch.* XIV. *throughout.*

Chap. 14.

t Absaloms Rebellion.

4. By t *Absaloms* unnatural treason and rebellion against his own father K. *David*. This grievous insurrection is described principally, 1 *By Absaloms practices preparatory to it.* 2 *By* Davids *flight from Jerusalem*, till the suppression of it. 3 *By* Davids *return in peace to* Jerusalem, the rebellion being over.

Chap. 15. I. *Absaloms preparatory practices to his insurrection*, were 1. His preparing him horses and chariots, and fifty men to run before him, *Ch.* XV. 1. 2. His stealing away the Peoples hearts from *David*, by winning speeches and carriages, *ver.* 2. *to* 7. 3. His making head at *Hebron* under pretence of a Vow, *ver.* 7. *to* 10. 4. His sending Spies throughout all the Land, at sound of the Trumpet to cry up *Absalom* King in *Hebron* *ver.* 10. 5. His engaging *Ahitophel* in the Conspiracy as his Councellor, *verse* 11, 12.

II. Davids *flight from Jerusalem for fear of Absalom his sonne*, till the Insurrection was suppressed, is described by many various Occurrents that during that space happened, viz.

1. What company fled with David from Jerusalem, ver. 13. to 19. And how *Ittai* [though requested by David] would not leave him. ver. 19. to 24.

2. How *David* sent *Zadok* and *Abiathar* back with the Ark to Jerusalem, *ver.* 24. *to* 30.

3. *Davids* going up M. Olivet *weeping and bare-*

bare-foot, ver.30.

4. *Davids* Prayer to the LORD to infatuate *Ahitophels* counsel, ver.31.

5. *Davids* appointment of *Hushai* to return to Jerusalem, that by policy he might defeat *Ahitophels* Counsel, and by Letters and Messages inform David of all passages ver.32. *to the end of the chapt.*

6. *Davids* inconsiderate conferring of *Mephibosheth's* lands upon *Ziba*, occasioned by *Ziba's* pretences, and false suggestions to *David* of *Mephibosheths* expecting the Crown by the present Insurrection, *Ch.* XVI. 1. to 5.

Chap. 16. u *Shimei* curseth DAVID.

7. *Shimei's* u cursing and reviling of *David* at *Bahurim*; and how self-denyingly *David* bore it, though *Abishai* offered to take off his head, ver.5. to 15.

8. *Hushai* the Archite's insinuating himself into *Absaloms* favour and counsels, ver.15. to 20.

9. *Absalom* according to *Ahitophels* counsel went in to his fathers Concubines in the sight of all Israel so to strengthen his party ver.20. *to the end of the chapt.*

10. *Ahitophels* dangerous counsel, that night to pursue and surprise *David*, is defeated by *Hushai's* dilatory counsel for gathering all Israel together first to *Absalom*, &c. that so *David* might have time to escape, *Ch.* XVII.ver. 1. *to* 15. The events of this counsel are noted, *viz.* 1. David receiving intelligence of it that night, fled over Jordan, ver. 15. to 23. 2. *Ahitophel*, seeing his counsel despised, x hangs himself, ver. 23.24.

Chap. 17. x *Ahitophel* hangs himself.

11. *Absaloms* expedition against his father, (*Amasah* being chief Captain) and pitching in Gilead, ver.25.26.

12. Refreshment and kindnesses that David and his Army found at Mahanaim, ver. 27. *to the end of the chapt.*

13. The Battel betwixt the Armies of *David* and *Absalom*, in the Wood of *Ephraim*, described, I. *By the Antecedent Preparation for it* by David. 1. Numbring the people. 2. Setting Captains over them. 3. Dividing them into three parts. 4. And (not being permitted to go into the Battel himself) charging all the Captains to deal kindly with *Absalom*, *Ch.* XVIII. 1. *to* 6. II. *By the manner of it*, how Israel was worsted, and y *Absalom* hanging in an *Oak* slain, and after buried in a pit in the Wood, a great heap of stones being cast upon him, ver. 6. to 18. [This infamous burial is illustrated by an Antithesis of *Absaloms Pillar*, which in his life time he ambitiously erected in a very publique place for a Memorial of him, v. 18.] III. *By the events of this Victorious Battel*, viz, 1. Davids excessive lamenting *Absaloms* death, after information by *Ahimaz* and *Cushi*, v. 19. *to the end of the chapt.* 2. Joabs restraint of *Davids* mourning, lest the people should be scattered from *David*, *Ch.* XIX. 1. *to* 9. 3. *Davids* return back to Jerusalem the conspiracy being quelled ——

Chap. 18. y *Absalom hanged in an Oak.*

Chap. 19.

III. *Davids returning in peace to Jerusalem*, the Insurrection being crushed, is set forth, 1. By the Contention in all Israel about bringing the King back, v. 9, 10. 2. By the Priests incitement of Judah to bring back the King, Judah meeting the King, &c. v. 11. to 16. 3. By *Shimei's* meeting the King, and with him 1000 *Benjamites*, and *Ziba* and his fifteen sons and twenty servants. Where *Shimei* submitting himself for his cursing the King, is pardoned, v. 16. to 24.

4. By *Mephibosheths* meeting the King, to whom he endeavoured to clear himself from *Ziba's* former false suggestions against him, and the issue thereof, v. 24. to 31. 5. By [illegible] to confirm the former pardoned to Shimei, upon Oath, v. 31. to 41. 6. By Israels contention with Judah for not calling them also to the bringing back of the King v. 41. *to the end of the chapt.*

Abstract of the Judgments inflicted upon David for his sins; within his own house. Without it, Civil wars, and without, other Sorrows and Afflictions befell *David* and his people, viz.

II. *Within his Kingdom, and without*, other Sorrows and Afflictions befell *David* and his people, viz.

1. The Insurrection and Rebellion of *Sheba* the son of *Bichri*, a wicked Benjamite. He is pursued by *Amasa*, *Joab* &c. (*Joab* treacherously killing *Amasa* in the pursuit.) Besieged in *Abel*, where (by the advice of the wise woman of *Abel*) *Sheba's* head being flung over the wall to *Joab*, this Rebellion is suppressed, *Ch.* XX. *throughout.*

Chap. 20.

2. The three years *Famine* in the land i described, 1. By the procuring cause of it, viz. *Saul* and his bloody house slaying the Gibeonites, contrary to *Joshuahs* Covenant with them, *Ch.* XXI. 1. 2. 2. By the Removal thereof through the hanging up seven of *Sauls* sons, at the Gibeonites request, v. 3. to 10. Amplified 1 By *Rizpah's* defending their dead bodies from birds and beasts night and day, till water dropped on them out of heaven, that she saw this execution appeased the Lords wrath, v. 10, 11. 2 By *Davids* burial of the *Bones of Saul and Jonathan* (stollen by the men of *Jabesh-Gilead* from the street of *Bethshan*) and of them that were hanged; the wrath of the Lord being appeased, ver. 12 to 15.

Chap. 21.

3. The four several Battels of Israel with the Philistines, in one of which Davids person was greatly endangered, v. 15. *to the end of the chapt.*

Thus of the Judgments inflicted upon David. Next of their Abatement.

3. *Abated.* Though *David* was sore afflicted, yet at last God allayed his troubles, delivering him from all his enemies, and from *Saul*. Whereupon by way of graceful acknowledgment, *David* spake, not long before his death, that z excellent *Swan-like Song of Praise*, contained in *Ch.* XXII. *throughout*. The same with *Psal.* 18. only some few words being altered.

z Davids *Swan-like Song of Praise*, &c. Chap. 22.

Thus of the Acts and Affairs of Davids *Life.*

Near Davids Death (mentioned in the beginning of the next Book) are remarkable in this Book,

II. a *Gods Covenant with* David Chap. 23.

1. *Davids* Confidence in a Gods Covenant with him and his house, though not yet fulfilled to him: this is sweetly laid down, *Ch.* XXIII. 1. *to* 6. Illustrated by the opposite condition of the wicked, ver. 6, 7.

2. The Catalogue of *Davids* Worthies, with some of their valiant Acts, v. 8. *to the end of the chapt.*

b Davids *Numbering the People.*

3. *Davids* carnal confidence in the Arm of flesh, discovered in his b *Numbring of the People*: whereof note 1. The Occasion of it, *viz.* the Lords anger against Israel, permitting Satan to tempt *David* hereunto, *Ch.* XXIV. 1. 2. The Manner of it, v. 2. to 10. 3. The Consequents hereupon, *viz.* Davids trouble of conscience for this sin, v. 10. The Lords threatning of David for it, by *Gad* the Seer, propounding his choice of three judgments, ver. 11. to 15. The *death* of 70000 men of war, by the pestilence, in three daies space, ver. 15, 16. The staying of the Plague, at *Davids* Penitential *Intercession*, and *Sacrifice*, ver. 17. *to the end of the Book.*

Chap. 24.

AN

APPENDIX

To

II. SAMUEL.

Viz.

DAVIDS Lamentation

For the ſlaughter of Saul, Jonathan, and Iſrael by the Philiſtines.

Recorded in *II. SAMUEL* 1. *ver.* 17. *to the end of the chapt.*

Analytically Explained, *and Metrically* Tranſlated.

Sect. I.

IN that great Battel betwixt *Iſrael* and the *Philiſtines* in *M. Gilboa* (deſcribed in the cloſe of the former c Book) *Iſrael* in their own land was worſted by the *Philiſtines*, K. *Saul* and *Jonathan* his ſon were ſlain; whereupon the *Philiſtines* cut off *Sauls* head, ſtript off his Armour, put it in the Houſe of *Aſhtaroth*, and publiſhed this victory in the Houſe of their *Idols*, to the great reproach of Iſrael, and diſhonour of the God of Iſrael. Upon this *Occaſion David* deeply laying to heart the publique cauſe of God and his Church, (moved by the Spirit of God) *Penned* this ſad *Epitaph* or *Mournful Elegie*, (afterwards digeſted into the Series of this Hiſtory by the *Penman* of this Book,) which may fitly therefore be denominated, *Davids Lamentation for the ſlaughter of Saul, Jonathan, and Iſrael by the Philiſtines*, Foraſmuch as it is ſaid immediately before this Elegy, d *And David lamented with this Lamentation over Saul and over Jonathan his ſonne*, As *Jeremiah* wrote *Lamentations* over Jeruſalem, and King *Joſiah*, he being ſlain. e *Joſephus* ſaith, *David compoſed Lamentations and Epitaphs in praiſe of Saul and Jonathan, which are read even to this very day.* That learned f *Pareus* hath well obſerved, that *David* herein praiſeth *Saul* not as a *Tyrant*, as an *Enemy*, &c. but as a King anointed at Gods command, as a *Publick Magiſtrate*, as a *Father-in-Law* to him, &c. And he laments *Saul*, as rejected of God, and Periſhing in impenitency, and as a Map of humane frailty, thoſe in higheſt place not being ſecure from loweſt falls. Yet, it is to be noted, That all the excellencies for which *David* thus commends *Saul*, were only *Natural*, *Moral*, *Civil*, or *Military*; not *Religious*.

c 1 Sam. 31.

d 2 Sam. 1.17.

e Joſeph. *Antiq. jud. l.* 7. *c.* 1.

f *d. Pareus in Adverſ. in* 2 Sam. 1.

Sect. II.

Scope of this *Lamentation* ſeems to be,

1. *Primarily*, To incite all *Iſrael* to lay to heart this great and extraordinary breach that God had made upon them, (as g *P. Martyr* obſerves) *that they might repent and return from their evil wayes.* For Iſrael *that was wont to conquer, is now conquered.* Jonathan *that with one Armour-bearer routed ſo great an hoſt of Philiſtines, is now himſelf ſlain by the Philiſtines and that in his own country on M. Gilboa, &c, Why is Iſrael foiled? Saul and Jonathan (ſo valiant for their country) fallen? Why are Philiſtines advanced with ſuch matter of triumph? Why is God thus diſhonoured, Iſraels glory laid in the duſt, &c. But becauſe of ſome provocations in Iſrael to be mourned for and reformed?* This (ſaith he) is the aime of the Holy Ghoſt.

g *P. Mart Com. in* 2 *Sam.* 1. 17 *&c.*

2. *Secondarily*, to teach Gods people by *Davids* imitable example, how to behave themſelves in like Caſes. Not vulgar, but many ſingular exemplary vertues are reſplendent in *David* in this his *Lamentation*, for our imitation, as h *Pareus* hath noted them to my hand. viz.

h *D. Pareus in Adverſ. in* 2 *Sam.* 1.

1. *Piety to God*, whoſe diſhonour he feared, *Tell it not in Gath, &c.*

2, *Love to his Country*: lamenting the loſſe of ſuch valiant and uſefull men as *Saul* and *Jonathan* were, who hazarded lives and all for Iſrael.

3. *Honour to the Magiſtrate.* He honoured his Office, not his evil abuſe of it.

4. *Juſtice and Truth*; acknowledging even the vertues and excellencies of an Enemy.

5. *Placableneſſe*; that he could be ſo far from ſeeking

seeking revenge of his deadly enemy, as that he could so love him, as sadly to lament and weep for his death.

6. *Fidelity.* His affection continuing to *Jonathan* even to death.

7. *Modesty.* In that he hasted not to the Throne, but waited Gods time and call, not carnally rejoycing when the time was come.

Sect. III.

Principal Parts. Touching this *Funeral Elegy*, Consider 1. The *Preface* to it, 2. The *Substance* of it.

I. In the *Preface* to it, note 1. Davids mournful Action, *viz*, His lamenting over *Saul* and *Jonathan*, the form of his Lamentation being indigitated, 2 *Sam*, 1. *ver.* 17, 2. *Davids* martial instruction of the children of Judah (inserted in a Parenchesis) He bade them *teach the children of Judah the use of the bowe*; because in this battel the Philistines had done most harm to Israel by the bowe. This is amplified by the Record made of it in the l *Book of Jasher*, *ver*, 18.

l *The Book of Jasher* is also mentioned in Josh. 10. 13. Touching the standing still of the Sun and moon, till Joshuah had avenged himself of his enemies, *Is not this written in the Book of Jasher?* The Hebrew word יָשָׁר *Jasher*, signifies *upright*; some therefore render it, *in the Book of the upright*. Some interpret this of the Book of *Genesis*, as being spoken to encourage his people. For they being under consternation of mind by this late blow, might say, to what purpose is the use of the Bowe to us? All is now lost and hopelesse. Nay, saith *David*, *in the Book of the upright*, there is a certain promise made to our tribe, that we shall recover all again. For in the blessings of *Iacob* the Patriarch, Here is this Promise to *Iudah*, *Thine hand* shall be *on the neck of thine enemies*, Gen. 49. 8. and to the like purpose in *Moses* his blessing of the twelve tribes, Deut. 33. 7. But others understand it of the Book of *Gad* and *Nathan*, in which they conceive this Funeral Elegy of *David* was recorded, As *P. Mart. Com. in* 2 *Sam.* 1. 18. observes. But some of acute and ponderous Judgment, rather are of opinion, that hereby is meant, some Book of publick Acts or Annals, which (with divers others of like nature (mentioned in Scripture) is lost, *Iun. Annot. in Josh.* 10. 13. *D. Parem in Adverss. in* 2 *Sam.* 1. 18. The subiect, nor the Author of this Book is not known, being lost, as many other such Books were, saith *Diodate Annot. on Josh.* 10. 13.

II. In the *Substance* of this Lamentation, Consider 1. *The Proposition.* 2. The *Exaggeration* of it. 3. The *Conclusion.*

I. The *Proposition*, of the sad matter of his Lamentation, *viz*, The death of *Saul* and *Jonathan*, (described, as 1 *Israels beauty*, and 2 The *mighty ones*,) in *Israels* high places on *M*, *Gilboa*, *ver.* 19.

II. The *Exaggeration* or passionate *Aggravation* of their fall and destruction.

1. By a *Deprecation* against the publishing it in the Philistines Cities, *Gath* and *Askelon*, with the reason of this Deprecation, lest the daughters of the uncircumcised Philistines triumph, and that would be the Lords dishonour, *ver.* 20.

2. By an *Imprecation* or Curse upon *M. Gilboa*, where note 1. The evil imprecated, perpetual Barrenness. 2. The ground of this imprecation, because that was the place where King *Saul* fell as a common man, *ver.* 21.

3. By emphatical *Commendations* of *Saul* and *Jonathan*, 1 Jointly, and 2 Severally.

I. *Jointly* they are commended.

1. From their victorious successfulness in military exploits against their enemies, *ver.* 22.

2. From their amiable Concord, 1. In living together. 2 In dying together, *ver.* 23.

3. From their speedy dispatch in warlike undertakings, which is usually crowned with honour; they were *swifter than Eagles*, ver. 23.

4. From their undaunted might and valour *stronger than Lions*, ver. 23.

II. Severally they are praised, *viz.*

1. *Saul* he is reproached for his triumphant bounty to the daughters of *Israel*, sending to them Presents of the spoiles he took, Scarlet, Ornaments of gold, other delights, after which they are incited to weep over *Saul*. Applicable ver. 24. 2. Lamented in an elegant Exclamation at their fatal fall. *How are the mighty fallen in midst of battel.* A translation from praise of *Saul* to *Jonathan's*, ver. 25.

2 *Jonathan* is l. Lamented, where 1. *Jonathans* death is described, ver. 25. 2. *Davids* deep distress for it is professed, ver. 26. II. Commended, to aggravate his losse, *Jonathan* is commended 1. From his near relation to *David* his brother. 2. From his Pleasantnesse to *David*. 3. From his most inclusive love to *David*, *his love passing the love of women*, ver. 26.

III. The Conclusion, in a passionate Exclamation, Expostulation or Admiration, at the fall of these mighty ones, and in them Israels Military defence destroyed, ver 27.

(This may be sung as Psal. 51.)

2 SAM. 1.

17. *Then David lamented with this Lamentation over Saul and over Jonathan his son.*

18. *(And he spake to teach the sonnes of Judah the Bowe: Behold it is written in the Book of Jasher,)*

19. OF Israel the Beauty *rare*
On thine High-places k is struck dead:
Oh how the Mighty fallen are!

20. *O tell it* not in Gath, nor l spread
This News in streets of Askelon:
Lest Philistines *proud* daughters joy,
Lest daughters of th'uncircumcis'd
Thereat triumph insultingly.

21. Ye *cruel* Hills of Gilboa,
Let neither *fruitifying* dew
Nor *moist'ning* showers upon you *stay*?
Nor m offerings *let your* fields *renew*;
For there the shield of Mighty *men*
Was-vilely cast-away *to spoyle*,
The shield of Saul, as *if he then*
Un-nointed were with *sacred* oyle.

22. *Stout* Jonathan's bowe turn'd not back,
From blood of slain, from fat of strong:
Nor did Saul's Sword return n with lack.

23. Saul and his Jonathan o along
Their lives, a sweet and lovely *paire*,
And p them their death did not divide:
They than *swift* Eagles lighter were,
Than Lyons they were stronger *try'd*.

24. O Israel's daughters, weep for Saul.
In scarlet, with delights *untold*

k *Heb.* Is wounded through.
l *Heb.* Publish.
m *Heb* Fields of offerings.
n *Heb* vain *or* empty.
o *Heb.* In.
p *Heb.* In their death they were not divided.

q Who

q Who clad you? or deckt your Garments all
With curious Ornaments of gold.
25. How are the Mighty fal'n quite down,
In midst of fight through deadly pain!
O Jonathan full of renowne,
In thine high places thou wast slain.

q Heb. *Clothing you.*

r Heb. *Making ascend on your vesture*——

26. My Brother Jonathan for thee
s I am exceedingly distrest;
Most pleasant thou hast been to me,
Thy fervent love to me expresst
Was wonderful, and for delight
Beyond the love of women far.

s Heb. *strait distress to me.*

27. How are the Mighty fall'n in fight
And perish't t Instruments of War?

t Heb. *Vessels of war.*

King DAVIDS Victorial Song, and triumph over all his Enemies.

Contained in 2 Sam. 22.

Metrically Translated out of the Hebrew, and Analytically Explained.

Sect. I.

u *Canticum ἐπινίκιον.*
x *Compare* 2 Sam. 22. 1 *with* 2 Sam 23. 1.

THis is *King* Davids *most excellent* u *Victorial Song*, or *sweet Swan-like song* x in his old age, not long before his death; after that God had delivered him from all his enemies especially from *Saul* the most constant and cruel enemy of them all, hunting *David* as a Patridge upon the mountains, from whom *David* made at least IX. or X. remarkable *Flights* and escapes.

This *song* then is an Abstract or Abridgment of *Davids* Triumphs over all his Enemies before his death; and may therefore well be stiled, *King* Davids *Victorial Song*, or *Triumph over his all Enemies.* This Song is the same for substance with *Psal.* 18. only some few words in the original Hebrew being omitted, added or altered, (as the exact Reader may observe by comparing them together) which are followed in this Translation.

Sect. II.

y *Compare* 2 Sam. 22. 1 *with* Psal. 18. *Title*

Penman of this Song was y *David*, (without all contradiction) who also sung this Song to the Lord in the day of his Deliverance. But Probably the *Penman* or *Penmen* of this History digested it thus into this History.

Sect. III.

Scope of this Song, full of most weighty and considerable Mysteries, is

1. To praise God with triumphant thankfulnesse for *Davids* deliverance from all his enemies (now brought under his feet) but especially from *Saul* his most deadly, malicious, implacable adversary: As also for establishing his Dominions in peace, and enlarging his Kingdome even to the *Gentiles.*

2. To instruct (by *Davids* imitable example) all Princes and Persons, that in just warres prove victorious over their enemies, how to make a right improvement of their *Victories*, viz. Not to give themselves to sensual pleasures, Luxury, Vain-glory, Self-attributions, Pride, Prophanenesse, Insolency, Tyranny, &c. (for so Conquerours themselves are conquered and subdued by their own lusts.) But in thankful, humble and holy Praises of the Lord of Hostes alone, setting up and magnifying his Power, Wisdome, Goodnesse, Providence, Protections, Deliverances, &c. seeing God alone doth all.

3. To triumph in God for the victorious Kingdom of *Jesus Christ*, the *true* David, and great King both of *Jewes* and *Gentiles*, (of which *David* and his Kingdome was but a type) who shall at last obtain z *the utmost ends of the earth for his possession*, shall subdue and tread all his enemies *a* under his feet, and settle his own Kingdom in everlasting peace. For this *Song*, as it is *partly Eucharistical* in reference to *David*, so it is *partly Propherical* in reference to Christ And so *Paul* the Apostle interprets it, in his Allegation of it, saying, b *Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the Promises unto the Fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy Name.* Whereupon *Peter Martyr* saith, c *This Song containeth the excellent Properties of God; Teacheth to place confidence in God; sings of deliverance, Gods admirable judgements, Victories, an amplified Kingdom, and in all these celebrates Christ himself, &c. Augustine* also long before him judged this *Song* to be in part Prophetical, saying, d *Here speaks Christ and his Church, that is, the whole of Christ, head and body.*—— And again, *Whatsoever things are spoken in this Psalm that cannot properly agree to the Lord, viz. the Head of the Church; are to be referred to the Church. For whole Christ speaks here in whom are all his Members.*

z *Psal.* 2. 8.
a *Ps.* 110. 1.
b *Rom.* 15. 8, 9. compared with 2 *Sam.* 22, 50.
c Hoc capite continetur Epinicium præclarissimum Davidis. Nam bellis ex sententia gestis Carmen hoc cecinit; undique gravissimarum rerum plenum. Proprietates enim Dei insignes continet: Fiduciam in Deum collocandam docet, Liberationem canit; Judicia Dei admiranda, Victorias item, Regnum amplificatum, & in iis omnibus CHRISTUM celebrat. Porro ad CHRISTUM hæc referri debere, sciatis nostrum inventum non esse. Ad *Rom.* 15. sub persona CHRISTI testimonium hinc ducitur; *Confitebor tibi in Nationibus, & nomini tuo canam.* CHRISTUS Nationes sibi acquisivit, &c. *Pet. Mart. Com. in* 2. *Lib. Samuel, c.* 22. *v.* 1.
d Dicit ergo hic CHRISTUS & Ecclesia, id est, totum CHRISTI, Caput & Corpus.—— Quæcunque in hoc Psalmo dicta sunt quæ ipsi Domino proprie, id est, Capiti Ecclesiæ congruere non possint, ad Ecclesiam referenda sunt. Totus enim CHRISTUS hic loquitur in quo sunt omnia membra ejus. D. *Aug. Enar. in Psal.* 17. *in princip & in fin.*

Sect. IV.

Principal parts. In this admirable *Song*, Consider 1. The *Preface.* 2. The *Substance* of the Song. 3. The *Conclusion.* I.

The *Preface* to it, contains 1. The kind of it, *A Song* usually sung with voice. 2. The Penman and singer of it, *David.* 3. The object to whom, *to the LORD.* 4. The time when, *in the day*, &c. 5. The occasion whereupon, *Deliverance*, &c. *ver.* 1, 2. II.

The *Substance of the Song* it self, wherein note

I. *Davids Profession*,

1. Of his experimental confidence in Gods All-sufficient Protection against all dangers and enemies, which Divine Protection is described so fully by an heap of metaphorical expressions, as whereon faith may securely rest, *ver.* 2, 3.

2. Of his devotion towards God, how he would call upon him, *that he might be saved from his enemies, ver.* 4.

II. Davids *thankful Praises to God*, for deliverances and glorious victories over his enemies, *ver.* 5. *to* 47. Herein *David*

1. Emphatically delineates his desperate straites and

and miseries wherein he was involved, ver. 5,6.

2. He declares how in these distresses he improved Prayer, ver. 7.

3. Describes the Lords gracious deliverances of him out of all these distresses, viz. 1. By hearing his Prayer, ver. 7. 2. By many majestical and glorious Symboles or Tokens of the LORDS Presence with him, most comfortable to *David*, but most terrible to *Davids* enemies, ver. 8. to 17. 3. By the wonderfulness of his deliverance, being (as excellent e *Moses*) *drawn out of many waters*, and rescued from enemies too strong for him. And God did thus deliver him, 1 *Principally*, because he delighted in him, ver. 17. to 21. 2 *Scripturally*, that he might hereby reward him graciously according to his innocency and integrity before him, ver. 21. to 29.

4. Triumphs most joyfully and thankfully for those deliverances in many stately and most elegant expressions, like a mighty Conqueror victoriously trampling upon the necks of all his enemies, ver. 29. to 44.

5. Acknowledgeth not only his deliverance from his enemies, But the enlargement of his Kingdome even to the Gentiles, who hearing of his glory and greatnesse, did quake and submit themselves to him ver. 44. to 47.

The Conclusion of the Song most sweetly

1. With cordial expressions of present gratitude for these divine deliverances, ver. 47, 48, 49.

2. With Prophetical Promises of future gratitude for future blessings, the full accomplishment whereof should be in *Christ* that was to be of *Davids seed*, ver. 50, 51.

e Exo. 2. 10. David in Regni 40. An alter erat Moses, sive Samuel. Alludit ad Mosis nomen, Psa. 18. 17. Immotherhani, Educit me ut Mosen ex aquis multis, H. Brought S. Script. Concem. p. 75. Han. 1602.

(This may be sung as Psal. 100. Or, as the X. Commandments.)

2. SAM. 22.

1. And *David* spake unto the LORD, the words of this Song, in the day the LORD delivered him from the f hand of all his enemies, and from the g hand of *Saul*.

2. And he said;

THe Lord's my Rock, and still shall be,
Likewise h my Refuge fortifi'd;
And my deliverer for me.
3. God's my Rock, I'le in him i confide:
My shield and my Salvation's horn,
My Refuge, and mine High defence;
My Saviour, when most forlorn
Thou hast me sav'd from violence.

4. I will importunately cry
Unto the Lord k most worthy praise:
So from mine enemies shall I
Be saved and preserv'd alwaies.

5. When l Pangs of death about me went,
Me fright did streams of m Belial.
6. The snares of death did me prevent,
Surround me did the cords of hell.

7. I n in my streights call'd on the Lord,
And to my God cri'd in my fears:

f Heb. Palme, or hollow of the hand.
g Heb. Palme, &c.
h Heb. Properly, A fortified Refuge to fly-unto-when hunted, viz. by persecuters.
i Heb. I will hope-for safety in him. Properly, As the bird shrouds it self under the wing of the dam in danger.
k Heb. Praised, or praise-worthy.
l Heb. wayes, or Breakings-to-shivers.
m Heb. Torrents-of-perdition, big expressions of most dismal distempers.
n Heb. In my distress to me.

o Heb. And my——
p Heb. burning-wrath was to him.
q Heb. And

r Heb. And the highest gave.
s Heb. Did break them by dispersing ver. the enemies
t Heb. He terribly struck them down
u Heb. or, Many waters.
x Heb. For they were too strong for me.
y Heb. My cloudy calamity.
z Heb. a stay to me.
a Heb. Brought me out to a large room.
b Heb. He delighted in me.
c Heb. I wickeded not from.
d Heb. And his statutes, I turned not away from him.
e Heb. pureness.

f Heb. And thine eyes on the lofty, thou wilt humble them.
g Heb. And

30. For I by thee ran through an host
And by my God leapt o're a wall

h *Heb.* The Lords saying is purely refined.

31. God his way's perfect; h his word tride:
i He shildeth his believers all.

i *Heb.* He is shield to all hoping for safety in him.

32. For who is God besides the Lord?
And who a Rock besides our God?

33. Strength of my might is God ador'd,
And perfect k makes my way I trod.

k *Heb.* loosethor tiddeth.

34. Matching my feet, as Hindes feet are,
And to mine heights me stand-be-makes.

35. Mine hands instructing to the war:
And by mine Armes the brasse bowe l breaks.

l *Heb.* Is broken.

36. And gav'st me thy salvation's shield:
m By meeknesse hast me multipli'd.

m *Heb.* and by thy meekness.

37. Hast under me my steps enlarg'd:
So that mine ankles did not slide.

38. Mine enemies I did pursue,
Likewise I did them quite destroy:
And I return'd not, nor withdrew,
Till I consum'd them utterly.

39. I have consumed them likewise,
Yea so I have them wounded all,
That they again could not arise:
And they beneath my feet did fall.

40. And to the Battel with my foes
With valour me begirt hast thou:
Those that against me up arose
Thou under me hast made to bow

n *Heb.* And

41. n The neck thou gav'st me of my foes;
Mine Haters, and them-off-I-cut.

42. They look't, (no saviour yet arose)
o To God, but them he answer'd not.

o *Heb.* To the LORD.

43. Then as Earths dust I beat them small:
I did them stamp, I did them tread
As myre of streets (debas'd by all;)
Each way abroad I did them spread.

44. ¶ From peoples strifes me freed hast thou;
For Head of Gentiles hast me kept:
A people whom I did not know,
Shall serve me, and shall me accept.

44. At p at first hearing they'l obey:
The strangers sons shall q crouch to me.

p *Heb.* At hearing of the ear.

46. The strangers sonnes shall fade away:
And from their closets r frighted be.

q *Heb.* dissemble, or feignedly submit.

r *Heb.* they shall gird themselves. *See Ps.* 18. 46.

47. The Lord lives, and my Rock be blest:
s God mine health's Rock exalted be.

s *Heb.* And God the rock of my salvation.

48. Avengements God for me expres't,
t Subduing people under me.

t *Heb.* And

49. And my deliverer from my foes,
Yea me thou hast advanc'd indeed
From them that up against me rose;
From u violent men thou hast me freed.

u *Heb.* Man of violences, or Man of Rapines.

50. Therefore, O Lord, x thy praise proclaime
Among the Heathen folk will I:
And unto thy renowned Name
I will sing Psalm triumphantly.

x *Heb.* I will praise thee

51. Hee's of his King's salvations
The Towre: and y mercy doth display
To David his anointed-one,
And to his promis'd Seed for aye.

y *Heb.* Doing mercy.

I. KINGS.

Sect. I. *Order* of the Book

THe UNITED State of the Kingdome of *Israel*, as it *Began* under *King Saul*, and *Increased* under *King David*, hath been described in the *Two Books of* SAMUEL. (Which came to its height and full flourishing under *King Solomon*, as in the beginning of I. *Kings* is evidenced.)

The DIVIDED state of the Kingdome, and how upon that division it Decreased and came to Ruine, till at last the Ten *Tribes* were carried captive into *Assyria* by *Salmanasar*, and *Judah* carried captive into *Babylon* by *Nebuchadnezzar*, is laid down in the *Two Books of KINGS*.

This Division and decay of the Kingdome is laid down two waies. 1. According to the Causes and *Beginnings* thereof. 2. According to the *Progresse* thereof.

I. *According to the Causes and first Beginnings of this Division, and decay* thereupon ensuing. These are set forth in the I. of KINGS.

Sect. II. *Name.*

This Book is stiled by the Heb. א מלכים I. *Melacim.* that is, I. *KINGS*. By the Greek *The* III. *of Kingdoms*. But better according to the Latine, *The* III *of Kings*. The History of the *Kings* both of *Judah* and *Israel*, being the Subject-matter of the Book.

Sect. III. *Subject Matter.*

In this Book, the Causes and first Beginnings of the Kingdoms Division and Decay are laid down 1 *Partly* by way of *Opposition* of the flourishing state of *Davids* Kingdom united under *Solomon* c. 1, *to* c. 11. 2. *Partly* by way of *Exposition* of the Occasions, (*viz Solomons* sinnes, Gods Justice, *Solomons* Death c. 11. and of the first Beginnings of the Division and decay of the Kingdom under *Reboboam*, to whom only two Tribes were left subject, *Judah* and *Benjamin*, 1 *King* 12. 16, &c. And under *Jeroboam*, to whom the other ten Tribes revolted: and afterwards under their Successors severally.

Now in this Book are recorded the *Acts of K. Solomon*

Issues, if in whole dayes the Kingdom were divided to its moſt diſtinguiſhing date, and whether the Kingdom being divided) the Affs of IV. Kings of Judah and VIII. Kings of Iſrael, according to Scheme.

SOLOMON *King of* JUDAH *and all* ISRAEL.

Kings of Judah.	*Kings of Iſrael.*
	1. JEROBOAM.
1. REHOBOAM.	2. NADAB.
	3. BAASHA.
2. ABIJAM.	4. ELAH.
	5. ZIMRI.
3. ASA.	6. OMRI.
	7. AHAB.
4. JEHOSHAPHAT.	8. AHAZIAH.

Sect. IV. *Time or Chronologie.*

This Book contains an Hiſtory of 126 years continuance; if we compute the years of the ſeveral Kings Reigns *at large*, and *complenda*, as they are expreſſed in this Book, without ſubſtraction. And this is evidently demonſtrated in the ſubjoyned *Catalogue*; wherein it is remarkable, how the years of the 4 *Kings of Judah*, and of the 8 *Kings of Iſrael*, run in a *contemporary Parallel* in this Book, and, with *Solomons*, do exactly agree in this *Total ſumme* of 126 years; as followeth.

SOLOMON *King of* JUDAH *and of all* ISRAEL. 1 KING. 11: 42.

——40 *years*

Kings of JUDAH. 40 *Years*	*Kings of* ISRAEL. *Yeares* 40	
17—I. Rehoboam *ſon of* Solomon, 1 *King.* 14. 21.	1. Jeroboam *ſonne of* Nebat, *Solomons ſervant*, 1 *King.* 11. 26. & 12. 2, 20. & 14. 20.	22
	2. Nadab *ſon of* Jeroboam, 1 *King.* 15. 25.	2
3—II. Abijam *ſonne of* Rehoboam, 1 *King.* 14. 31. & 15. 1, 2.	3. Baaſha *ſon of* Ahijah, 1 *King.* 15. 33	24
	4. Elah *ſon of* Baaſha 1 *King.* 16. 8.	2
41—III. Aſa *ſon of* Abijam, 1 *King.* 15. 8, 9.	5. Zimri *ſervant to* Elah, *and Captain of half his Chariots*, 1 *King.* 16, 9. 7 *dayes*, 1 *King.* 16. 15.	0
25—IV. Jehoſhaphat *ſon of* Aſa, 1 *King.* 22 41, 42.	6. Omri, *Captain of the Hoſt*, 1 *King.* 16. 16. *prevailing over the faction of* Tibni *ſon of* Ginath, 1 *King.* 16. 21, 22. *reigned* 12 *years.*	22
	7. Ahab *ſon of* Omri 1 *King.* 16. 29.	22
	8. Ahaziah *ſon of* Ahab, 1 *King.* 22 51.	2
126.		126

And whereas Iosephus [illegible] *three years of the ſeveral Kings of Iſrael and Judah, and Africanus* [illegible] *according to* [illegible] *Kings of Iſrael* [illegible] *years, connecting the laſt year of the precedent with the firſt year of the ſubſequent Kings, to* [illegible] *years of Solomons reign, 1 year of Rehoboam, the 18. year of Jeroboam, to be the 1 year of Iſrael, &c. the total ſum will be 128 years exact. And ſo conſequently according to this account, there is an hiſtory of 128 years only, viz. 2 years ſhort of the former Computation.*

Doubt. You have omitted four years about the time of King Jehoſhaphat's Reign, becauſe of ſome ſeeming difference of Scripture hiſtories. For, it is ſaid in one place, that Jehoſhaphat reigned twenty and five years in Jeruſalem. And in other places intimate that he reigned ſo long; for it is ſaid, that a Ahaziah ſon of *Ahab* began to reign over *Iſrael*, the 17 year of *Jehoſhaphat* King of *Judah*, and reigned two years. That b Jehoram *another* ſon of *Ahab*, reigned in his ſtead in the ſecond year of *Jehoram* ſon of *Jehoſhaphat* King of *Judah*: and that the c Jehoram King of *Iſrael* began to reign the 18. year of the reign of *Jehoſhaphat* King of *Judah*, by all which it appears, that Jehoram ſon of Jehoſhaphat, the firſt year of his reign, was parallel with the 18. year of Jehoſhaphat; and conſequently Jehoram's firſt year, with Jehoſhaphat's 19. year. Or that both Ahaziah began to reign over Iſrael, and Jehoram ſon of Jehoſhaphat began to reign over Judah, in the ſame 17. year of Jehoſhaphat; and ſo there are 8 years from Jehoſhaphat's 25 years ſomewhat omitted. This is one knot.*

Further it is ſaid elſewhere, that d In the 5. year of Jehoram ſon of *Ahab* King of *Iſrael*, *Jehoram* ſon of *Jehoſhaphat* King of *Judah* began to reign, and he reigned eight years in *Jeruſalem*. *Now* Jehoram *King of Iſrael's* 5. *years were parallel with* Jehoſhaphat *King of Judah's* 22. *year*; e *for he began in* Jehoſhaphat's 18. *year to reign. So that by this account*, Jehoram *ſonne of* Jehoſhaphat *began to reign over* Judah *in* Jehoſhaphat's 22. *year. Take both ends off 3 years from* Jehoſhaphat's 25. *and alſo ſeemeth repugnant to the former computation, evidencing that* Jehoram *began to reigne in the* 17. *year of* Jehoſhaphat. *This is another knot.*

Adde hereunto, another Scripture ſaith, h That after *Jehoſhaphats* death, *Jehoram* his ſon reigned in his ſtead. *And this could not be till the* 25. *year of* Jehoſhaphats *reign*, 1 *King.* 22. 24. *And this ſeems to croſſe both the former times of* Jehoram's *beginning to reign. This is a third knot.*

Anſw. For reſolution herein, that Obſervation of the learned and accurate *H. Broughton* is to be conſidered, and eaſily, unties all theſe knots at once; *viz.* [1 JORAM *thrice Vice-Roy, and Roy, in* 17. *and* 22. *and* 25. *of Jehoſhaphat: never proſpered.*] 1. In the 17. year of *Jehoſhaphat*, *Jehoram* his ſon began to reign as *Pro-Rex*, or *Vice-Roy* to his father. This was his *firſt time*, according to thoſe places 1 *King.* 22. 51. 2 *King.* 1. 7. *and* 2 *King.* 3. 1. 2. In the 22. year of *Jehoſhaphat Jehoram* his ſon began again to reign as *Vice-Roy*; which 22. year was contemporary to the 5. year of *Jehoram* King of *Iſrael*, according to thoſe Texts in 2 *Kings* 3. 1. and 2 *Kings* 8. 16, 17. In this latter Text it is ſaid, *And in the fifth year of* Jehoram *the ſon of* Ahab *King of* Iſrael, Jehoſhaphat *then King of* Judah, Jehoram *the ſon of* Jehoſhaphat *King of* Judah *began to reign.* Which gives us plainly to underſtand, that then *Jehoram* began to reign as *Vice-Roy*, his father ſtill being King, and ſo reigned with his father 4 years before his death. Which 4 years are to be reckoned part of

a Funccius, Junius, in *Prænot.* 1 *Reg.* D. Parens in *Adnot.* in 1 *Reg.* 17. *Conſule* Comprehenſ. Hiſt. Jehoramī & gubernationē, & quarto primi anni regni illius.

Quamobrem hic liber ſeptimo anno Jehoſhaphati deſinit, unde cepit Jehoramī gubernatio. vid. 2 Reg. 1. 7. & 8. 16.

Jun. Annot. in 1 *Reg.* 22. 42.

b 1 *King.* 22. 42.

c 1 *King.* 22. 51.

d 2 *King.* 1. 17.

e 2 *King.* 3. 1.

f 2 *King.* 8. 16, 17.

g 2 *King.* 3. 1.

h 2 *Chron* 21. 3.

i JORAM *ter Prorex & Rex*, 19. 22, & 23. Jehoſhaphati, *ſemper infeliciſſimus. H. Brought. Concent. S. Scripr. p.* 86. *Hanov.* 1602.

of his 8 years reign: and this the rather, because when *Jehoshaphat's* death is mentioned, it is not said *And Jehoram his son began to reign*; but, *Jehoram his son reigned in his stead*, 2 Chron. 21. 1, 3. For he had begun to reign 4 years afore, with his father; Now he reigned alone. This was *his second time* of reigning. 3. *Jehoshaphat* dying in the 25. year after he came to the Crown, *Jehoram* his son is said *to reign in his stead*, 2 Chron. 21. 1, 3; viz. then *Jehoram* came to his compleat reign alone; and so he reigned 4 years. This was *his third time*.

So that *Jehoshaphat* reigned *alone* only 17 years; but *jointly* with his son *Jehoram* 8 years more, *viz.* 25. years in all. And thus by diligent comparing of Scripture with Scripture, the accurate *concord* and *concent* of it may be found out, even where most *discord* seems to be.

This seems to be the cleerest way of reconciling these Scriptures about *Jehoshaphat's* reign; and the truest Computation according to the plain intent of the Text it self. And yet k some learned men somwhat puzzle themselves in this Computation, divers of them neither agreeing with the Text, nor with one another, as in the *Margin* is evident.

k *Twenty and five.*] By 2 King. 3. 1. it appeareth that in the eighteenth year of Jehoshaphat, Joram King of Israel began to reign. And by 2 King. 1. 17. that the eighteenth year of Jehoshaphat was the second year of his son Joram. And by 2 King. 8. 16. that this Joram son of Jehoshaphat did not begin to reign but in the fifth year of the other Joram King of Israel. Whence we must conclude, that in these five and twenty years of the reign of Jehoshaphat, is comprehended all the time from his succession to the Kingdome, even to his death: Whereof he reigned sixteen [*it should be seventeen*] years alone; then he joyned his son Joram with him for 7 years space: and at last put the whole Government into his hands, disburthening himself of it two years before his death. *Jo. Diodat. Annot. on 1 King.* 22, 42, *But this Author considers not how Jehoram was twice Vice-Roy, or Deputy-King, the first time in the 17. year, the second time in the 22. year of his fathers reign till his death, &c. as hath been evidenced.*

Prima difficultas est in annis Josaphati & Jorami filii, quia 1 *Reg.* 22. 42. dicitur Josaphat regnasse 25 annos, & Joram filius Josaphati dicitur cœpisse regnare quinto anno Jorami filii Achabi: qui incidit in annum 23 Josaphati. Ergo Joram annos duos regnavit cum Patre, 2 *Reg.* 8. 16, Cum vero ibidem dicitur Joram regnasse annos 8. intelligitur regnasse duos cum Patre; sex reliquos solus. Sic *Gualterus Mercator.* Alii, ut *Funcius*, *Bucholzerus* quadriennium volunt regnasse Joramum cum Patre; Hi duos annos amittunt. *Candidus* patri 25, filio 8 integros tribuit & sic duobus abundat. *D. Pareus in Prœm. in* 1. *Reg.*

Sect. V. *Penmen.*

Penman of this Book, and also of II. *KINGS*, is conceived not to be any one man, but divers. Though the Hebrews would have them to be written by *Jeremiah*. Others think that the Churches history, which was written by divers, was digested and collected into volumes, either by l *Ezra*, or by the m chief Priests and Prophets, as the Churches publick Actuaries, whom we may probably conceive to have penned, and to have had a chief hand in ordering the Books written in their respective dayes.

l *Geth. loc. com. c. de Sac. Scrip. in Exegesi*, Sect. 129.
m *Alsted. Præcog. Theol. l. 2. c.* 120.

Notwithstanding, it seems evident, that the beginning of I. *Kings* touching *Solomon's* reign, was written by *Nathan*, *Ahijah* and *Iddo*; for it is said, n *Now the rest of the Acts of* Solomon, *first and last, are they not written in the words of* Nathan *the Prophet*, *and in the Prophesie of* Ahijah *the Shilonite*, *and in the visions of* Iddo *the Seer*? Which acute o *Junius* understands of the beginning of I. *Kings*, written by these three herein named. And other parts were written by *Jehu* son of *Hanani*. p *Now the rest of the Acts of* Jehoshaphat *first and last, behold they are written in the words of* Jehu *the sonne of* Hanani, *who is mentioned in the Book of the Kings of* Israel. As also by *Isaiah* the Prophet. q *Now the rest of the Acts of* Uzziah, *first and last, did* Isaiah *the Prophet the sonne of* Amos *write*; thinks *Junius*, both in the *Second* Book of *Kings*, and also in the *Book of his Prophecy*. It is very propable that the Acts of the several Kings were recorded and written by these Prophets that were contemporary to them.

n 2 Chron. 9. 29.

o *In verbis Nathanis Prophetæ, &c.*] id est Principio primi libri Regum, quod hi tres conscripserunt, qui hic nominantur. *Fr. Jun. Annot. in loc.*

p 2 Chron. 20. 34. Ita ipse quoque fuit unus ex Scriptoribus Historiæ Regum *Jun. Annot. ibid.*

q 2 Chron. 26. 22. Tum in libro secundo Regum tum in libro Prophetiæ suæ. *Fran. Jun. Annot. ib.*

Sect. VI. *Scope.*

Scope of this Book, wherein the History of *Israels* State under Kingly Government is contained from *David* till the Reign of *Jehoram*, sonne of *Jehoshaphat* King of *Judah*, is either 1 More *Immediate*, or 2 More *mediate*.

1. *More Immediate*, to shew how David in his old age, according to Gods Appointment, commanded *Solomon* his sonne, (notwithstanding his elder brother *Adonijahs* exalting himself to be King,) to be set upon his Throne. And how *Solomon* after *Davids* death governed his Kingdom in Wisdom, Justice and Godlinesse. How God appearing to him in a dream, at his request promised him incomparable Wisdom, Riches and Honour, &c. and performed it accordingly, so that he was highly honoured and beloved of his subjects, and admired of all Princes far and near. How his Kingdome flourishing with wonderful Peace and Prosperity, He built the most magnificent *Temple of the Lord at Jerusalem*, the fixed place of Gods worship; so that as *Davids* Kingdom lively represented the State of the Church as *Militant* on earth; *Solomons* Kingdom notably adumbrated the condition of it as *triumphant* in Heaven. How *Solomon* in his old age, loving many strange women, had his heart stollen away, and *divided from* God, to the countenancing of Idolatry. Whereupon the *division of his Kingdom* from his seed is threatned, and (upon occasion of his son *Rehoboams* tyrannical words to the People) inflicted: ten tribes (called *Israel*) falling off to *Jeroboam*, two tribes only, *viz. Judah* and *Benjamin*, (called *Judah*) remaining to *Solomons* House for *Davids* sake. How through *Jeroboams* Policie in setting up *two Calves* for the ten tribes to worship, a woful Rent was also made in the matters of Religion; what wicked Kings all the Kings of *Israel* were, both in private life, and publick Government. How notwithstanding in *Judah* there were intermingled good Kings, who took care to *Reforme* Religion being corrupted, and to *Protect* it being reformed, God still continuing his Church in *Judah*, and raising up prophets from time to time, to correct, direct, encourage them as they had need, to gather his Elect out of *Israel*, and leave the ungodly without excuse when Gods Judgments came upon them.

2. *More Mediate*, to declare how the Piety of Kings, preserves their Kingdoms in unity and flourishing prosperity: But the sins and wickednesse of Kings, especially their idolatry, whereby they divide themselves from God, brings divisions into their Kingdoms, and consequently ruine upon themselves, their families and Dominions.

Sect. VII. *Principal Parts.*

The chief *Parts* and Method of this History, might be pointed out according to the Periods of the several King's Reignes, (the Subject-matter of the Book;) But rather thus. This Book describes 1. The *Increase* of the Kingdom of *Israel* to the utmost top of its temporal glory under King *Solomon*, Whilest *United*. 2. The *Decrease* thereof after *Solomon*, when *divided*.

The Increase and Growth of the Kingdom to its height of worldly Glory, is set forth under the Reign of King *Solomon*, whose 1. Life 2. Death are to that end recorded.

I. King

I. *King Solomons Life*, is described. 1. By his Royal Inauguration, 2. By his Regal Administration or Government.

I. *Inauguration* or enthronement of *Solomon* by K. *Davids* appointment, wherein consider

1. *the time* when this was done, in *Davids* extream old age, (unfitting him for Government,) when *Abishag a* young Virgin cherished him, *Ch.* I. *v.* 1 *to* 5.

2. *Occasion* inviting *David* before his death, to set up *Solomon* King, *ver.* His son *Adonijah* aspiring to the Crown; where note 1. The manner how he aspired, *ver.* 5. *to* 11. 2. The Relation thereof to *David*; *Partly* by *Bath-sheba*, according to the Prophet *Nathans* advice, *ver.* 11. *to* 22. *Partly* by *Nathan* himself, *ver.* 22 *to* 28. 3. The effects hereof, *ver.* 1. *Davids* Oath to *Bath-sheba*, that *Solomon* should be King, *ver.* 28. *to* 32. 2. *Davids* Command to anoint *Solomon*, &c. *ver.* 32. *to* 38.

Chap. 1. r *King* SOLOMON

3. *Anointing of* Solomon King by *Zadok* the Priest, at *Davids* Command, where 1. The manner how it was acted, *ver.* 38. *to* 41. 2. The Narration hereof to *Adonijah* and his Guests, *v.* 41. *to* 49. 3. The effects hereof, both upon *Adonijah's* Guests, who scattered, *ver.* 49. And upon *Adonijah* himself, who fled to the hornes of the Altar, (yet was spared by *Solomon*) 50. *to the end of the chap.*

4. *Davids Charge and Commands to* Solomon *thus enthroned*, a little before his death, with the mention of his death, burial, and time of his Reign, *Ch.* II. *v.* 1. *to* 12.

Chap. 2. t *David inaugurat Rex Hierosolymis, mille annis exacte ante Christum Baptizatum. Regnavit totidem quot vixit dominus* XXXII. *Ann. cum sex. mens.* H. Brought. S. Scrip. Concent. p. 74. Han. 1602. *Hic Patriarcha & Prophetæ loquuntur afflatu spiritus sancti*, 2. Sam. 23. Mat. 18. *docuit populum suum res gestas, & Prophetias rerum futurarum, quæ ad Christum ducebant, non secus quam si jam tum complementum habuissent.* CHRISTUM Ps. 110. *vocat suum dominum.* Filium, *in quo omnes sperantes beati sunt*, Psal. 2. *Sic ubi Promissionem de Christo accepisset, nuncupavit eum* DAVIDEM, *ἐγχάραξε* Psal. 132. Mat. 3. 17. *Præterea locutus est de Angelis, filium venientem in hunc mundum adorantibus*, Psal. 97. *De ejus corpore aptato ad sacrificium*, Psal. 40. *Zelo quem habuit pro Dei domo*, Psal. 69. *Adhæc de acclamatione Hosannah, a parvulis*, Psal. 118. & 8. *Conspiratione Herodis & Pilati*, Psal. 2. *Proditione per familiarem*, Psal. 55. 69. *vestimentis; forte; verbis; Eli, Eli; Derisoribus astantibus, eorum gestu, verbis* Psal. 22 *Potu fellis* Psal. 69. *Sacerdotio per Melchizedecum adumbrato* Psal. 119. *Resurrectione* Psal. 24. *Ascensione* Psal. 62. *Gentium fide* Psal. 22. *Denique pro Solomone Rege orans, orationem ad Christum convertit* Psal. 72. H. Brought. ibid. p. 75.

5. *Solomons* FUTURE *Glory discovered*, 1. In his love to the LORD, 2. In his willing [illegible] for the service of *David* his father. 3. In his Sacrifice to the LORD (though in the high [illegible] not [illegible] being yet built.) 4. In the LORDS appearing to him in a dream appointing to ask, and granting him as his choice what to ask; whereupon incomparable wisdom, which [illegible] promised to him, *ver.* 3. *to* 16.

4. *Solomons* WISDOM. I. Eminently *discovered*, 1. In deciding the Controversie of the two Women about the child, *Ch.* III. *v.* 16. *to the end of the chap.* 2. In his choice of fit Officers and prefect officers, and ordering of the affairs both of his Kingdom and Household, *Ch.* IV. 1. *to* 29. II. Singularly commended 1. By the Author of it, God, *ver.* 29. 2. By the plenty of it, *ver.* 29. 3. By the excellency of it; his Wisdom far passeth all others, *ver.* 30, 31. 4. By the use of it, *ver.* 31. 5. By the effects of it, viz. *Proverbs* 3000. *Songs*, 1005. *Discourse of things Natural*, *ver.* 32, 33. 6. By the resort of people from all Nations to hear his Wisdom, *v.* 34.

5. *Solomons* MAGNIFICENCE, viz.

1. In building the TEMPLE of the LORD, where are described, 1. His preparation of materials, wood and stone, by *Hirams* assistance King of *Tyre*, *Ch.* V. 1. *to* 13. 2. His levy of thirty thousand Workmen, to fit wood and stone for the building, *ver.* 13. *to the end of the chap.* 3. The time when the foundation of the house was laid, viz. In the fourth year of *Solomons* Reign, in the four hundred and eightieth year after *Israels* coming out of *Egypt*. (*This is one of the great marks or boundaries of Scripture Chronology.*) *Ch.* VI. *ver.* 1. 4. The forme of the House, and how the Word of the LORD came to him, as he was building it, *ver.* 2. *to* 38. 5. The time when the Temple was finished, (being seven years in building.) *ver.* 38.

Chap. 3. Chap. 4. Chap. 5. Chap. 6. t Temple built. *Templum plene absolutum est* I. *Reg.* 6. 38. *Anno mundi ter millesimo.* H. Brought S. Scrip. concent. p. 80. u *A P omissione data Abrahamo post Tetrarchibusum, & fine primæ Catenæ*

II. *Administration* or Government of *Solomon*. Wherein are remarkably observable

1. *Solomons* JUSTICE upon offenders, and enemies to himself, or his fathers Government, *viz.* upon

1. *Adonijah* suing for *Abishag* his father *Davids* Concubine; who is therefore put to death, *ver.* 13. *to* 26.

2. *Abiathar* the Priest (who joyned with *Adonijah* in his Conspiracy) who is deposed from the Priesthood, and sent to *Anathoth* his own fields *ver.* 26, 27.

3. *Joab*, who for his following *Adonijah*, and his former murdering of *Abner* and *Amasa*, is slain at the hornes of the Altar, *ver.* 28. *to* 30. Amplified by mention of *Benaiahs* advancement over the Host in *Joabs* room, and *Zadoks* in *Abiathars*, ver. 35.

4. *Shimei*, who is 1. Confined to *Jerusalem* upon pain of death, *ver.* 36. *to* 39. 2. Upon his departure out of *Jerusalem* to *Gath* to seek his servants, is slain for his cursing and reviling *King David*, *ver.* 39. *to the end of the chapt.*

2. *Solomons* MARRIAGE with *Pharaohs* daughter, *Ch.* III. 1.

6. In furnishing the TEMPLE with curious and costly Utensils and Vessels, and the two pillars x *Jachin* and *Boaz*, wrought by the skill of *Hiram* of *Tyre*, a widows son of the tribe of *Naphtali*, *ver.* 13. *to the end of the chap.*

Chap. 7.

7. *In dedicating the Temple now finished* (wherein both his Magnificence and Religiousness were very illustrious.) *Ch.* VIII. This Dedication is described 1. By the manner how the *Ark* was brought out of the City of *David* into the Temple, and how thereupon the glory of the Lord filled the House, *ver.* 1. *to* 12. 2. By *Solomons* blessing the LORD for fulfilling his promises about building of the Temple, *ver.* 12. *to* 22. 3. By *Solomons* admirable prayer, *ver.* 22. *to* 54. 4. By *Solomons* Benediction of the people, *v.* 54. *to* 62. 5. By his and all the peoples abundance of Sacrifices to the LORD *ver.* 62, 63, 64. 6. By *Solomons* Feast, and all *Israel* with him seven dayes, *Solomon* sending the people away with glad hearts on the eighth day, for all that the LORD had done for *Israel*, *ver.* 65, 66. 7. By the LORDS appearing after this to *Solomon* the second time, (as afore in *Gibeon*,) assuring him that he had heard his Prayer; with promises to obedience, threatnings to disobedience, *Ch.* IX. 1 *to* 10.

Chap. 8.

x *Columnæ duæ* Jachin & BOAZ. *ostendunt ut videre est Apoc.* 3. *nos* Veritate Stabiliri *ut simus seu columnæ ad serviendum* Deo in *Templo suo.* Brought. S. Script. Concent. p. 81. *Hanov.* 1602.

8. In gratifying of *Hiram* King of *Tyre*, for all his kind assistance of *Solomon*, with twenty Cities in the land of *Galilee*, which he gave *Hiram*, *verse* 10. *to* 15.

Chap. 9.

9. In repairing of the wall of *Jerusalem*, and building many other Cities in his Dominions, laying

ing a tribute of bond-service upon the Canaanites in the land, but not upon *Israel*, verse 15. to 26.

10. In his building a Navy of ships at *Ezion-Gebir*, which fetched Gold from *Ophir*, verse 26, 27, 28.

6. *Solomons* condition, both *Prosperous* and *Adverse*.

1. *Prosperous*. His prosperity is described, I. By his HONOUR and FAME, whereupon the *Queen of Sheba* comes to prove him with hard Questions, &c. Chap. X. 1. to 14. II. By his RICHES, discovered 1. By the plenty of gold that came to him yearly, ver. 14, 15. 2. By his two hundred targets, and three hundred shields of beaten gold, ver. 16, 17. 3. By his ivory Throne overlaid with the best gold, ver. 18. to 21. 4. By all his vessels of gold, (silver being nothing accounted of in his dayes,) ver. 21. to 24. 5. By the rich Presents brought him far and neer, ver. 24. 25. 6. By his chariots and horsemen, ver. 26. 7. By the plenty of silver, ver. 27. 8. By his tribute, ver. 28 29.

2. *Adverse*. His adversity is described as it was I. *Procured*, and brought upon himself by his fearful *Idolatries*, where unto he was drawn by loving many strange women, Ch. XI. 1. to 9. II. *Threatned*, with rending of his Kingdom from him, reserving only one tribe for *David* and *Jerusalems* sake, ver. 9. to 14. III. *Inflicted*, by the LORDS stirring up divers adversaries against *Solomon*, viz. 1, *Hadad* the *Edomite*, ver. 14. to 23. 2, *Rezon*, the son of *Eliadah*, ver. 23. to 26. 3. *Jeroboam* the son of *Nebat Solomons* servant, ver. 26. to 41.

7. The rest of *Solomons* acts, ver. 41.

Chap. 11. y Doubt. *But seeing* Solomon *in his old age, so wofully forsook God, and fell to such horible idolatry; and we read not of his repentance; What may we think of his eternal salvation? Whether was* Solomon *saved or not?*

Answ. This doubt hath the more difficulty in it, because Scripture doth not afford us so evident a Resolution herein, one way or other. And therefore learned men both ancient and modern have been of several opinions herein, and seem much unresolved about this matter. Briefly consider the *Arguments* on both sides, and then see what is fittest to be determined.

I. *Arguments against* Solomons *Eternal salvation, viz.*

1. God was angry with *Solomon*, because his heart was turned from God, 1 *King.* 11. 9. *Answ.* This evinceth not his damnation; for 1. God is sometimes angry and displeased with his Elect for their sins, as with *Moses*, *Deut.* 1. 37. and 4. 21. with *Aaron*, *Deut.* 9. 20. with *David*, 2 *Sam.* 11. 27. 2. The Lord was angry with *Solomon* as a *Father*, not as an *Enemy* or Judge; For his *Chastisement* and *Reformation*, not properly for his *punishment* and *condemnation*.

2. *David* the Prophet fore-warned *Solomon* his sonne, thus; *Thou* Solomon *my sonne, know thou the God of thy Father, and serve him with a perfect heart and with a willing minde,——— If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever*, 1 Chron. 28. 9. Therefore *Solomon* forsaking God, seems to be cast off for ever.

Answ. 1. Gods threatnings of evil, though very peremptory, are not alwaies actually performed, but sometimes are for other ends, *viz.* to provoke sinners to repentance, as in *Nineveh's* case *Jonah* 3, 4. 10. To caution his Saints against sin, &c. 2. Should *Solomon* have utterly and finally forsaken God, God would have cast *him off for ever*; but *Solomon* repented, (as after will appear.) 3. *Solomon* for forsaking God so far as he did, was in some sense *cast off for ever*; *viz.* in respect of the Regal glory of his family, ten Tribes being quite rent from him, and never more returning to his house.

3. We read of *Solomons* fall, 1 *Kings* 11. 1. to 9. but we read not of his *Repentance*, nor of his demolishing of the idolatrous high places which he had built, for they were long after demolished by King *Josiah*, 2 *Kings* 23. 13. yet *Manasseh's* repentance, 2 *Chron.* 33. 12, &c. yea, *Ahabs* counterfeit repentance, 1 *Kings* 21. 27, 28, 29. are recorded.

Answ. 1. Divers grounds from Scripture may evince that *Solomon* did repent, as in the subsequent Reasons. 2. To argue thus, *Solomons* Repentance is not recorded, therefore he repented not; is not cogent. We read not that *Adam* and *Eve* repented of their first fall: shall we say they repented not; or were not saved? Christ descending of *Adam* according to the flesh, *Luke* 3. 38. We read not that *Gideon* repented of his idolatrous *Ephod*, *Judg.* 18. 27. did not *Gideon* therefore repent? Is not *Gideon* numbred among the faithful? *Heb.* 11. 32. We read not that the godly Fathers under the Old Testament repented of their *Polygamy*, did they not therefore repent of it before they dyed? Doubtlesse in the *Particular*, or in the *General*, all the Elect repent of all their sinnes before their death *Habitually*, or *Actually*. 2. *Solomons* not demolishing the idolatrous high-places which he had set up, was his great *Sin*, yet proves not a *nullity* of his repentance and grace: no more then in his Successors, *Asa*, *Jehoshaphat*, *Hezekiah*, *&c.* (whom we count truly pious Kings) who permitted them throughout their reign to stand undestroyed, till *Josiahs* reign, 2 *Kings* 23. 13. 4. As the Repentance of *Adam*, and of the posterity of *Methuselah*, *Henoch*, *Lamech*, and other holy Patriarchs before the flood, is not mentioned, (all which it would be hard to conclude under final impenitency): So *Solomons* repentance is not expressed. Why? *That God might teach all men* (saith Master *Perkins*) *to the worlds end what a fearful thing it is to disobey his commandements as* Adam [and Solomon] *did; or to defer repentance when they are called by Gods Word, as they men did. Therefore to fear us from the like (though afterwards they repented,) it pleased God not to record it, but to leave it doubtful.* Perkins Comment. on Heb. 11. 7. p. 52. a Lond. 1631.

4. Some testimonies of *Ancient Fathers* seem to be against *Solomons* salvation. *Augustine*, Nam ipse Solomon mulierum amator fuit, & reprobatus est a Deo, &c. i.e. *Solomon himself was a lover of women, and reprobated of God, &c.* Aug. Enarrat. in Psal. 116. Prooem. Tom. 9. Before him, *Cyprian*, Quisquis ille confessor est, Solomone major aut melior, aut Deo charior non est. Qui tamen quamdiu in viis Domini ambulavit, tamdiu gratiam quam de Domino fuerat consecutus, obtinuit: postquam dereliquit Domini viam, perdidit & gratiam Domini; sicut scriptum est *Et excitavit Dominus Satanam ipsi Solomoni.* i. e. *Whoever that confessor be, he is not greater, or better, or dearer to God than Solomon; who so long as he walked in the wayes of the Lord, so long he kept the grace obtained of the Lord: but after he forsooke the way of the Lord, he lost also the favour of the Lord; as it is writte,* And the Lord stirred up an adversary against *Solomon*. *Cypian de Unitat Eccles.* Sect. 18, p. 302. a. *Edit. Goulart.* 1593. And before them both *Tertullian.* Solomon (audeo dicere) etiam quam habuit in Deo gloriam, amisit; per mulierem in idololatriam usque pertractus, i. e. *Solomon (I dare say) lost even that glory which he had in God being drawn by a woman even to idolatry.* Tertull. Advers. Marcion. lib. 3. cap. IX. sub, fin. p. 465. Franeker, 1597. *Answ.* But to these and like Testimonies it is easily answered. 1. They are both Humane, and from persons of a fallible spirit. 2. All their testimonies may admit of a favourable interpretation, so as not to intend *Solomon's* eternal damnation. *Augustine's* that Solomon *was reprobated* [viz. *disallowed*] of God, in respect of his sinnes. True; for God so far disallowed him, as to threaten and punish him for them. *Cyprian's*, That he *lost the grace*, or *favour of the Lord*; viz. either in respect of temporal prosperity and peace, *God raising him up adversaries:* or only in some gradual manifestations of his favour, as in appearing to him, &c. *Tertullian's*, That he *lost the glory he had in God*, may intimate that all the *temporal glory* given him of God, was eclipsed and obscured.

These are the principal Arguments against *Solomons* eternal Salvation, and thus they may be answered.

II. *Arguments for* Solomons *eternal Salvation*, viz.

1. The LORD's singular love to Solomon. His love was to him from his Birth. Bathsheba bare David a *sonne, and he called his name Solomon, and the LORD loved him. And he sent by the hand of Nathan the Prophet, and he called his name Jedidiah* [i. e. Beloved of the LORD] *because of the LORD*, 2 Sam. 12. 24. 25. This special love God notably manifested to Solomon. 1. By the Relation wherein God set Solomon to himself, *viz.* as a sonne to a father; *He shall be my sonne, and* I will be *his father*, 2. Sam. 7. 14. 1 Chron. 22. 10. 2. By his singular appearing to him twice, viz. At Gibeon, saying, *Ask what I shall give thee*, 1 Kings 3. 5. &c. and after the Temple was built, 1 Kings 9. 2. 3. By hearing *Solomons* Prayer, 1 Kings 9. 3. 2 Chron. 7. 12. *now God hears not sinners*, but the righteous, John 9. 13 (not to mention the Lords honouring *Solomon* with building his Temple; crowning him with a confluence of all prosperity, &c.) Now shall God thus love *Solomon*, and finally cast him off?

2. God's special Promises touching Solomon, or to him. *I will establish the Throne of his Kingdome for ever. I will be his Father, and he shall be my sonne: if he commit iniquity, I will chasten him with*

with the rod of men, and with the ſtripes of the children of men. But my mercy ſhall not depart away from him. 2 Sam. 7. 13, 14, 15. 1 Chron. 22. 10, Pſal. 89. 30, 31, 32, 33, &c.

3. Solomon's ſingular piety and eminent religiouſneſſe, was ſuch, that though he fell, the Lord would not let him fall finally away. Conſider well 1. His *Faith* in God, ſtiling him, *O LORD my God*, 1 Kings 3. 7. and 5. 5. 2. His *Love* to God. *And Solomon loved the LORD*, 1 Kings 3. 3. 3. His *Obedience* to God, *Solomon loved the LORD, walking in the ſtatutes of David his father*, 1 Kings 3. 3. And the Lord commends and approves his wayes, ——*three years they walked in the wayes of David and Solomon* 2 Chron. 11. 17. *Solomons wayes* mentioned together, and praiſed together with *Davids wayes*. 4. His heavenly *Devotions* and *Zeale* to God and his glory, diſcovered in his excellent Prayers to God, as in 1 Kings 3. 6. to 10. and 8. 22. to 54. and 8. 55. to 62. 5. His experimental *Communion with God and with Jeſus Chriſt*, lively diſcovered in the Book of Canticles, Penned by him, Cant. 1. 1. which is an heavenly adumbration of the ſpiritual endeared fellowſhip betwixt Chriſt and his Church.

4. Solomon *repented* after his fall. For 1. His *wayes* are commended by God, after his death, 2 Chron. 11. 17. *This place teacheth that Solomon repented after his fall*, ſaith *H. Broughton. Concent. Script.* p. 82. *Hanov.* 1602. 2. He wrote his Book of *Eccleſiaſtes*, after his fall, as his *Retractations*; wherein he proves all Riches, Honours, Pleaſures, Wiſdom, &c. all things to be vanity, except the fear of God. He ſaith, *I the Preacher was King over Iſrael in Jeruſalem*, Eccleſ. 1. 12, as if he had ſaid; *before I ſinned I was King, but now I deſerve not that Title.*

5. *Solomon* was an eminent *Penman* of the Holy Scripture, Prov. 1. 1, Eccleſ. 1. 1. Cant. 1. 1. Such were *holy men of God*, 2 Pet. 1. 21. Cum Solomon fuerit Sanctus Propheta, ſtatuendum eſt, eum eſſe beatum, i. e. *Solomon being an holy Prophet, we muſt conclude he is happy.* Broughton. Concent. P. 80.

Hitherto K. Solomon's LIFE hath been deſcribed.

II. *K. Solomon's DEATH* is recorded; where 1. The length of his Reign, forty years, juſt Davids time, *ver.* 42. 2. His Death and Burial in the City of David. 3. His Succeſſor, *REHOBOAM* his ſon *ver.* 43.

Hitherto of the glory of Iſraels Kingdome, whileſt united: conſider the Eclipſe and abatement of this Glory, when it came to be Divided.

IV. *The Decreaſe and Decay of the flouriſhing Glory of Iſraels Kingdome, when once Divided*, under *Reboboam*, ſon and ſucceſſor of *Solomon*. Here conſider,

2 X. *Tribes* revolt. 1. The 2 Revolt or Falling away of X. Tribes at once from *Reboboam*. 2. The Continuation of this Revolt.

I. *The Revolt* or Falling away of X. Tribes at once from *Reboboam*; is deſcribed,

1. By the *Antecedents* thereof, *viz.* 1. The Occaſion of the Revolt, *Reboboam's* tyrannical anſwer to the people touching the aggravation of their yoke, according to the advice of his green-headed Counſellors, *Ch.* XII. 1. *to* 15. 2. The Cauſe, the LORD'S threatning, *ver.* 15.

Chap. 12.

2. By the *Manner* of their Revolt; very tumultuous, *ver.* 16. *to* 20.

3. By the *Conſequents* thereof, 1. To *Iſrael*, they all (except the Tribe of Judah and Benjamin) made *JEROBOAM* King, *ver.* 20, 2. To *Reboboam*, who endeavouring by force of Armes to recover the X. Tribes to the Crown, was forbidden by a meſſage from the LORD, by *Shemaiah* the man of God, *ver.* 21. *to* 25.

II. *The Continuation of this Revolt*, whereby *TWO DISTINCT KINGDOMES* are continued among that People: the one moſt uſually called *JUDAH*, the other *ISRAEL*. Which two Kingdomes henceforward, till the Babyloniſh captivity, are all along deſcribed in a *continued Synchroniſme*, or *Contemporary Parallel.*

a 1 *King of* Iſrael. *Jeroboam.*

I. *The firſt King of Iſrael*, after the Kingdom's Diviſion, a *JEROBOAM*. Whoſe 1 *Acts*, 2. *Reign*, 3 *Succeſſour*, are deſcribed.

I. *His Acts*, *viz.*

1. His buildings, *ver.* 25.

2. His idolatrous erecting of two *golden Calves* in Dan and *Bethel*, with Prieſts, Altars, and Feaſts deviſed of his own heart: all in policy, leſt Iſrael going up to Jeruſalem to worſhip, ſhould revolt to the houſe of David, *ver.* 26. *to the end of the chapt.* And this Eccleſiaſtical Schiſme, maintained the Political Diviſion.

3. His violence offered to the Prophet of God that propheſied againſt his Altar at Bethel, *Ch.* XIII. 1. *to* 33. Where are declared, I. Whence the Prophet came, *viz.* from Judah, *ver.* 1. II. His propheſie of b JOSIAH that ſhould burn the Prieſts upon the Altar, confirming this by ſigns, *ver.* 2, 3. 5. III. Conſequent of this Propheſie upon *Jeroboam*, he puts forth his hand to lay hold of the man of God; amplified 1. By his hands withering, *ver.* 4. 2. By his requeſt to the man of God to pray for reſtoring of it, *ver.* 6, 3. By his hands reſtoring at his prayer, *ver.* 6. 4. By the Prophets refuſal to go home with him, or accept a reward, *ver.* 7, 8, 9, 5. By the Prophets return home according to Gods command; who yet coming back through the ſeducement of the old Prophet at Bethel, was threatned, *ſlain by a Lyon*, and buried, *ver.* 10 to 31. 6. By the Confirmation of his Propheſie, by this old Prophet of Bethel, *ver.* 31, 32.

Chap. 13. b *JOSIAS* nominatur 331 annis ante quam natus eſſet *H. Broughton. Concent.* p. 83 *Hanov.* 1602

4. His obſtinacie (notwithſtanding all this) in his idolatry, *ver.* 33, 34.

5. His meſſage by his wife diſguiſed, to *Abijah* the Prophet, to know what would become of his ſick ſon *Abijah*, *Ch.* XIV. *ver.* 1, *to* 5. Amplified 1. By the Lords inſtructing *Abijah* what to ſay to her, *ver.* 5. 2. By *Abijah's* detecting her, calling her in, and denouncing terrible threatnings againſt *Jeroboam*, his child, and his houſe, for his idolatries, *ver.* 6, *to* 17. 3. By the accompliſhment of his Propheſie upon *Jeroboam's* ſon, *ver.* 17, 18.

Chap. 14.

6. His further Acts, *ver.* 19.

II. *The time of his reign*, 22 years, *ver.* 20.

III. *His Succeſſor, viz. Nadab* his ſon, *ver.* 20.

I. *The firſt King of Judah* (after the Kingdoms Diviſion) c *REHOBOAM*, touching whom are recorded,

I. King of Judah. c REHOBOAM

1. *Time of his Reign*, 17 years, *ver.* 21.

2. *His Acts.*

1. His wicked reign is 1 *Deſcribed*, eſpecially by the great idolatry in his time, *ver.* 22, 23. By the *Sodomites* in the land, *ver.* 24 2. *Puniſhed* by *Shiſhak* King of *Egypt*, coming up againſt *Jeruſalem*, taking away all the treaſures in the houſe of the Lord, and in the Kings houſe, *ver.* 25, *to* 29.

2. The reſt of his Acts, *ver.* 29.

3. His conſtant warres with *Jeroboam*, *ver.* 30,

3. *His death*, *ver.* 31.

4. *His Succeſſor*, viz, *Abijam* his ſon, *ver.* 31.

II. *The ſecond King of Judah*, d *ABIJAM*. Of whom are declared,

II. K. *ABIJAM*. Chap. 15.

1. *The time of his Reign*, 3 years, *Ch.* XV. 1, 2.

2. *His Acts*, viz.

1. Wickedneſs, ſet forth 1. By way of *Compariſon*, like his fathers. 2. By way of *Oppoſition*, Not like David (*upright in all things ſave in the matter of Uriah*) for whoſe ſake he continued him a lamp in Jeruſalem, *ver.* 3, 4, 5.

2. Warres with Jeroboam, *ver.* 6, 7.

3. Other Acts, *ver.* 7.

3. *His Death*, *ver.* 8.

4. *His Succeſſor*, viz. *Aſa* his ſon, *ver.* 8.

III. *The third King of Judah*, was e *ASA*, deſcribed by

III. King. e *ASA*

1. *The time of his Reign*, viz. 41 years, *ver.* 9, 10.

2. *His Acts.*

1. Religious, like *David*. 1. He took away Sodomites out of the land, 2. Idols. 3. Removed *Maachah* his Mother from being Queen, for her idol, 4. Was upright, though high places not removed. 5. Brought into the Temple things dedicate, *ver.* 11. *to* 16.

2. Polemical. How he warred with *Baaſha* King of Iſrael,

Israel, engaging *Benhadad* King of *Syria* to help him, *ver.* 16. *to* 23.
2. Other acts not recorded here, *ver.* 23.
3. *His disease* in his feet in his old age, *ver.* 23.
4. *His Death*, *ver.* 24.
5. *His Successor*, his son *Jehoshaphat*, *ver.* 24.

2. King. f *Nadab.*

II, *The second King of Israel*, f *NADAB* son of *Jeroboam*, Touching whom note,
1. *The time of his Reign*, 2 years, *ver.* 25.
2. *His wicked idolatrous Acts*, *ver.* 26.
3. *His untimely Death*, by conspiracie of *Baasha* son of *Ahijah*, of Issachar. *Baasha* reigning in his stead, *ver.* 27, 28.

3. King. g *Baasha*

III. *The third King of Israel*, g *BAASHA.* Touching whom are recorded.
1. His extirpation of the house of *Jeroboam* utterly for his sin, *ver.* 29. *to* 32.
2. His warres with King *Asa*, *ver.* 32.
3. The time of his Reign, 24. years, *ver.* 33.
4. His idolatrous walking in the wayes of *Jeroboam*, *ver.* 34. Amplified by *Jehu* the son of *Hanani's* sad Prophesie against him for it, *Ch.* XVI. 1, *to* 5. and for Killing *Jeroboam*, *ver.* 7,
5. His other Acts, *ver.* 5.
6. His Death, *ver.* 6.
7. His Successor, *viz. Elah*, his son, *ver.* 6.

Chap. 16.

4 King. h *Elah.*

IV. *The fourth King of Israel*, h *ELAH.* Touching whom observe,
1. The time of his Reign, 2 years, *ver.* 8.
2. His untimely death by *Zimri* Captain of halfe his chariots, who slew him as he was drinking himself drunk, *ver.* 9, 10.
3. His Successor, *Zimri*, *ver.* 10.

5. King. i *Zimri.*

V. *The fifth King of Israel*, i *ZIMRI.* Touching him, here are recorded,
1. His utter destroying of all the house of *Baasha* and the causes thereof, *ver.* 11. *to* 15.
2. Time of his Reign, *viz.* seven dayes, *ver.* 15.
3. Manner of his death, being besieged by *Omri*, he burnt the Kings house, and himself in it, *ver.* 15, *to* 20.
4. His other Acts, *ver.* 20.

6. King. k *Omri.*

VI. *The sixth King of Israel* k *OMRI.* Here are declared
1. The division of the People betwixt *TIBNI* and *OMRI*, *ver.* 21.
2. The prevailing of *Omri's* Party, *ver.* 22.
3. Time of *Omri's* Reign, *viz.* 6 years, *ver.* 23.
4. His Acts, *viz.* 1. *Civil*, purchasing the hill *Samaria* of *Shemer*, and thence denominating it *Shemeron*, *ver.* 24. 2. *Sinful*; he walked in the wayes of *Jeroboam*, *ver.* 25, 26. 3. Other Acts, *ver.* 27.
5, His death, *ver.* 28.
6. His Successor, *Ahab.* his son, *ver.* 28.

In Israele quatuor sunt simul Reges initium facientes 42. *An. perturbati status Israelis, & Judam inficientes. —— ab OMRI incipiunt* 42. *illi Anni celebres, vulgo parum observati Regnatque solus* 40. *An.* H. Brought. Concent. S, Script. p. 84, 85, 86, 87. *Hanov.* 1602.

An, 42. *duobus modis numerari possunt, Primus est, si Phrasin apertam sequamur. Alter, si utrumque Regnum conferamus. Nam* 31. Asæ, Omri, *plene regnavit, (quadriennium ante regnare cœpit.) Sic per Judæ An. numer.* Asa *An.* 9. Josaphat 25. Joram 8. *summa* 42. *Vel sic per Israelis:* Omri 6. Ahab 22. Ahaziah 2. Joram 12. *Quemadmodum autem* Joram 4. *illorum octo quibus regnavit, communes habuit cum* Josaphato: *Sic in* Omri *domo* 4. (*ut videre est.*) *communes esse debent Patribus & filiis: & quarto anno mortem* Zimri *præcedente, initium faciendum est. Stilus Sacræ Script. hic in speciem intricatus, ad vivum repræsentat impeditum horum regnorum statum; Sed summâ una allata studiosum levat.* idem Ibid. p. 89, 91.

7. King. l *Ahab.*

VII. *The seventh King of Israel*, l *AHAB*, Touching him are described
1. His time of Reign, *viz.* 22 years. *ver.* 29.
2. His wicked Acts beyond all before him, *ver.* 30. Particularized, *viz.*
1. Walking in the wayes of *Jeroboam ver.* 31.
2. His marrying wicked *Jezebel*, daughter of the King of the *Zidonians*, *ver.* 31.
3. His idolatrous serving of *Baal*, building him an Alter and a Grove, *ver.* 32, 33. (*Jericho* builded by *Aiel* in *Ahabs* dayes, *&c. ver.* 34.)
4. His opposing and persecuting of *Elijah* the Prophet of the LORD. m *Elijah's* Acts.
1. Threatens *Ahab* that there should be no rain nor dew for three years and six months by reason of *Ahabs* sinnes, *Ch.* XVII. 1. This is amplified by *Elijah's* nourishment, through Gods special Providence, 1. By the n *Ravens* at the Brook *Cherith*, till it dried up, *ver.* 2. *to* 8. 2. By the widdow of *Zareptah*, whose *Meal* and *Oyle* he miraculously multiplyeth, *ver.* 8. *to* 17. o Whose sonne he raiseth from death to life most wonderfully, *ver.* 17, *to the end of the chapt.*

m *Eliah*, Prophet, his *Acts* Chap. 17.
n *In tempore siccitatis a domino* Heliæ *dicitur, ut in spelunca torrentis* Carith *se absconderet, ubi corvis ministrantibus panes & carnibus et aqua torrentis illum satiaret, duplici scilicet occasione, quatenus & tempore fames haberet alimonium, & persecutorum avide se quærentium rabidam effugeret iram. Corvis vero ministrare Prophetæ præcipitur ut scilicet culpam quam in diluvio commiserat, in terra purgare quis illa videretur: dum ut fidelis minister efficitur* Heliæ, *qui negligens & sallax erat antea* Noe. *Præterea quoque in hoc ministerio illud etiam ostendatur, qualiter homo si non peccasset, etiam infructuosorum animalium nunc ministeriis uteretur. Unde vero eas carnes & panes ille corvus detulerit, ipse viderit qui tale officium committebat. In quo tamen intuendum est, quod ex aliquorum hominum scientium aut nescientium industria, corvi hæc acciperent, qui coctos panes & carnes quas libet qualitercunque præparabant.* Aug. de Mirabil. S. Script. lib. 2. c. 15. Tom. 3.

o *Hujus viduæ filium illo tempore quo* Helias *in domo ejus morabatur gravi ægritudine mortuus est, sed hunc* Helias *oratione sua ad vitam iterum revocavit; de quo tradunt Hebræi, quod ipse* JONAS Propheta *postea fuerit, quem de ventre cæti glutientis, evolutis tribus diebus dominus absolvit, quia dominus qui inimicum suum in quocunque tuto loco potest occidere, servum suum quem vult eruere de qualicunque angustia liberare valet.* Aug. de Mirab. S. Script. lib. 2 cap. 17. Tom. 3.

2. Goes to shew himself to *Ahab* at Gods command to assure him of raine. This his act is described 1. By his meeting of *Obadiah* Governour of *Ahabs* house, (as *Ahab* and he were severally traversing the country to seek water to save their cattel alive) *Obadiah* conducting him to *Ahab*, *Ch.* XVIII. 1. *to* 17. Chap. 18.
2. By his reproof of *Ahab*, *ver.* 17, 18. 3. By his convincing the People before *Ahab*, and all his false Prophets, that not *Baal*, but the LORD was *God*; obtaining fire from heaven to burn his sacrifice, which they could not do from *Baal*, *ver.* 19, *to* 40. 4. By his slaying all *Baals* Prophets, *ver.* 40
5. By his promising raine to *Ahab*, and obtaining it by much Prayer, *ver.* 41 *to the end of the chapt.* 6. By his flight into the wilderness, *Jezebel* threatning to kill him for killing *Baals* Prophets, *Ch.* XIX. 1. *to* 4. In which wilderness 1 He requesteth to die, *ver.* 4. 2 He is twice fed with an Angel, *ver.* 5. *to* 8. 3 He walked in strength of that food forty dayes and forty nights to *M. Horeb*, where the LORD wonderfully appearing to him, commands him to annoint *Hazael* King of *Syria*, *Jehu* King of *Israel*, and *Elisha* Prophet in his room, who followed *Elijah* after he had cast his mantle over him, *ver.* 8. *to the end of the chapt.* Chap. 19.
5. His letting *Benhadad* King of *Syria* go in peace, (after God by directions of a Prophet had given *Ahab* two victories over *Benhadad* and the Syrians,) making a Covenant with him whom

Chap. 20. whom he should have destroyed, *Ch.* XX. *ver.* 1. *to* 33. This sin is severely threatned by a Prophet, 1 Parabolically, *ver.* 33, *to* 41. 2 Plainly, *ver.* 41, 42, 43.

Chap. 21. His murder of *Naboth* for his vineyard, described I. By the *Antecedents* of this murder, viz. *Nabaths* refusal to sell or exchange his vineyard to *Ahab*, *Ch.* XXI. 1. *to* 5. II. By the *Manner* how *Jezebel*, by suborning two false witnesses, &c. Procured *Naboth* to be stoned to death *ver.* 5, to 15. III. By the *Consequents* hereupon, viz. 1 *Ahabs* taking possession of the vineyard, *ver.* 15, 16. 2 *Eliahs* sharp threatning against *Ahab*, *Jezebel*, and all his house for this horrid fact, *ver.* 17. *to* 25. 3 *Ahabs* humbling himself hereat outwardly, (though an extreame wicked man) *ver.* 25, 26, 27. 4. Gods respite of the Judgment threatned hereupon, *ver.* 28. 29.

3. His death at *Ramoth-Gilead*, in battel with the *Syrians*, seeking to take it out of the *Syrians* hands This is at large described, 1. By *Ahabs* perswading *Jehoshaphat* King of *Judah* to go to battel with him, Chap. 22. *Ch.* XXII. 1. *to* 5. 2. By *Ahabs* seducements by a lying spirit in the false Prophets mouthes, to this engagement notwithstanding *Micaiahs* prediction of *Ahabs* fall at *Ramoth-Gilead*, whom *Ahab* therefore causeth to be imprisoned, and fed with bread and water of affliction, *ver.* 5. *to* 30. 3. By the manner of the battel, wherein how *King Jehoshaphat* was endangered, and Ahab (though disguised) slaine, *ver.* 30. *to* 37. 4. By his Burial, *ver.* 37. 5. By the dogs licking up *Ahabs* blood according to the word of the LORD *ver.* 38.

4. His other Acts here unrecorded, *ver.* 39.

5. His Successors, viz. his sonne *Ahaziah*, *ver.* 40.

IV. The fourth King of *Judah*, n JEHOSHAPHAT, concerning whom here are, IV. King. n Jehoshaphat. o *See this Chronology, cleared formerly in Sect.* IV. *foregoing.*

1. The time of his reign, viz. twenty five years, *ver.* 41, 42.
2. His mother, *ver.* 42.
3. His acts.
   1. He walked in all the wayes of *Asa*, (only high places remained) *ver.* 43.
   2. Made peace with the King of *Israel*, *ver.* 44.
   3. Other Acts here not recorded, *ver.* 45.
   4. Removal of the remnant of the Sodomites, *ver.* 46, (then no King in *Edom*, *ver.* 47.)
   5. Made ships of *Tharshish* to go to *Ophir* for gold, not permitting King *Ahaziah* to joyn with him herein, *ver.* 48, 49.
4. His death and burial *ver.* 50.
5. His Successor, viz. his son *Jehoram*, *ver.* 50.

VIII. *The eighth King of Israel*, p AHAZIAH, son of *Ahab* touching whom note: 8. King. p *Ahaziah.*

1. The time of his reign, viz. two years *ver.* 51.
2. His great wickedness, walking in the way of *Ahab*, *Jezebel*, and *Jeroboam*, serving *Baal*, *ver.* 52, 53.

His further Acts are continued in the beginning of II. Kings.

II. KINGS.

Sect. I. *Order, and Name.*

THus the state of the Kingdom hath been described, According to the *Rise and Beginning of the Division* in it, in I. *Kings*. In the next place, the Kingdoms Condition is considered *According to the Progress and Growth of the Kingdoms Division*, and the miserable calamities growing and increasing thereupon. This is related in II. KINGS. Called in Heb. ב מלכים, *II. Melacim*, i. e. *II. KINGS*. By the Greek, *IV. of KINGDOMS*. Better by the Latine, IV *KINGS*; the History of the *Kings* being still continued in this Book. Some think, this, and the former Book were at first but one Book; and only divided to avoid greatness of the bulk, and multiplicity of Chapters. And as *Pareus* noteth, That the *German Version* begins this Book at 51. *verse* of the foregoing *chapt.* so as to take the whole story of *Ahaziah*. Which doubtless were most convenient, were it not that *Concordances* would be disordered thereby.

a d. Pareus *in Adverss. in 2 Reg. Proem.*

Sect. II. *Penmen.*

Touching the *Penman* of this Book, (which is a Continuation of the History of the *Kings of Israel and Judah*, after the Kingdom was *Divided*, till *Israel* was destroyed by the *Assyrian*, *Judah* captived by the *Babylonian*.) See in *Penman* of I *Kings*.

Sect. III. *Time or Chronologie.*

This Book, according to the *Kings* Reigns *expressed* together with the several Inter-regnum's *implied*, contains an History of the *Kings of Israel* from the dayes of *Ahaziah* son of *Ahab* King of *Israel*, till the Devastation of *Israel* by the *Assyrians*, for about 185 *years and 7 moneths*: And of the *Kings of Judah*, from the death of *Jehoshaphat* King of *Judah*, till *Judah* was carried captive by the *Babylonians*, for about 344 *years and an half*. As in this ensuing *Table* is evident by the Scriptures inferred.

KINGS of *JUDAH.*		KINGS of *ISRAEL.*	
Yeares			*Yeares*
8	5. Jehoram *son of* Jehoshaphat, 1 *King.* 22. 50. *and* 2 *Kings* 8. 16, 17.	9. Jehoram *son of* Ahab, 2 *Kings* 3. 1.	12
1	6. Ahaziah (*called also* Jehoahaz, 2 *Chron.* 21. 17. *and* Azariah, 2 *Chron.* 22. 1, 6.) *youngest sonne of* Jehoram, 2 *Kings* 8. 26.	10. Jehu *son of* Nimshi, 2 *King.* 9. 2. *and* 10. 36.	28
		11. Jehoahaz *son of* Jehu, 2 *Kings* 13. 1, 10.	17
		12. Joash *son of* Jehoahaz, 2 *Kings* 13. 10.	16
6	Athaliah *Mother of*		

KINGS of JUDAH		KINGS of ISRAEL	
Yeares		*Yeares*	
Ahaziah, 2 *Kings* 11. 14.			
40	7 Jehoash *son of* Ahaziah, 2 *King.* 12. 1		
29	8. Amaziah *son of* Jehoash, 2 *King.* 14. 2		
11	*An Inter-regnum betwixt* Amaziah *&* Azariah. *See* 2 *Kings* 14. 23. *and* 15. 1, 2.		
52	9. Azariah (*called also* Uzziah, 2 K 15. 32.) *son of* Amaziah, 2 *Kings* 15. 1, 2.		
16	10. Jotham *son of* Uzziah, 2 *King.* 15. 33.		
16	11. Ahaz *son of* Jotham, 2 *Kings* 16. 1, 2.		
29	12. Hezekiah *son of* Ahaz, 2 *Kings* 18. 1, 2.		
55	13. Manasseh *son of* Hezekiah, 2 *Kings* 21. 1.		
2	14. Amon *son of* Manasseh, 2 *Kings* 21. 18, 19.		
31	15. *JOSIAH son of* Amon, 2 *King.* 21 26. *and* 22. 1.		
¾	16. Jehoahaz *called also* Shallum, *Jer.* 22. 11. *son of* Josiah 3 *months*, 2 *Kings* 23. 30, 31.		
11	17. Eliakim (*alias* Jehoiakim) *son of* Josiah, 2 *Kings* 23. 34, 36.		
¼	18. Jehoiachin *son of* Jehoiakim, 3 *moneths, and then carried captive to* Babylon, 2 *King.* 24. 6, 8.		
11	19. Mattaniah (*alias* Zedekiah, *Jehoiakin's Father's brother*, 2 *Kings* 24. 17, 18.		
26	*Thence from* Zedekiah's *captivity, till* Jehoiachin's *advancement in* Babylon, 2 *Kings* 25. 17.		
		13. Jeroboam *son of* Joash, 2 *Kings* 14. 23.	41
		An Inter-regnum betwixt Jeroboam *and* Zechariah *for about* 22 *years. See* 2 *King.* 14. 1, 2, 23 *and* 15. 1, 2, 8.	22
		14. Zechariah *son of* Jeroboam, *six months*, 2 K 15. 8.	½
		15. Shallum *son of* Jebesh, 1 *full moneth*, 2 *Kings* 15. 13.	1
		16. Menahem *son of* Gadi, 2 *Kings* 15. 17.	10
		An Inter-regnum or vacancy for 1 *or* 2 *yeares betwixt* Menahem *and* Pekahiah. *Compare* 2 *Kings* 15 17. *with* 2 *Kings* 15. 23.	1
		17. Pekahiah *son of* Menahem, 2 *Kings* 15. 23.	2
		18. Pekah *son of* Remaliah, 2 *Kings* 15. 27.	20
		An Inter-regnum betwixt Pekah *and* Hoshea; *or* Hoshea's *tyrannical usurpation* (*the people not accepting him*) *for about* 7 *yeares. Compare* 2 *Kings* 15. 27, 30, 32, *with* 2 *King* 17. 1. *and* 2 *King*, 16. 1, 2,	7
		19. Hoshea *son of* Elah, 2 *King.* 17. 1, 6.	9
		years	185
344½ *years.*			

Sect. IV. *Doubts, and Difficulties about the Chronology.*

But upon diligent search into this II. KINGS, I find that here arise certain intricate *Chronological doubts and difficulties*, both touching the Kingdom of *Judah*, and of *Israel*, which had need to be cleared and removed; especially these 7 ensuing, *viz.*

Doubt I. *In the Kingdom of* Judah *ariseth some difficulty about the time of* Amaziah. *For he reigned* 29, *years*, 2 *Kings* 14. 2. *And the* 15. *year of his Reign agreed with the first year of the Reign of* Jeroboam *son of* Joash, 2 *Kings* 14. 23. *Consequently the* 29. *or last year of* Amaziah's *Reign, must needs agree with the* 15. *year of* Jeroboam, *And yet it is said, That* Azariah (*alias* Uzziah) *son of* Amaziah *King of* Judah, *began to reign in the* 27. *year of* Jeroboam *King of Israel, and that he was sixteen years old when he began to reign*, 2 *Kings* 15. 1, 2. *So that by this Account, betwixt* Amaziah's *last year, and his son* Uzziah's *first year, here are full* 11 *years vacant, or overplus.*

Answ. There are three Resolutions propounded by Writers for untying this knot. 1. Some think that here's a mistake, that for the 27. year of *Jeroboam*, it should be the 17. yeare; as *Mercator*. But this, saith b *Parens* well, *est secare Nodum*, i. e. *is to cut the knot; not to unty it*. Besides, this will gain but 10. years; and the vacancy objected is 11 years at at least, and that *exclusively*. 2. Some do reckon these 11 years in the 52 years of *Uzziah* son and successor of *Amaziah*; the Kingdom being governed by States or Princes of *Judah*, during the minority of *Uzziah* (who was but about four or five years old when his father died) till he came to be sixteen year old, 2 *Kings* 15. 2. 2 *Chron.* 26. 1, 3. This c *Parens* ascribes to *Funccius*, and approves it as truer than the former. But this Reconciliation cannot hold; because the first year of *Amaziah's* 52. did not begin till the 27. year of *Jeroboam* King of *Israel*, 2 *King.* 15. 1, 2, 3. Others therefore best of all remove this doubt, by counting these 11 years betwixt the last of *Amaziah*, and first of *Uzziah* his sonne, to be an *Inter-regnum*; there being at that time no King in *Judah*, the Kingdom was governed by their Princes, Elders, or chief States, for so long till *Uzziah* came to be capable of Government. Thus d *Broughton*, e *Diodate*, f *Wolphius*, and others.

b D. *Parens in Adverf. in* 1 *Reg. Proem.*

c D. *Parens quo supr.*

d Regnum *Judæ* ab optimatibus usque ad vigesimum septimum *Jeroboami*. Id accidit cum propter *Oziæ* eneram ætatem, tum quod ordines Regem suum non minus obissent, quam Israel. Unde reprehenditur *Lackis*, quod *Amaziam* tradidisset eis, qui morte ipsum effecerunt. [*Deus non vult etiam impios Reges tolli a privatis.*] H. Brought. Concent. S. Script. p, 29, Hanov. 1601.

e Seeing that *Amaziah* reigned 29 years, 2 *Kings* 14. 2. and that *Jeroboam* son of *Joash* began to reign the 15. year of *Amaziah*, 2 *King* 14. 23. it followeth that this 27. year is but the 11. year after the death of *Amaziah*. So we must conclude that there was an Inter-regnum or vacancie of the Royal seat in Judah, for the space of 11 years, or thereabouts; occasioned peradventure by *Azariah's* tender age, or by the powerfulnesse of his fathers murtherers, who kept the Government-in their hands. *Diod. Annot. on* 2 *Kings* 15. 1.

f Videtur hinc colligi vel Inte-regnum quoddam, vel tutorum simul ac pupilli Regis opera consilioque administratum & circiter duodecim annos gubernatum. ——— Hæc considerata docent Deum mirabiliter conservasse regnum hoc *Davidis* posteris, ut Promissis staret, & firmaret spem *Messiæ* ——— *Wolph suppl. ad P, Mart. Com. in* 1 *Reg.* 15. 1.

Doubt II. *In the Chronology of the Kingdom of* Israel *ariseth another Difficulty. It is said of* Jeroboam *sonne of* Joash *King of Israel, that he began to reign in the* 15, *year of* Amaziah *King of* Judah, *and reigned* 41 *years*, 2 King. 14. 23. *And that* Zechariah *sonne of* Jeroboam *reigned over* Israel *in the* 38. *year of* Azariah *King of* Judah, 2 *Kings* 15. 8. *Now the time intervening betwixt the* 15. *year of* Amaziah, *and the* 38. *year of* Azariah, *was in all* 63 *years. For, from the* 15. *year of* Amaziah *or* 1. *year of* Jeroboam. (*which agree*, 2 *King.* 14. 23. *to the* 1 *year of* Azariah (*alias* Uzziah) *son of* Amaziah *were* 27 *years*, 2 Kings 15. 1. *Thence to the* 1. *year of* Zechariah Jeroboams *son, parallel with the* 38 *year of* Azariah, *is* 38 *years*, 2 King 15. 8. 27 *years & 38 years being added together, make up just* 65 *years. So then betwixt* Jeroboam's *first, and his son* Zechariah's *first year intervene* 63 *years. Subduct out of* 63, *the time of* Jeroboam's *reigne, viz.* 41. *and there remains* 22 *years vacant.* *Answ.*

Answ. By this doubt it is evident, that betwixt *Jeroboam* sonne of *Joash* his last year, and *Zechariah* his Successors first year, did intervene full 22 years. During these 22 years the Kingdom of *Israel* was in an *Anarchy* by freqent seditions, (thinks g Broughton) or at best, we must grant an *Inter-regnum* or *vacancy of Kingly Government in* Israel for 22 years together, betwixt *Jeroboam* and *Zechariah*. This *Zechariah* was the fourth Generation of *Jehu*, which God brought according to his Promise to sit upon the Throne, notwithstanding all intervening difficulties. *Compare* 2 *Kings* 10. 30. and 15, 12, Gods Promises, (yea, even to wicked men, how much more to the godly,) shall stand, notwithstanding all Providences or Improbabilities that seem to crosse the same. This *Inter-regnum*, with others, is heedfully to be marked for the better perfecting the true *Chain of Scripture Chronology*.

g 22 annorum viginti duorum annorum ex crebris seditionibus usque ad Oziæ 38. ibi regnavit Zecharias quartus a Jehu, 1 Reg. 10. 30 *H. Brought. Concent. S. Script*, p. 95. *Hanov.* 1602.

Doubt III. *It is said, that* Ahaz *was* 20 *years old when he began to reign, and that he reigned* 16 *years; so that he lived but in all* 36 *years*, 2 *King.* 16. 2 *And yet it is said, that* Hezekiah *his son was* 25 *years old when he began to reign*, 2 Kings 18. 2. *Consequently* Ahaz *was but* 11 *years old when he begat* Hezekiah; *which seems very strange.*

Answ. 1. We need not interpret 2 *Kings* 16. 2. that *Ahaz* was 20 years old when his father, *Jotham* began to reign: for this is too much forced, seeing the Text saith, *Twenty years old was* Ahaz *when he began.* No mention of *Jotham's* age. 2. We need not flie to that h shift, that *Ahaz* was *Hezekiah's* legal not natural Father. 3. Though it may seem *strange*, yet is it not impossible, that *Ahaz* being but about 11 years old should beget *Hezekiah*. For its no hard thing (as i *Hierom* answers this doubt) for the God of nature to effect what he pleaseth above the ordinary course of nature. And he brings an instance of a woman that had a child by a boy of 10 years of age: and with us many marry at 13. or 14. Adde hereunto, It is with men as it is with fruit, some grow ripe far sooner than others. Further, the Nation of the Jews had a singular blessing for Generation and Multiplication; and therefore this is the lesse to be admired. Finally, its very probable, the Guardians and Kindred of the Royal Issue in *Judah*, took care that the Male, should marry as soon as was possible very young, for the perpetuating of *Davids* line till the time of the *Messiah*, k *Broughton* saith, *Ahaz as young a father, as Elizabeth was an old mother, were both to hope in Emmanuel, to be born of a Virgin.*

h *Wolph.* supplem. ad P. Mart. Com. in II Reg. 18, 1, 2. i *Hier.* in Ep. ad Pammachium & Oceanum de optimo genere interpretandi.

Doubt IV. *It is said, that* Hoshea *slew* Pekah *son of* Remaliah, *and reigned in his stead in the* 20. *year of* Jotham *son of* Uzziah, 2 *Kings* 15. 30. *And yet it is evident that* Jotham *reigned but sixteen years*, 2 Kings 15. 33. *How can these be reconciled?*

k Achazo tam juveni patri, quam erat Elizabeta senex mater, sperandum fuerat in Emmanuele, nascituro ex virgine. *H. Brought. Concent. S. Script. p.* 98. *Hanov.* 1602.

Answ. 1. Either we may say that hence it appears, *Jotham* lived 20 years after he began to reign; but of these 20. he reigned only 16. resigning up the Kingdom to his son *Ahaz* for the four last years. 2. Or suppose *Jotham* lived not 20 years, we may say, this 20. year of *Jotham* intimates how long after the beginning of *Jotham's* reign it was, that *Hoshea* slew *Pekah*, viz. in the 20. year after: not that *Jotham* was then reigning when that fact was committed. Not in the 20. year of *Jotham's* reign, but in the 20. year after he began his reign.

Doubt V. Menahem *began to reign in the* 39. *yeare of* Azariah *King of* Judah, *and reigned ten years*, 2. Kings 15. 17, *So that his last year*, viz. *his* 10. *is parallel with* Azariah's 48. *year. And yet it is said, that* Pekahiah *son of* Menahem *began to reign in the* 50. *year of* Azariah, 2 Kings 15. 23. *So that by this account, 1 year parallel to* Azariah's 49. *year, is slipt in the Chronology of the Kings of Israel.*

Answ. This is evidently an *Inter-regnum* or *vacancy* of the Royal Government in Israel for one years space. The troubles of the State of *Israel* for many years together, though seditions, treasons, and murders of Kings, frequently interrupting the Royal Government, makes the *Chronology* very intricate and perplexed.

Doubt VI. Pekah *King of Israel is said to begin his Reign in the* 52. *years of* Azariah [or Uzziah] *King of Judah, and to reign* 20 *years*, 2 *Kings* 15. 27. *and it is said that* Hoshea *son of* Elah *conspired against* Pekah, *and slew him, and reigned in his stead, in the* 20. *year of* Jotham *King of Judah*, 2 *Kings* 15. 30. (Jotham's 20. *year being parallel to the year next ensuing after* Pekah's *last year*, 2 *Kings* 15. 32.) *and yet elsewhere it is said, that* Hoshea *son of* Elah *began to reign in* Samaria, *in the* 12th *year of* Ahaz *King of* Judah, 2 *Kings* 17. 1. Ahaz *his first year being parallel with* Pekah's 17th *year*, 2 Kings 16. 1. *Consequently his* 4th *year parallel with* Pekah's 20th *year, immediately after which* Hoshea *slew him. Now betwixt* Ahaz *his* 4th *year, when* Pekah's *reign determined, and* Ahaz *his* 12th *year when* Hoshea's *reign began, there intervene full seven years. Whereunto shall these seven years be reckoned? or how shall these places be reconciled.*

Answ. 1. It is clear by these places alledged, that in the Kingdom of *Israel* betwixt the reign of *Pekah* and *Hoshea*, there was another *Inter-regnum*, or vacancy of the Royal Government for VII yeares together, and so these seven intervening yeares are to be accounted. 2. If *Hoshea* (having murdered *Pekah*) did presently usurp the Throne and Regal Government, yet he is not said to *begin* his reign till seven years after, either because for that seven years the people did not accept him, (abhorring his bloody conspiracy against *Pekah*:) or because the King of *Assyria*, (who about his time enslaved *Israel*) did not confirm *Hoshea* in his Kingdom till the twelfth year of *Ahaz*. 3. It is not to be neglected, that where *Hoshea's* killing of *Pekah* is recorded, It is only said [*and he reigned in his stead*, 2 Kings 15. 30.] noting out only his Succession of him in the Regal Government, but not the time when he first became his Succession; but in the twelfth year of *Ahaz* (which was seven years after *Pekah's* death, as hath been demonstrated): It is said, *Hoshea son of Elah began to reign in Samaria*, 2 Kings 17. 1. denoting the very time when he succeeded him in the Royal Government.

l Natus 25 An. Jehoiakim quum regnare inciperet]

Doubt VII. Jehoahaz *son of* Josiah, *was but* 23. *years old when he began to reigne, and he reigned three moneths in* Jerusalem, 2 *Kings* 23. 30, 31. *and yet his younger brother* Eliakim (*whose name* Pharaoh Neco *turned to* Jehoiakim) *who succeeded him, is said to be* 25 *years old when he began to reign*, 2 Kings 23. 34, 36. *So that according to this account* Jehoiakim *seems to be about two years elder than his elder brother, which seems to imply an impossibility.*

Answer. For reconciling of this *Chronology*, and resolving this difficulty; 1. Either we must say, that there was an *Inter-regnum*, or *vacancy* in the Kingdom for two or three years after *Jehoahaz* his reign; and if so, the absurdity ceaseth. 2. Or, rather we must conclude, that *Jehoiakim* was *Pro-rex*, or *Vice-roy*, while his brother *Jehoahaz* was Captive in *Egypt* (as l *Junius* thinks) and so *Jehoiakims* age of twenty five, is reckoned from his brothers death in *Egypt*, when of *Vice-Roy*, *Jehoiakim* became full King. 3. Or, (which seems most satisfactory of all) we must hence determine that thought *Jehoahaz* stept to the Throne before his brother *Jehoiakim*, yet *Jehoiakim* was the elder brother by birth, about two years. Thus m *Broughton*, n *Diodate*, o *Wolphius*, others, unty this.

fubaudi solus, post fratris captivi mortem: nam dum captivus viveret, putabatur ad eum jus regni pertinere: ideo hic ejus veluti Pro-rex erat &c. *Jun. Annot. in* II *Reg.* 24. 1.

m Joachas Joannes, sive Sallum nascitur. Senior fratre

suo regni ratione, 1 Chro. 3. Junior vero nativitate An. duob.

H. Brought. Concent. S. Script. p. 105. *Hanov.* 1602.

n *And the People*] Some believe that this *Jehoahaz* was installed by popular faction, and not according to Birth-right, seeing that he was but 23 years of age when he began to reign, and reigned but three moneths: whereas his brother *Jehoiakim* who succeeded him, was 25 years of age when he began to reign, *ver.* 36. unless there were some vacancy or Inter-regnum after *Jehoahaz*. *Jo. Diodat. Annot. on* 2 *King.* 23. 30.

o *Joan. Wolph. Supplem. ad Pet. Mart Com. in* 2 *Reg.* 24. 1. *&c.*

this knot. For, it may be that a faction among the the people set up *Jehoahaz* to be King before his time, without due right. *See and consider well* 2 *Kings* 23. 30. Or, perhaps *King Josiah* preferred his younger sonne *Jehoahaz*, appointing him after him to the Crown, before *Jehoiakim* because of his wickednesse, who yet afterwards by favour of *Pharaoh Necho* came to the Crown, 2 *Kings* 23. 34. Thus God appointed *Solomon* though a younger brother to reign after *David*, 1 *Kings* 2. 15. and *Rehoboam* appoints *Abijah*, a younger son to succeed him, 2 *Chron.* 11. 20, 22. *and* 12.

Sect. V. *Scope.*

The *Scope* of this II. KINGS (which is a Continuation of the History begun in I. KINGS) is either 1 More *Immediate*, or 2 More *Mediate*.

1. *More Immediate*, To continue the Narration of the condition of the *Divided* State of the two Kingdoms of *Israel* and *Judah* from *Jehoshaphats* reign, till the *Assyrians* desolated *Israel*, and the *Caldeans* captived *Judah*, for their grievous sins, aggravated by their obstinate impenitency. Herein therefore are declared notably, 1. How *ISRAEL* persisting in *Jeroboams* idolatry, and adding thereunto divers abominable Pagan idolatries, was plagued with Warres, Seditions, Treasons, murthers of Kings, *Inter-regnum's*, and intertuptions of the royal Government sometimes for many years together, yea, alterations of the royal Line, and other sad disasters of State; till at last (no counsels or warnings of the Prophets, not these heavy judgments inflicted upon them, pervailing with them to repent) they were over-run and destroyed by the *Assyrians*, the people of Israel captived and utterly dispersed, and their Kingdome possessed by Heathens mixed of several Countries, called *Samaritanes*, who set up a mingle mangle Religion of Paganisme and Judaisme, called *Samaritanisme*. 2. How *JUDAH* also (though Gods true Religion, Worship and Church was preserved still among them, yet) leavened with Israels corruptions, partly of themselves too prone to idolatry, fell into most grievous sins; from which they could never be throughly reclaimed, either by the Doctrine of Gods Prophets, or by the endeavours of divers godly Kings after Reformation, or by the Judgments of God on Israel or themselves; or by the singular mercy of God in delivering them from the *Assyrians* tyranny. So that God delivered them at last into the hands of the *Chaldeans*, who after divers pressures inflicted on *Judah*, took, sackt, and *burnt Jerusalem* and the *Temple*, and carried the people captive to *Babylon*. And afterwards the remnant of poor people left in the Land were carried captive into *Egypt*. And yet in this most woful eclipse of the Jewish Church, the Lord reserved an holy seed to people the Church, and continued *Davids* line for the bringing forth of the *Messiah* according to the flesh, as God had promised to *David*.

2. *More Mediately*, to delineate 1 God *verity* in his Threats and Promises, against all difficulties and impediments intervening, and this not only to the godly, (as to *David* and his house, continuing his seed that the *Messiah* might descend of him) but also even to the wicked as to *Jehu*, &c. together with his severity in his Judgments. 2 The continual revolution of Families and State. 3 The mischief of sinne, especially in Magistrates, dividing them and their people from God, and consequently themselves amongst themselves, till both Kings, People and Kingdomes be ripe and ready for utter desolation.

Sect. VI. *Principal Parts.*

The *Chief Parts* of this History may be considered (as in I. *Kings*,) according to the distinct Reigns of the several Kings of ISRAEL and JUDAH, Proceeding on where the former History left, *viz.* at AHAZIAH the *eighth King of Israel*, whose History is *partly* laid down in the close of I. *Kings*, and *partly* in the beginning of II. *Kings*.

VIII. *The eighth King of Israel*, p AHAZIAH, son of *Ahab*, touching whom note: 8. King. p *Ahaziah*

1. The time of his Reign, *viz*, two years, 1 *Kings* 22 51.
2. His great wickednesse, walking in the way of *Ahab Jezebel*, and *Jeroboam*, serving *Baal*, 1 Kings 22. 52, 53.

[*Hitherto his History is recorded in* I. KINGS.]

3. He is infested with *Moabs* rebellion against *Israel*, his father *Ahab* being dead, 2 *King.* 1, 1.
4. His sending in his sickenesse to *Baal-zebub* idol-god of *Ekron*, to know whether he should recover of his disease. Described 1. By the occasion of his disease, his *falling down through a Latteſſe*, ver. 2. 2. His message to *Baal-zebub*, ver. 2. 3. His answer that he should die returned, *Partly* by his own messengers from *Elijah* the Prophet, met in their way, *ver.* 3. *to* 9, *Partly* by *Elijah* himself coming down to him, at the humble request of the *third Captain* and his fifty, after *Elijah* had with fire from Heaven destroyed *two Captains* and their fifties, *ver.* 9. *to* 17.
5. His death, *ver.* 17.
6. His Successour, *viz. Jehoram* his brother, (*Ahaziah* having no sonne,) *ver.* 17.
7. His other Acts here unrecorded, *ver.* 18.

IX. *The ninth King of Israel*, q JEHORAM son of *Ahab Ahaziah's* brother. In his dayes many memorable things fell out, especially in respect of the two famous Prophets, *Elijah* and *Elisha* who lived in his dayes. Here are particularly recorded. 9. King. q *Jehoram*

1. The *Translation* of *Elijah*, (i. e. *Of whom the world was not worthy*, Heb. 11. 38. as r *Broughton* noteth,) who went up to Heaven by a whirl-wind in a fiery charet, *Ch.* II. *ver.* 1. *to* 13. Chap. 2. r *H. Brought Concent. S. Script. p.* 85. *Hanov.* 1602.

Helias ——— sicut & *Enoch* in Testimonium novissimi temporis adhuc sine morte servatur, ut scilicet horum in ore duorum testium, novissimi testimonii sermo consistat, in extremo tempore paulo ante quam damnetur Satanas qui humanum genus aperto bello deprimat. Conveniebat ergo ut *Helias*, quem divini amoris Zelus ignito in animo suo flagrasset ardore, & per ignem miranda multa signa faceret, & per currum igneum ab omnibus commutatum dominus ad sublimiorem statum eveheret. *Aug de Mirabil. S. Script. l.* 2, *c.* 22, *Tom.* 3.

2. The Succession of *Elisha* as Prophet in stead of *Elijah*; a double portion of his spiritual resting upon him. This is discovered, 1. By *Elishahs* passing through *Jordan*, having divided it by *Elijah's mantle*, *ver.* 13, 14. which Act is amplified, *Partly* by the young Prophets acknowledgment hereof, *ver.* 14. *Partly* by the young Prophets importunity with *Elisha* to let fifty men go seek by *Elijah* against *Elisha's* mind, *ver.* 16, 17, 18. 2. By *Elisha's* healing the bad water and barren ground of *Jericho* with salt, *ver.* 19. *to* 23, 3. By his cursing in the Name of the Lord fourty two children that mocked him at *Beth-el*, so that two she-bears out of the wood destroyed them, *ver.* 23, 24. Amplified by *Elisha's* journey thence to *M. Carmel*, and thence to *Samaria*, ver. 25.

3. The time of JEHORAM'S reign in *Samaria*, when it began, *viz.* in *Jehoshaphat's* eighteenth year, how long it continued, *viz.* twelve years, *Ch.* III. 1.

4. *Jehorams Acts.* Chap. 3.

1. *Moral*, though he put away *Baal*, yet he followed *Jeroboam*, ver. 2, 3.

2. *Polemical* or warlike. He warred with *Mesha* King of *Moab*, where note 1. The occasion of the Warre, the King of *Moabs* rebellion against *Israel*, *ver.* 4, 5. 2. *Jehorams* procuring assistance of King *Jehoshaphat*,

Jehoshaphat, and the King of *Edom* to joyn battel against *Moab*, *ver.* 6. *to* 9. 3. *Elisha's* obtaining water for the Army of these three Kings in their distresse, assuring them also of victory over *Moab*. *ver.* 9, *to* 21. 4. The *Moabites*, thinking the water was the blood of the Kings that had destroyed one another, are subdued by *Israel*, ver. 21. to 26. 5. The King of *Moab* being in an extream strait, *Sacrificeth his Eldest Son as a Burnt-offering*, whereupon the two Kings being incensed against the King of *Israel*, (whose wrath against *Moab* occasioned this horrid Act,) withdrew, *ver.* 26, 27.

5. *Elisha's Acts*, very wonderfull, *viz.*

1. He multiplies the oyle of the Prophets widow, whereby she paid her debts, *Ch.* IV, *ver.* 1. to 8. Chap. 4.

2. To testifie his gratitude to the *Shunamite*, for her kinde entertainment of him, 1. He promiseth her a sonne, (though her husband was old, and she childless,) *ver.* 8. *to* 18. 2. He raiseth her sonne, (being dead) to life again, *ver.* 18. *to* 38.

3. He heals the Pottage of the children of the Prophets at *Gilgal*, *ver.* 38. *to* 42.

4. He feeds one hundred men with twenty barley loaves, *ver.* 42, 43, 44.

5. He cures *Naaman* the *Syrian* of his leprosie, this cure at large described. And how he inflicted *Naamans* leprosie upon his own covetous servant *Gehazi*, for taking a gift of *Naaman*, *Ch.* V. *throughout*. Chap. 5.

6. He causeth an ſAxe head to swim in *Jordan*, which fell from one cutting down a beam there, *Ch.* VI. 1. *to* 8. Chap. 6.

ſGravem ferri naturam tenuis aquæ substantia ferre non valet. Sed tamen qui postmodum sub Petri pedibus maris solidaverat naturam, ante illum de profundo serrum levare jubet. *Aug. de Mirab. S. Script. l*, 2. *c*, 25. *Tom.* 3.

7. He discovers the projects of the *Syrians* Army against *Israel* divers times, and defeats them, *ver.* 8. *to* 13. Whereupon the King of *Syria*, sending an huge host to surprize *Elisha* at *Dothan*, *Elisha* t smites the people with blindnesse, leads them into *Samaria* opens their eyes, permits not *Joram* to smite them, directs him to feast them, and dismisse them, *ver.* 13. *to* 24.

t Non ita igitur ut lucem dei non videret hic populus cæcitate percutitur, sed presentis *Helisæi* & locorum per quos ambulabant agnitio ab illorum oculis occultatur. Si etenim cæcata diei lucem non conspiceret, nequaquam tanta multitudo solum *Helisæum* sequi ducentem *Samariam* potuisset. Ipsa igitur cæcitate percussi sunt, dum quem viderunt nullo modo intellexerunt. *Aug. de Mirab. S. Script. l*, 2. *c*, 26. *Tom.* 3.

8. He prophecieth of extraordinary plenty in the extream famine of *Samaria* besieg'd by *Benhadad* King of *Syria*. Here note 1. *Benhadad* King of *Syria's* besieging of *Samaria*, *ver.* 24. 2, Extremity of famine in *Samaria* through the siege; described, By the excessive price of food *ver.* 25. By the womens boyling and eating of their own children, *ver.* 26. *to* 30. By the King of *Israels* bloody intention against *Elisha*, as the cause of this famine, *ver.* 30. *to the end of the chapt.* 3. *Elisha's* Prophecy of great plenty in *Samaria* on the morrow, and how the Lord brought it about by terrifying the *Syrians*, that they all fled and left their Tents with all their Provision, which one of the Kings Lords saw but tasted not thereof, because he believed not *Elisha's* Prophecy, *Ch.* VII. *throughout*. Chap. 7.

9. He directs the woman, (whose son he had raised from the dead) to depart out of *Israel*, to sojourn elsewhere, by reason of 7 years famine coming upon the land, *Ch.* VIII. 1. Consequents whereof, 1. The womans sojourning seven years in the Philistines land, *ver.* 2. 2. Her request to the King at her return for her house and land, at that very time when *Gehazi Elisha's* servant was talking with the King about the great acts of *Elisha*, and particularly of raising this womans son from the dead, *ver.* 3. *to* 6. 3. Hereupon the King commands all hers to be restored, *ver.* 6. Chap. 8.

10. He at *Damascus* answers *Benhadad* King of *Syria*, being sick, (sending *Hazael* his servant to *Elisha* to know whether he should recover,) *that he might recover*, [i. e. for any danger of his disease,] *yet he should certainly die*, [i. e. by some other accident,] *ver.* 7. *to* 11. This is further amplified 1. By *Elisha's* fetting his countenance on *Hazael*, and weeping, because of all the evil that *Hazael* should do against *Israel*, when he came to be King of *Syria*, *ver.* 11 to 14. 2. By *Hazaels* return of his message to King *Benhadad*, *ver.* 15. 3. By *Hazaels* killing *Benhadad* with a wet cloth spread upon his face, and reigning in his stead, *ver.* 15.

V. *The fifth King of Judah*, u JEHORAM sonne of *Jehoshaphat*. Touching whom here are recorded. V. King. u Jehoram

1. The time of his reign, beginning in his fathers life time in the fifth year of *Jehoram* King of *Israel*, and continuing eight years, *ver.* 16, 17.
2. His Acts *Moral*, *Martial*, and *Others*.
   1. *Moral*; he wickedly walked after *Ahab*. His wickednesse is described, 1. By the cause of it, Affinity with *Ahab*, *ver.* 18. 2. The effect that would have followed, (but for Gods Promise to *David*) *viz* destruction of *Judah*, *ver.* 19.
   2. *Martial*, smiting *Edom* that revolted from under the hand of *Judah*, *Libnah* also revolting at the same time, *ver.* 20. *to* 23.
   3. *Other Acts* not recorded here. *ver.* 23.
3. His death and burial, *ver.* 24.
4. His Successor, *Ahaziah* his sonne, *ver.* 24.

VI. *The sixth King of Judah*, x AHAZIAH, youngest sonne of *Joram*, (called also *Jehoahaz* and *Azariah*, *See* 2 Chron. 21. 17. *and* 22. 1, 6.) Touching whom note, VI. King. x Ahaziah *alias* Jehoahaz, & Azariah.

1. The time of his Reign, *viz.* one year, *ver.* 25, 26, *and chap.* 9. 29.
2. His mother, *Athaliah* daughter of *Omri*, *ver*, 26.
3. His wickednesse, like the house of *Ahab* with which he had affinity, *ver.* 27.
4. His joyning with JEHORAM King of *Israel* to warre with *Hazael* King of *Syria*, *ver.* 28. This Act is described by the Events, *viz.*
   1. *Joram* King of *Israel* son of *Ahab* wounded, went back to *Jezreel* to be cured, *ver.* 28, 29.
   2. *Ahaziah* King of *Judah* goes to *Jezreel*, to visit *Joram* being sick, *ver.* 29. where (the Providence of y God so ordering things,) *Jehu* Annoynted King of *Israel* at *Ramoth-Gilead*, to cut off the house of *Ahab*, slew them both, *Ch.* IX. *ver.* 1. *to.* 30. y 2 Chro. 22. 6, 7, 8, 9.

X. *The tenth King of Israel*, z JEHU sonne of *Jehoshaphat*, sonne of *Nimshi*. Touching whom note, X. King. z *Jehu*

1. *His unction* at Ramoth-Gilead (while *Joram* and *Ahaziah* were at *Jezreel*,) by one of the sons of the Prophets. 1. *Commanded* and directed by the Prophet *Elisha*, *Ch.* IX. 1. to 4. 2. *Effected* by the young Prophet, with Gods Commission to *Jehu* against *Ahabs* house for avenging the blood of Gods Prophets and servants thereon, *ver.* 4. *to* 11. 3. *Acknowledged* by all *Jehu's* Company, *ver.* 11. *to* 14. Chap. 9.

2 *His Acts of Justice*, as the sword of the LORD, inflicting vengeance on *Ahabs* house, and that related to him, *viz.*

1. On *Joram* King of *Israel* sonne of *Ahab*, against whom *Jehu* conspired, shot him through the heart, and caused his body to be cast in the portion of the field of *Naboth*, *ver* 14. *to* 27.
2. On *Ahaziah* King of *Judah* [illegible] ne with *Joram*

Jeboram against Jehu, whom he smote, and he died at *Megiddo*, *ver.* 27. *to* 30.

3. On *Jezebel Ahabs* wife, whom Jehu caused to be thrown out of a window so she was trodden under foot, and eaten up of dogs, *v.* 30. *to the end of the chapt.*

4. On *Ahabs* seventy sonnes in *Samaria*, whom he caused to be beheaded, and their heads to be sent unto him to *Jezreel*, *Ch.* X. 1. *to* 11.

5. On all *Ahabs* great men, kinsfolks and Priests to *Jezreel*, all slain, *ver.* 11.

6. On fourty two brethren of *Ahaziah* King of *Judah*, going to visit *Ahabs* sonnes in *Samaria*, he slew them all, *ver.* 12, 13, 14.

7. On all that remained to *Ahab* in *Samaria* (taking *Jehonadab* along with him in his Chariot, to see his zeal for the LORD,) he slew them all, *ver.* 15, 16, 17.

8. On all the Priests and worshippers of *Baal*, called together to *Baals*, house, under pretence of a great sacrifice to *Baal*, whom he slew, utterly demolishing all *Baals* images and his house, *ver*, 18. *to* 29.

These acts of Jehu are amplified 1. By the Lords promise to Jehu for this service, that his sonnes of the fourth generation should sit on the Throne. 2. By Jehu's want of uprightness, following *Jeroboam's* idolatry, *ver.* 29. *to* 32. 3. by *Hazaels* smiting *Israel* in all their coasts, *ver.* 32, 33.

3. His other Acts here unrecorded, *ver.* 34.
4. His death and burial, *ver.* 35.
5. His Successor, *viz.* *Jehoahaz* his son, *ver.* 35.
6. The time of his Reign, 28. years, *ver.* 36.

a *Athaliah* Queen.

a ATHALIAH, Mother of King *Ahaziah*, hearing that *Ahaziah* was dead, massacred all the seed Royal (except *Jehoash* son of *Ahaziah*, who was hid six years in the House of the LORD,) and so long she usurped the Kingdome of *Judah*, *Ch.* XI. 1, 2, 3.

Chap. 11.

VII. *The seventh King of Judah* b JEHOASH son of *Ahaziah*, Touching whom note

1. The manner how he was crowned and annointed by *Jehoiada* the Priest in the Temple of the LORD, *ver.* 4. *to* 13. Amplified, 1. By. *Jehoiada's* Command to kill *Athaliah*, who came in at the Coronation, crying *Treason*, *Treason*, *ver.* 13. *to* 17. 2. By the Covenant with *Jehoiada* made at the Coronation betwixt the Lord, the King and People, *ver.* 17. 3. By *Jehoiada's* restoring the Worship of God, the People demolishing *Baals* house and idols, and slaying *Mattan* the Priest of *Baal* in *Judah*, as Jehu destroyed *Baal* in *Israel*, *ver.* 18 4. By the Kings sitting on the Throne, *ver.* 19. 5. By the Consequents hereof, the Peoples joy, the Cities quiet, *ver.* 20. 6. By the time when *Jehoash* was crowned, *viz.* at seven years old, *ver.* 21.

VII. King. b *Jehoash.*

Chap. 12.

2. The time of his Reign, *viz.* 40 years, *Ch.* XII. 1
3. His Acts, *viz* 1. Reigned well, while *Jehoiada* the Priest instructed him, (only high-places not destroyed) *ver.* 2, 3. 2. Takes order about repair of the Temple, *ver.* 4. *to* 17. 3. By a Present of the Treasure, diverts *Hazael* from coming to fight against *Jerusalem*, *ver.* 17 *to* 19. 4. His other Acts here unrecorded, *ver.* 19.
4. His death, his servants conspiring against him, slew him, *ver.* 20, 21.
5. His Successor, *Amaziah* his son, *ver.* 21.

11. King. c *Jehoahaz* Chap. 13.

XI. *The eleventh King of Israel*, c JEHOAHAZ, Son of Jehu, [*Jehu's* I. *Generation*,] Touching him are recorded

1. The time of his Reign, *viz.* 17. years, *Ch* XIII. 1.
2. His wickedness is 1. Described, in following the sins of *Jeroboam*, *ver.* 2. 2. Punished, by the grievous oppression of *Israel*, under *Hazael* King of *Syria*; from which yet the LORD (besought by *Jehoahaz*) delivered them, *ver.* 3. *to* 8.
3. His other Acts unrecorded here, *ver.* 8.
4. His death and burial, *ver.* 9.
5. His Successour, *viz.* *Jehoash* his son, *ver.* 9.

12. King. d *Jehoash.*

XII. *The twelfth King of Israel*, d JEHOASA, Son of *Jehoahaz*, [*Jehu's* II. *Generation*,] Touching him are recorded,

1. The time of his Reign, *viz.* 16. years, *ver.* 10.
2. His wickedness, walking in all the sins of *Jeroboam*, *ver.* 11.
3. His other Acts here unrecorded, *ver.* 12, (His warre with *Amaziah* *ch.* 14. 8. *to* 15.)
4. His death and burial, *ver.* 13. (*See in chapt.* 14, 15, 16.) } *These are here mentioned per ὑστερον πρότερον*, or *by Anticipation.*
5. His Successor, *viz.* *Jeroboam* his son, *ver.* 13. }
6. His visiting of the Prophet *ELISHA* e sick to death. Where 1. His mourning over him, *ver.* 14. 2, *Elisha's* prophecying unto him of his three-fold victory over *Syria*, *ver.* 15. *to* 20. 3 *Elisha's* death and burial, *ver.* 20. illustrated by that *Famous Miracle wrought by Elisha's dead bones, which revived a dead man touching them in his Sepulchre*, *ver.* 21, 4. *Jehoash* his three victories over *Benhadad* son of *Hazael* King of *Syria*, *ver.* 22. *to the end of the chapt.*

e *Elisha's death*, &c.

VIII. *The eighth King of Judah*, f AMAZIAH son of *Jehoash* King of *Judah*. Touching whom note,

1. The time of his Reign, *Ch.* XIV. 1, 2.
2. His Acts *Religious*, *Civil*, *Warlike*, *others*.

1, *Religious*, 1 Commended; he did that which was right, like *Joash*, not like *David*. 2. Dispraised, he tolerated High-places, *ver.* 3, 4.

2. *Civil*, he slew his servants who slew the King his father, (but slew not their children) *ver.* 5, 6

3. *Warlike*; 1 With *Edom*, *ver.* 7. 2 With *Jehoash* King of *Israel*, who took captive *Amaziah*, brake down the the wall of *Jerusalem* 400 cubits, sackt the house of the LORD, and the Kings house; and took Hostages, *ver.* 8. *to* 15. (where mention is made of *Jehoash* his other Acts, Death, and Successour, *ver.* 15, 16. And of *Amaziah's* living 15. years after *Jehoash*, *ver.* 17.)

4. *Other* Acts unrecorded, *ver.* 18.

3. His Death by conspiracie in *Jerusalem*; and burial there, *ver.* 19, 20.

4. His Successor, *viz.* his son *Azariah*, at 16 years old, &c. *ver.* 21, 22.

VIII. King. f *Amaziah* Chap. 14.

XIII. *The thirteenth King of Israel*, g JEROBOAM son of *Jehoash*, [*Jehu's* third *Generation*] Touching whom note,

1. The time of his Reign, *viz.* 41 years, *ver.* 23.
2. His wickedness, following *Jeroboams* sins, *ver.* 24.
3. His restoring the Coast of Israel, according to *Jonah's Prophecy* of the LORD'S compassion to Israel, *ver.* 25, 26, 27.
4. His other Acts here unrecorded, *ver.* 28,
5. His Death, *ver.* 29.
6. His Successor, *viz.* *Zechariah* his son, *ver.* 29.

13. King. g *Jeroboam*

IX. *The ninth King of Judah*, h AZARIAH (*called also Uzziah*, 2 *Chron.* 26. 1. and 2 *Kings* 15. 32.) son of *Amaziah*. Touching whom are noted,

1. The time of his Reign, viz. 52 years, *Ch.* XV. 1, 2.
2. His good Reign, save that he tolerated High-places *ver.* 3, 4.
3. His leprosie (*inflicted on him for presuming to burn incense in the Temple*, 2. Chron. 16. 16. *to* 22.) whereupon his son *Jotham* was *Pro-Rex*, or *Vice-Roy*, *ver.* 5.
4. His Acts unrecorded here, *ver.* 6,
5. His death and burial, *ver.* 7.
6. His Successor, viz. *Jotham* his son, *ver.* 7.

IX. King. h *Azariah* alias *Uzziah.* Chap. 15.

XIV. *The*

14. King. j *Zechariah.*

XIV. *The fourteenth King of Israel*, j ZECHARIAH son of *Jeroboam* [*Jehu's* IV. *Generation, which God promised should sit upon the Throne*, 2 Kings 10. 30. and 15. 12.] Touching him, note;

1. The time of his Reign, viz. 6. moneths, *ver.* 8.
2. His wicked Reign, following *Jeroboams* sins, *ver.* 9,
3. His Death by *Shallum* son of *Jabesh* conspiring against him, *ver.* 10.
4. His other Acts here unrecorded, *ver.* 11.
5. The Cause why *Jehu's* fourth Generation sate upon the Throne, *viz.* Gods promise, *ver.* 12.

15. King. k *Shallum.*

XV. *The fifteenth King of Israel*, k SHALLUM son of *Jabesh*. Of whom note,

1. Time of his Reign, 1 full moneth, *ver.* 13.
2. His death by *Menahem* son of *Gadi*, *ver.* 14.
3. His other Acts here unrecorded, *ver.* 15.

16. King. l *Menahem.*

XVI. *The sixteenth King of Israel*, l MENAHEM son of *Gadi*. Touching whom note,

1. His smiting of *Tiphah* and coasts thereof, ripping up the women with child, *ver.* 16.
2. The time of his Reign, viz. 10 years, *ver.* 17.
3. His wickednesse, insisting in *Jeroboams* sins, *ver.* 18.
4. His diverting *Pul* King of *Assyria* from coming against Israel, and confirming the Kingdome in his hand, by giving him 1000 Talents of silver, exacted after of the rich men of Israel, *ver.* 19, 20,
5. His other Acts not here recorded, *ver.* 21
6. His Death, and Successor, viz. *Pekahiah* his son, *ver.* 22,

17. King. m *Pekahiah.*

XVII. *The seventeenth King of Israel*, m PEKAHIAH son of *Menahem*. Concerning whom note,

1. The time of his Reign, viz. two years, *ver.* 23.
2. His wickednesse, following *Jeroboams* sins, *ver.* 24.
3. His Death by *Pekah* son of *Remaliah*, a Captain of his, conspiring against him, *ver.* 25.
4. His other Acts unrecorded here, *ver.* 26.

18. King. n *Pekah.*

XVIII. *The eighteenth King of Israel*, n PEKAH son of *Remaliah*. Touching whom here are,

1. The time of his Reign, viz. 20 years, *ver.* 27.
2. His wickednesse, following *Jeroboams* sins, *ver.* 28.
3. His grievous oppression by *Tiglath-pileser* King of *Assyria*, captivating all the land of *Naphtali*, *ver.* 29
4. His Death by *Hoshea* son of *Elah* conspiring against him, and reigning in his stead, *ver.* 30.
5. His other Acts here unrecorded, *ver.* 31.

X. King. o *Jotham.*

X. *The tenth King of Judah*, o JOTHAM son of *Uzziah*. Touching whom are recorded,

1. The time of his Reign, *ver.* 32, 33.
2. His good Reign, yet blemished by Tolerating the High-places, *ver.* 34. 35.
3. His building the Higher gate of the Temple, *ver.* 35.
4. His Acts here not recorded, *ver.* 36.
5. His Kingdoms oppression by *Rezin* King of *Syria*, and *Pekah* King of *Israel*, begins, *ver.* 37.
6. His death and burial, *ver.* 38.
7. His Successor, viz. *Ahaz* his son, *ver.* 38. ——

XI. King. p *AHAZ.* Chap. 16.

XI. *The eleventh King of Judah*, p AHAZ son of *Jotham*. Concerning him are recorded,

1. The time of his Reign, viz. 16 years, *Ch.* XVI. 1, 2.
2. His great wickednesse, described, *Negatively. Positively*, *ver.* 2, 3, 4.
3. His engaging of *Tiglath-pileser* by a Present to help him against *Rezin* King of *Syria*, and *Pekah* King of *Israel*, *ver.* 5. *to* 10. Amplified, 1. By his sending from *Damascus* (whither he went to meet *Tiglath-pileser*) a pattern of the *Altar* there, to *Urijah* the Priest to make one like it, *ver.* 10. *to* 14. 2. By his diverting the *brazen Altar* of the Temple to his private devotions, *ver.* 14, 15, 16. 3. By his disfurnishing the Temple of utensils for the King of *Assyria*, *ver.* 17, 18.
4. His other Acts here unrecorded, *ver.* 19.
5. His Death and Burial, *ver.* 20.
6. His Successor, viz. *Hezekiah* his son, *ver.* 20.

19. King. q *Hoshea.* Chap. 17.

XIX. *The nineteenth and last King of Israel*, q HOSHEA son of *Elah*. Touching him here are,

1. The time of his Reign, viz. 9. years. *Ch.* XVII. 1.
2. His wickednesse, yet not as former Kings of *Israel*, ver. 2.
3. Gods Judgments upon him, and upon his whole Kingdom of *Israel* by *Shalmaneser* King of *Assyria*, *viz.*

1. Upon King *Hoshea* himself, being 1. Subdued, and made tributary to *Shalmaneser*, *ver.* 3. 2. Shut up and bound in prison, for his conspiracy with So King of *Egypt* against *Shalmaneser*, *ver.* 4.
2. Upon *Samaria* the Royal City (taken by *Shalmaneser* after three years Siege) and upon the whole Kingdom of *Israel*, utterly rooting them out. 1. *By his carrying Israel captive out of their own Land.* 2. *By his planting a mixed people of forreign Nations in their Land.*

I. By his carrying all Israel Captive out of their own Land into *Assyria*, *ver.* 5. *to* 24. This is described.

1. By the particular places whither they were carried Captive, *ver.* 6.
2. By the Causes of their Captivity, viz. Their many and great sins, especially their various and notorious Idolatries from the dayes of *Jeroboam son of Nebat*, *ver.* 7. *to* 24. wherein are inserted these Aggravation's of their sins; They were 1. Against Gods mercies to them, who brought them out of *Egypt*. 2. Contrary to all Gods warnings by his Prophets. 3. Contagious even to *Judah* also.

II. By his planting mixed people of heathen Countries in Cities of *Samaria*; who being plagued with Lyons for their Pagan Idolatries, make a mixture of Religion of Judaisme and Paganisme, *ver.* 24. *to the end of the chapt.*

Thus was the Kingdome of Israel utterly destroyed for the great iniquities thereof.

XII. King. r *Hezekiah.* Chap. 18.

XII. *The twelfth King of Judah*, r HEZEKIAH son of *Ahaz*. Touching whom here are recorded,

1. The time of his Reign, viz. 29 years, *Ch.* XVIII. 1, 2.
2. His good Reign, *Commended* and *Rewarded*.

I. *Commended* 1. Comparatively, *like David*, *ver.* 3. 2. Positively, he reformed Religion. abolishing Idolatry, particularly *High-places*, and *Moses* his *Brazen Serpent* idolized, *ver.* 4. 3. Superlatively, he excelled all the Kings of *Judah*, in faith, obedience, and constancy therein, *ver.* 5, 6.

II. *Rewarded* with many singular blessings from God. As

1. The LORDS presence with him, *ver.* 7.
2. His prosperous successe in all his enterprizes, *ver.* 7.
3. His ability to reject the *Assyrian* yoke, *ver.* 7.
4. His victory over the *Philistines*, *ver.* 8.
5. His and his Kingdoms preservation, in the fourth year of his Reign, &c. when all Israel were ruined and carried Captive by the *Assyrian*, *ver.* 9. *to* 14.
6. His delivering of himself and Kingdome in the fourteenth year of his Reign from *Sennacherib*, King of *Assyria*, by submitting to a Tribute, *ver.* 13 *to* 17.
7. His and *Jerusaleins* wonderful preservation after this, against the King of *Assyrias* Army coming to besiege *Jerusalem*, where note 1. The *Assyrians* approach to *Jerusalem*, *ver.* 17. 2. *Rabshekahs* proud railing speech to the Kings

Kings Meſſengers, inviting the people to revolt from King *Hezekiah* to the King of *Aſſyria*, v. 18. *to the end of the chapt.* 5. *Hezekiah* deeply perplexed hereat, ſends to the prophet *Iſaiah* to pray for the remnant left, *Ch.* XIX. 1. *to* 6. 4. *Iſaiahs* encouraging meſſage from the Lord to *Hezekiah*, *ver.* 6, 7. 5. *Rabſhekahs* diverſion for preſent from *Jeruſalem*, *ver.* 8. 6. *Rabſhekah's* blaſphemous letter afterwards to *Hezekiah*, *ver.* 9. *to* 14. 7. *Hezekiah's* Prayer to the Lord upon it in the Temple, *ſpreading the Letter* before the Lord, *ver.* 14. *to* 20. 8. The Lords moſt comfortable meſſage again by the Prophet *Iſaiah* to *Hezekiah*, touching *Jeruſalems* preſervation, and *Sennacheribs* deſtruction, *ver.* 20. *to* 35. 9. The Lords vengeance on both *Sennacheribs* Army, (an *Angel*, that night ſlaying 185000. of them) and *Sennacherib* himſelf murdered at his idolatrous worſhip by two of his own ſons, *ver.* 35. *to the end of the chapt.*

Chap. 19.

8. His reprieve from the ſentence of death ſent him from God, where 1. The ſentence of death is declared, *Ch.* XX. 1. 2. *Hezekiah's Prayer* for reſpite, *ver.* 2, 3. 3. The Lords Anſwer of his Prayer, adding to his life fifteen years, giving him a Sign, viz. the ſ *Sun going back ten degrees*, and recovering him from his ſickneſſe, by a lump of *figs* healing his *boyle*, (it ſeems he was ſick of the Peſtilence,) *ver.* 4. *to* 12. This recovery of *Hezekiah* is amplified by *Berodach-Baladan*, ſonne of *Baladan* King of *Babylons* Congratulation hereat, to whom *Hezekiahs* ſhews all his treaſures, whereupon *Iſaiah* threatens the ſad *Babyloniſh Captivity*; to which ſevere threatning *Hezekiahs* ſelf-denyingly ſubmits, *ver.* 12. *to* 20.

Chap. 20.

ſ *Convenienter autem tale Signum Regi in mortis expectatione poſito aptiſſime evenit, quod dominus per ſolem fieri taliter; per ſolem congrua diſpenſatione diſpoſuit, quoniam ſicut* Sol *in percinctu occaſus ſui poſitus, in diei initium reducitur: Sic rex in mortis expectatione conſtitutus, quaſi ad incipientis vitæ gaudia revocatur.* Auguſt. de Mirabil. Script. l. 2. c. 28. Tom. 3.

Retrocceſſionem vero ſolis quod attinet, erat ætate illa, qua CHRISTUS promiſſus eſt, FILIUS VIRGINIS, primo regi, qui hoc credidit, idem reipſa, quod fuit eclipſis Centurioni, *Matth.* 27. *qua per motus eum filium Dei agnovit. Hic vero attende malitiam pariter & ſtultitiam Ethnicorum.* Merodac *Rex Babyloniæ miſit Jeroſolymam ſciſcitatum ſuper hac re. Hoc ex Scriptura didicimus.* Aſtronomi *tamen* Chaldæi *hæc omnia conantur ſupprimere, qui apud* Ptolomeum *multas referentes Eclipſes, quæ circa hæc tempora acciderunt hoc miraculum ſilentio pratereunt. Græci convertunt in* Fabulam, *Solem inimicum ob* Herculis *Nativitatem noctem protraxiſſe.* Lucian. *Et tamen hæc fabula nonnihil ad veritatem accedit.* H. Brought. Concent. S. Script. p. 103. 105. Hanov. 1602.

3. *Hezekiahs* other Acts here unrecorded in particular, *ver.* 20.
4. His death, *ver.* 21.
5. His Succeſſor, viz. *Manaſſeh* his ſon, *ver.* 21.

XIII. *The thirteenth King of Judah*, t MANASSEH ſon of *Hezekiah*. Touching whom note

XIII. King t *MANASSEH.* Chap. 21.

1. The time of his Reign, 55 years, *Ch.* XXI. 1.
2. The unparallel'd wickedneſſe of his Reign, emphatically 1. *Deſcribed*, 2. *Aggravated*, 3. *Threatned* with the ruine of *Judah* and *Jeruſalem*, ver. 2. to 17.
3. His other Acts, *ver.* 17.
4. His death and burial, *ver.* 18.
5. His Succeſſor, viz. *Amon* his ſon, *ver.* 18.

XIV. King u *AMON.*

XIV. *The fourteenth King of Judah*, u AMON, ſon of *Manaſſeh*, Touching whom note

1. The time of his Reign, *viz.* 2 years, *ver.* 19.
2. His great wickedneſſe, treading in his fathers ſteps, *ver.* 20, 21, 22.
3. His untimely death, by his own ſervants conſpiring againſt him; all whom the people of the Land deſtroyed, *ver.* 23, 24.
4. His other Acts not here recorded, *ver.* 25.
5. His burial, *ver.* 26.
6. His Succeſſor, viz. his ſon *Joſiah*, ſet up by the People, *ver.* 24, 26.

XV. *The fifteenth King of Judah*, that excellent x JOSIAH ſon of *Amon*, (*the Flower, the Crown, the Glory, the abſolute None-ſuch* among all the Kings of *Judah*.) Touching him are recorded

XV. King x *JOSIAH*

1. The time of his Reign, viz. 31. years, *Chap.* XXII. 1. Chap. 22.
2. The ſingular and incomparable Piety of his Reign is *deſcribed*
   1. More generally, in his accurate walking in all the wayes of *David ver.* 2.
   2. More particularly, in
      1. His taking care to repair the temple of the LORD, *ver.* 3, *to* 8,
      2. His *tenderneſſe* of heart, at the reading of the Book of the Law found in the Temple, threatning their *Captivity* for their ſins, whereof he knew his Kingdom to be deeply guilty, Amplified 1. By his ſending to *Huldah* the Propheteſſe, to enquire of the Lord for him and the Land, *ver.* 8. *to* 15. 2. By *Huldahs* Anſwer, prophecying the deſtruction of *Jeruſalem* for their ſins, promiſing yet a reſpite thereof in *Joſiah's* dayes, *ver.* 15. *to the end of the chapt.*
      3. His cauſing the Book of the Law to be publiquely read before all the people, *Ch.* XXIII. 1, 2. Chap. 23.
      4. His renewing *Covenant* with the Lord and the people, *ver.* 2.
      5. His *impartial and utter deſtruction of Idolatry*, and all the monuments and Reliques of Abominations both out of the houſe of the Lord, Jeruſalem, and the whole land; deſtroying all the Prieſts of the High-places, burning their bones upon their Altars, *ver.* 4. *to* 21.
      6. His celebrating of the moſt famous *Paſſeover* in Jeruſalem, *ver.* 21, 22, 23.
      7. His putting away Wizards, familiar ſpirits Images, idols, and all abominations diſcovered in the Land, *ver.* 24.

      All theſe Acts are amplified, 1. By Gods ſingular commendation of *Joſiah* for all this, v. 25. 2. By Gods retaining his diſpleaſure ſtill againſt *Judah* and *Jeruſalem* for *Manaſſeh's* ſins, notwithſtanding all that *Joſiah* had done, *ver.* 26, 27.
3. The other Acts of *Joſiah* not recorded here, *ver.* 28.
4. His death, being ſlain by *Pharaoh Necho* King of *Egypt*, at *Megiddo. ver.* 29, 30.
5. His Succeſſor, viz, *Jehoahaz* his ſon, *ver.* 30.

XVI. *The ſixteenth King of Judah*, y *JEHOAHAZ* ſon of *Joſiah*. Concerning whom note,

XVI. King y *Jehoahaz*

1. The time of his Reign, *viz.* 3. moneths, *ver.* 31.
2. His wickedneſſe, *ver.* 32.
3. His depoſing by *Pharaoh Necho*, who put the land to a Tribute, and ſet up his Brother *Eliakim* (changing his name to *Jehoiakim*) King in his ſtead, *ver.* 33, 34, 35.

XVII. *The ſeventeenth King of Judah*, z *ELIAKIM alias JEHOIAKIM* ſon of *Joſiah*. Concerning whom are recorded,

17. King. z Eliakim, *alias Jehoiakim.*

1. The time of his Reign, 11 years, *ver.* 36.
2. His wickedneſſe, *ver.* 37.
3. His puniſhment, being 1. Subdued by *Nebuchadnezzer* King of *Babylon*. 2. Rebelling againſt *Nebuchadnezzar*, invaded by bands of *Chaldees, Syrians, Moabites and Ammonites*, for *Manaſſeh's* ſins, and the *innocent blood which* he

Chap. 24. ſhed, which God would not pardon, Ch. 24. 1. to 5.
4. His other Acts, ver. 5.
5. His death, ver. 6.
6. His Succeſſor, viz. *Jehoiachin* his ſon, ver. 6. [The King of *Egypt* ſubdued by the King of *Babylon*, is quiet, ver. 7.]

18. King. a Jehoiachin. XVIII. *The eighteenth King of Judah*, a JEHOIACHIN ſon of *Jehoiakim*. Touching him note.
1. The time of his Reign, viz. three moneths, ver. 8.
2. His wickedneſſe, ver. 9.
3. His, and all Judah's Captivity, *Jeruſalem taken and ſacke*; All ſave the poorer and weaker ſort of people, were carried captive by *Nebuchadnezzar* into *Babylon*, ver. 10. to 17.

19. King. b Mattaniah, alias Zedekiah. 4. His Succeſſor, viz. *Mattaniah* his fathers brother, ſet up by the King of *Babylon*, whom he called *Zedekiah*, ver. 17.

XIX. *The nineteenth King of Judah*, b MATTANIAH, *alias* ZEDEKIAH, *Jehoiachins* father's brother. Touching whom are recorded,
1. The time of his Reign, viz. 11. years in *Jeruſalem*, ver. 18.
2. His great wickedneſſe, ver. 19.
3. His puniſhment, in the deſtruction of *Jeruſalem*. Where, for 1. The immediate Occaſion hereof, *Zedekiahs* rebellion againſt the King of *Babylon*, ver. 20. 2. *Jeruſalem* is taken after two years ſiege by *Nebuchadnezzar*, Ch. XXV. 1, 2, 3, 4. 3. *Zedekiah* flying is taken, his ſons ſlain before his eyes and his eyes put out, ver. 4. to 8. 4. After this, *Nebuzaradan burnt the Temple*, Kings houſe, all the great houſes, and breaks down the walls of Jeruſalem round about, ver. 8, 9, 10. Captives the reſt of the people (except the poor of the land) ver. 11, 12. Caries away the vtenſils of the Temple. ver. 13, to 18. The Prieſts and other Officers he puts to death at c *Riblah*, ver. 18. to 22. 5. *Nebuchadnezzar* ſets *Gedaliah* ſon of *Ahikam*, Ruler over the people that remained in the land, ver. 22. to 27. 6. *Evil Merodach* King of *Babylon*, in his firſt year advanceth *Jehoiachin* in the 37. year of his Captivity, ver. 27. to the end of the Book. Chap. 25.

Thus Judah *and* Jeruſalem, *for their many great ſins, and* Manaſſeh's *horrid abominations, are caſt off by God, and deſolated; their inhabitants carried captive to* Babylon, *and in ſo forlorn a condition there, as* Dry Bones, or the dead and Buried *in their graves*, Ezek. 37. 2, 3, 4. &c. 11, 12, 13, 14. *And herein how black was the cloud, how doleful the Eccliſſe, upon all the viſible glory of the Church of God!*

c *In Riblatha in terra Emab, qua nunc eſt Antiochia.* Aug de Mirab. S. Scripc. l. 2. c. 29. Tom. 3.

I. CHRONICLES.

Sect. I. *Order.*

IN former Hiſtories the State of the Kingdom hath been deſcribed, 1. As *United*, viz. in 1 *and* 2 *Sam.* 2. As *Divided*, viz. in 1 *and* 2 *Kings*. 3. Now it comes to be conſidered, as, Both *United and divided*, in 1 *and* 2 *Chron.*

Sect. II. *Name.*

The *Hebr.* ſtile this Book דברי הימים *Dibre Haijamim*, viz. *The words of Dayes*; or, *The words of Yeares*. (ים *jom*: being oft-times taken for *years*) becauſe this Book is a *Sacred* DIARY, or *Holy* ANNALS reporting the memorable Acts and Occurrents in the Church of God, and Civil States both Domeſtick and Forreign. Hence (a) ſome, not unfitly entitle them, *The Books of Annals*. (b *Annals, barely declaring matters of fact in order for divers yeares.*) So theſe two Books are the *CHURCHES ANNALS*.

a Libros Annalium. *Munſterus.*

b *Gellius de N. A. l.* 5. c. 18.

The *Greek* in the ſame ſenſe calls them χρονικῶν, (whence the Latin, *Chronica*? and our Engliſh, *CHRONICLES*;) and Βιβλων παραλειπομενων, *Biblion Paraleipomenon*, viz. *The Book of things Omitted*; or *BOOKS OF REMAINES*; becauſe ſome things omitted, or not ſo fully deſcribed in the former Hiſtories, (viz. the *Pentateuch* of *Moſes*, *Joſua*, *Judges Ruth*, *Samuel* and *Kings*,) are here ſummarily explicated and ſupplied, eſpecially touching the Kings of *Iſrael* and *Judah*.

c Teſtamenti veteris Epitomen, &c *Hieron. in Epiſt. ad Paulin.*

Hierom calls the *Chronicles*, deſervedly, c *The Epitome or Abridgement of the Old Teſtament*: and ſaith that this Hiſtory is *of ſuch conſequence, that whoſoever would arrogate to himſelf the knowledge of the Scriptures without it, doth but mock and abuſe himſelf.* And elſewhere, he ſtiles it, d *The Chronicle of the whole Divine Hiſtory.* Underſtand him, in reference to all the foregoing Books eſpecially, of which it is a moſt compendious Abſtract. Some e think, That the Book of the *Chronicles*, ſo often mentioned in the Book of *Kings*, is not this Book, but perhaps ſome other Epitome of the whole Sacred Hiſtory. But if the Additional Supplemens in I. and II. *Chron.* to I. and II. *Kings* be well conſidered, the contrary ſeems more probable.

d Totius divinæ hiſtoriæ χρονικὸν. *Hier. in proleg. Galeat.*

e *Vatablus*

Sect. III. *Penman.*

Penman of I. *and* II. *Chron.* are uncertain. Authors ſeem much unreſolved herein. f Some note, that *R. Solomon* & *R. D. Kimchi* were of opinion it was *Ezra*; Learned g *Junius* alſo is of the ſame Judgement. The argument that generally inclines them to this opinion, is, h That the ſame words uſed in the cloſe of the *Chronicles*, 2 *Chron.* 36. 23. are alſo uſed in the beginning of *Ezra*, *Ezra.* 1. 1, 2, 3. Yet againſt this *Opinion* there lies this *Objection*, *That the Books of Kings and Chronicles ſeem to be contemporary, and extant about the ſame time, foraſmuch as they reciprocally referre to one another ſo often*; but *the Books of the Kings ſeem to be long before Ezra's dayes.* h *Parens* therefore thinks their opinion more probable, that hold, the *Chronicles*, as the *Kings*, were written by ſeverall Prophets, each Prophet recording the things that fell out under the Kings in their times. And that perhaps it may be granted, that *Ezra* digeſted thoſe ſeverall Records into this Order, prefixing the *Genealogies* before the beginning, and adding the Cloſe of 2

f *H. Alſted. Præcog. Theol. l.* 2. c. 120.
g *Fran. Jun. Annot in* 1 *Reg.* 11. 41. & *in proem.* 1 *Chron.*
h *D. Pareus in adverſ. in* 1. *Chron. in Proem.*

Chron. which is the ſame with the beginning of *Ezra*.

Sect. IV. *Time*, or *Chronology*

These 2 *Books* ſeem to be written about the ſame time with the 2 *Books of Kings*, ſeeing they mutually alledge one another very often.

This I. *Chron.* principally inſiſts upon the Hiſtory of *David*, delineating his *Genealogy* from the *First Adam*, & carrying it forwards towards the 2d. *Adam*, wherein the 12 *Tribes* and their families are recorded *Chap.* 1. *to* 10. And afterwards his famous Acts, eſpecially; *Ch.* 10. *to the end of the Book.* So that this Book is a *Compendious Chronologie* (anſwering to the times of all the former *Books*, till I. *Kings*) recording Perſons and their Acts in the Church of God, from the *Creation* of the world, till about the *yeare* 2984. *viz.* Of

	Years
GENESIS.	2368
EXODUS	142
LEVITICUS	38
NUMBERS	
DEUTERONOMI	
JOSHUA	17
JUDGES and RUTH	299
I. *SAMUEL*	80
II. *SAMUEL*	40
	2984

All which have heretofore been particularly demonſtrated in the Sect *Chronology* of the ſeveral *Books*. *Tere ſee*. So this 1 *Chro.* is an Hiſtory for the longeſt time of any one Book in the whole *Bible*.

i D. *Pareus in Adverſ. in 1 Chron. in Proem.* k Longa hæc ſeries Genealogiarum uſque ad cap 101. eſt inſigne teſtimonium creationis, conſervationis, & propagationis Eccleſiæ Judaicæ in reliquo genere humano. 2. Propter Meſſiam recitatur hæc ſeries, ut conſtaret de genere & familia Meſſiæ. 3. Eſt impletio promiſſionis Abrahamo; factæ, Multiplicabo ſemen tuum ſicut arenam maris. D. *Pareus in Not. Brevior.* in 1 *Chron.* 1.

Sect. V. *Scope*.

Scope of this Book is either 1 *Immediate*, or 2 *Mediate*.

1. *Immediate*. To deſcribe, 1 The *Genealogies* of thoſe People, among whom the Lord continued his Church from *Adam* till the Return from the Babyloniſh Captivity. 2. Gods ſingular Accompliſhment of his Promiſes to *Abraham*, &c. in multiplying their Seed ſo numerouſly. 3. An Abſtract (with ſome Explanatory Additionals interwoven) of the Reign of *David*, and of his Excellent Acts, whether *Eccleſiaſtical*, *Polemical*, *Political*, or *Oeconomical*. How he ordered the whole ſervice and worſhip of God, and how liberally he prepared for the building of the *Temple*, (whereof he gave *Solomon* the *Model* from the LORD, becauſe he was to build it,) both by conſecrated ſpoils, as alſo by his own and the Peoples Freewill-offerings thereunto; delivering all into *Solomons* hand before his death.

2. *Mediate*. 1. Clearly to draw down from *Adam* the Line and Genealogie of *Jeſus Chriſt*, the k *MESSIAH* promiſed to the Fathers, but eſpecially to *David*, *Abraham*, and *Adam*. That when in fulneſſe of time this promiſed Mediator ſhould be performed and revealed in our fleſh, the Church and People of God might infallibly know, That this and no other was that very promiſed *SEED OF THE WOMAN*, the Son of *Abraham*, the Son of *David*. And this is the principal ſcope of the Genealogie in the nine firſt Chapters. 2. To propound in *David* the pattern of a good King indeed, and how happy that Kingdom and People are who are ſo governed.

Sect. VI. *Principal Parts*.

In this Book are *Principally* conſiderable 1. The *Foundation*. 2. The *Conſtitution* and *Condition* of the Iſraelitiſh Kingdom.

The FOUNDATION *of the Iſraeliſh Kingdom* in the firſt Original of both the People and Kings of *Iſrael*, drawn down in a lineal deſcent from *Adam*, the common root of all mankinde, unto *Saul* and *David* their firſt Kings, and thence to the Captivity. Here are the l *Genealogies*

Of the ten firſt Patriarchs, viz. from *Adam* to *Noah* inclusively, *Ch.* 1. *ver.* 1, 2, 3, 4. — Chap. 1. l *Genealogies* from *Adam* to the *Captivity*. wherein *the line of CHRIST*

2. Of *Noah* to *Eſau* and *JACOB*, alia *ISRAEL*, *ver.* 5. *to* 34. *and ſo to the end of the chapt.*

3. Of *JACOB*, viz. his 12. ſons, The *PATRIARCHS*, Ch. II. 1, 2. These 12. Patriarchs are deſcribed by their Genealogies, *viz.*

J. *JUDAH's* Generations,

1. By *Shua's* daughter the Canaaniteſs, *ver.* 3.

2. By *Tamar* his daughter-in-law, of whom deſcended *David*, and all the Kings of *Judah*, *ver.* 4. *to the end of the chapt. Ch.* III. *& ch.* IV. *to ver.* 24. — Chap. 2. Chap. 3.

II. *SIMEON's* Generations, their habitations, and ſome of their Acts in *K. Hezekiahs* dayes, *ver.* 24. *to the end of the chapt.* — Chap. 4.

III. *REUBEN's* Generations (who loſt his *Birthright*, and it became *Joſephs*) with their habitations and conqueſt in the dayes of *Saul*, *Ch.* V. 1. *to* 11.

IV. *GAD's* Generations, with their habitations, *ver.* 11. *to* 18. — Chap. 5.

V. The Half-tribe of *Manaſſeh's* Generations, and habitations. *Amplified by* 1. The number. 2. The Martial Exploits. 3. And the Captivity of the *Reubenites*, *Gadites*, and the half-tribe of *Manaſſeh*, for their ſins; by *Pul* and *Tiglath-pileſer*, Kings of *Aſſyria* *ver.* 18. *to the end of the chapt.*

VI. *LEVI's* Generations, by

1. *Kohath* father of Amram, father of *Aaron*, *Moſes*, and *Miriam*. Drawn down to the Captivity, *Ch.* VI. 1. *to* 16. of whom came *Samuel*, *ver.* 21. *to* 29. — Chap. 6.

2. *Gerſhom ver.* 17. 20, 21.

3. *Merari*, *ver.* 29, 30.

All theſe are *amplified*, 1. By their Offices, *ver.* 31. *to* 54. 2. By their dwellings in the Land of *Canaan*, *ver.* 54. *to the end of the chapt.*

VII. *ISSACHAR's* Generations with their number, and men of might, *Ch.* VII. 1. *to* 6. — Chap. 7.

VIII. *NAPHTALI's* Generations, *ver.* 13.

IX. *MANASSEH's* Generations, *ver.* 14. *to* 20.

X. *EPHRAIM's* Generations, with their habitations, *ver.* 20. *to* 30.

XI. *ASHER's* Generations, and Number, *ver.* 30. *to the end.*

XII. *BENIAMIN's* Generations 1. *More imperfectly* reckoned with their number and mighty men, *Ch.* 7. *ver.* 6. *to* 13. 2. *More fully* drawn down to K. *Saul* and *Jonathans* Poſterity, *Chap.* VIII. *throughout.* — Chap. 8.

Theſe Genealogies are cloſed up with the firſt Original of theſe *Genealogies*, *Ch.* IX. 1. 2. With the firſt inhabitants of all theſe in *Jeruſalem*; *Iſraelites*, *prieſts*, *Levites* and *Nethinims*, with their offices there, *ver.* 2. *to the end of the chapt.* Among which number are reckoned the Predeceſſors of King *Saul*, and ſo a facile Tranſlation is made to the Hiſtory of the firſt Kings, *Saul* and *David*. — Chap. 9.

Thus of the firſt foundation of the Iſraelitiſh Kingdom.

The CONSTITUTION and CONDITION of the *Iſraelitiſh Kingdom*, what it was 1. Under *Saul*. 2. Under DAVID, the two *firſt Kings*, is deſcribed, from *ch.* 9. *ver.* 35. *to the end of this Book.* — II.

I. Under m SAUL, touching whom are recorded, — m *Saul*, King.

1. *His Genealogy* reſumed to make entrance upon his ſtory, *ch.* 9. *v.* 35. *to the end of the chapt.*

2, *His death*, deſcribed by 1. *The manner of it*, being wounded in the great Battel with the *Philiſtines* in *M. Gilboa*, himſelf took a ſword, and fell upon it, *Ch.* X. 1. *to* 5. 2. *The Conſequents of it*; To his *Armour-Bearer*, who alſo fell on his ſword, *ver.* 5. To the Iſraelites who fled, &c. *ver.* 6, 7. To *Saul*, whoſe head the Philiſtines cut off, and faſtned it in *Dagons* Temple, *ver.* 8, 9, 10. Whoſe body and bodies of his ſonnes the men of *Jabeſh-Gilead* buried, *ver.* 11, 12, 13. 3. The procuring cauſe hereof. *viz.* Sauls ſinnes mentioned, *ver.* 13, 14. — Chap. 10.

II. Under n DAVID, concerning him are recorded 1. His *Regall Inauguration*, 2. *His Reigne* or *Adminiſtration*. 3. *His Death*. — n David K.

I. DAVIDS *Inauguration*, or Manner how he obtained the Crown, *viz.* 1. By

1. By *Israels desire*; Grounded 1. On natural Relation to *David*. 2. On Divine designation of *David* to the Kingdom, whereupon they anoint him in *Hebron*, *Ch.* XI. 1, 2, 3.

Chap. 11.

2. *By the singular valour of* Davids *Worthies*, by taking *Jebus*, that is, *Jerusalem* from the *Jebusites*, and by strengthening themselves and *David* to make him King. These Worthies are named, and some of their valiant Acts are mentioned, *ver.* 4. *to the end of the chapt.*

3. *By the Accession of great multitudes of brave Warrions to* David. 1. While *David* kept himself close from *Saul*, in the Hold at *Ziklag*, *&c.* till he had a great *Hoast like the Hoast of God*, *Ch.* XII. 1. *to* 23. 2. When *David* came to *Hebron*, there came many from the several Tribes to turn the Kingdom from *Saul* to *David*, *ver.* 23. *to the end of the chapt.*

Chap. 12.

II. DAVID'S *Reign* or *Royal Administration*, being now advanced to the Throne; where consider his Acts 1 *Ecclesiastical*. 2 *Polemical*, 3 *Political*. 4. *Oeconomical*. These four sorts of his Acts are here recorded; yet not so *distinctly* and *severally* by themselves, but that here and there they are intermingled with one another.

1. *Ecclesiastical* or *Religious Acts* of *David*, relate 1. To the *Ark*, 2. To the *Temple*.

o *The Ark brought up*

1. *To the* o *Ark of God*. which he brought up from *Baal*, *viz. Kiriath-jearim*.

Chap. 13.

1. To the house of *Obed-edom*, where note 1. The Consultation and determination about it, *Ch.* XIII. 1. *to* 6. 2. The manner of bringing it up, *ver.* 6, 7, 8. 3. The death of *Uzzah* for touching the Ark, *v.* 9. *to* 13 4. The carrying the Ark aside here upon unto *Obed-edoms* house, which abode there three moneths, and brought a blessing upon *Obed-edoms* house, *v.* 13, 14. [*Here are inserted*, 1. *Hirams* kindnesse to *David*, congratulating his Inauguration, sending him Materials and Workmen to build him an house, *Ch.* XIV. 1, 2. 2. *David* wives and children at *Jerusalem*, ver. 3. *to* 8. 3. *Davids* victory over the Philistines, (at the mulberry trees) maligning *Davids* Inauguration, *ver.* 8. *to the end of the chapt.*]

Chap. 14.

2. To the City of *David* in *Jerusalem*, where note 1. His preparing a fit place for the Ark, *Ch.* XV. 1. 2. His appointing the Priests and Levites to sanctifie themselves to bring up the *Ark* in a due order, *ver*, 2. *to* 25.

Chap. 15,

3. The great solemnity of bringing up the *Ark*: *David* clothed in a white linnen robe Dancing for joy before the Ark, *ver.* 25. *to* 29. Amplified by *Michals* despising *David* for this Act, *ver.* 29.

4. His setting the Ark in the place prepared for it; with Sacrifices, Blessing and feeding the people, *Ch.* XVI. 1, 2, 3.

Chap. 16.

5. His appointing officers to sing and play on instruments before the Ark, *ver.* 4. *to* 7.

6. His delivering that day, first into the hand of *Asaph*, *A Psalme of Thanksgiving* at the bringing up of the Ark to the City of *David*, recorded at large, *ver.* 7. *to* 37.

7. His leaving of the officers before the *Ark*, to minister there continually, as every dayes work required, *ver.* 37 *to* 43.

8. His and the Peoples departures to their own Houses, *ver.* 43.

II. To the *Temple* of the LORD. Touching which here are declared

p Davids *Purpose* of building the *Temple*

1. *Davids* p *Purpose and pious Resolution to build the Temple* himself; declared to, and approved by *Nathan*, *Ch.* XVII. 1, 2. Amplified 1. *Partly* by the Lords message to *David*, 1. Prohibiting him to build the Temple. 2 Promising to him many great blessings in reference to his Kingdome, Himself, his house and his Sonne that should build the house of the Lord *ver.* 3. *to* 16. 2. *Partly* by *David's* thankfull Prayer thereupon to the LORD, *Admiring* with a ravished spirit Gods wonderful goodnesse to him; and *petitioning* for the Accomplishment of the Lords promises to himself, his family and Kingdome, *ver.* 16. *to the end of the chapter.*

Chap. 17.

2. *Davids Preparation for Solomons building the Temple. See after Polemical Acts.*

2. *Polemical* or *warlike Acts* of *David*, viz.

1. He subdued the *Philistines*, and took *Gath*. *Ch.* XVIII. 1.

2. He subdued *Moab*, *ver.* 2.

Chap. 18

3. He smote *Hadarezer*. King of *Zobah*, and spoiled him, and slew 22000. *Syrians* that came to help him, spoiling them also, *ver.* 3 *to* 9. Amplified 1. By *Tou* King of *Hamaths* Congratulation, and rich Present to *David*, (for *Hadarezer* had warred with *Tou*,) *ver.* 9, 10. 2. By *Davids* dedicating these Presents, and his rich spoyles taken from his enemies to the Lord, *ver.* 11.

4. He slew 18000 *Edomites* in the valley of Salt, by *Abishai* engarrisoning *Edom*, *ver.* 12, 13. These Acts are amplified 1. By *David's* just Reign, *ver.* 14. 2. By *Davids* chief Officers, *ver.* 15, 16, 17.

5. He avengeth the villanous abuse of his messengers sent to comfort *Hanun* King of *Ammon*, upon his fathers death, in two victorious battels, *viz.* 1. Subduing the *Ammonites* and *Syrians* joyned, *Ch.* XIX. 1. *to* 16. 2. Conquering the *Syrians* beyond the river with a great slaughter, *ver.* 16. *to the end of the chapt*

Chap. 19.

6. He wasteth the country of *Ammon*, spoyleth *Rabbah*, cutting the people with sawes, harrowes of iron, and axes, *Ch.* XX. 1. *to* 4.

7. He by his worthies slayeth three Gyants in three several battels with the Philistines, *ver.* 4. *to the end.*

Chap. 20.

All these warlike Acts of *David*, are closed up with that sad story of *Davids* numbring the People through carnal confidence and vain-glory in the Arm of flesh, *Ch.* XXI. *throughout.* Described 1 By the provoking cause of it, *Satan*, *ver.* 1. 2. By the manner of it, how prescribed, performed, *ver.* 2. *to* 7. 3. By the events hereof, *viz.* Gods Displeasure, *Davids* Repentance. Gods Proposal of the choice of three judgments to *David*, and upon his choice slaying 70000 men by the Pestilence, *ver.* 7. *to* 15. But the LORD stayed the hand of the destroying Angel, by the *Threshing-floor* of *Ornan* the *Jebusite*, where *David* lamenting his fault, at the Lords appointment purchaseth the *Threshing-floor* of *Ornan*, Sacrificeth there, and the Lord answered him by fire from heaven, and healed the land, *ver.* 15. *to the end of the chapt.*

Chap. 21.

These Polemical Acts of David *are inserted, as it seems they fell out, among his Ecclesiastical* or *Religious Acts.*

2 q *Davids Preparations for Solomons building of the Temple*, (Himself being prohibited to build it; and informed, both that *Solomon* should build it, 1 *Chron.* 17. 12. and also of the place where the Lord would have it builded, viz. on the *Threshing-floor* of *Ornan*, God answering *David* there by fire from heaven. *Compare* 1 *Chron.* 21. 28. 29, 30 *with* 1 *Chron.* 22. 1. and revealing this unto him.) *Davids* preparatory Acts for building the Temple, were these.

q David's *Preparations* for Solomon's building the TEMPLE.

I. He provides Materials in great abundance, *Ch.* XXII. 1. *to* 5.

Chap. 22.

II, He instructs *Solomon* in Gods Promises, and his duty about building the Temple, *ver*, 5. *to* 17.

III. He commands all the Princes of Israel to assist *Solomon* herein, *ver.* 17, 18, 19. whom in his old age he made King, *Ch.* XXIII. 1.

Chap. 23.

IV. He orders all the several sorts of *Officers* for the service of the House of the LORD, viz. I. He numbers the *Levites* from 30 years old and upwards, viz, 38000 in all, *ver.* 2, 3. II. He casts them into 4 Ranks, viz. 1. Promoters of the work of the House of the Lord, 24000. *ver.* 4. 2. Officers and Judges, 6000. *ver.* 4. 3. Porters, 4000 *ver.* 5. 4. Praisers of the Lord with Instruments of *David*, 4000 *v.* 5. III. He distributes them into Courses, viz. *Gershonites*, *Kohathites*, and *Merarites*, from the age of 20 years and upwards, *ver.* 6. *to* 24. IV. He appoints

pdints their Offices and Employments, *ver.* 24. *to the end of the chapt.* V. He diſtributes the Prieſts the
Chap. 24. ſons of *Aaron* into 24 Courſes by Lot, *Ch.* XXIV. 1. *to* 20. VI. He divides the reſt of the ſons of *Aaron* and *Merari* (not forementioned) by Lot, *ver.* 20. *to the end of the chapt.* VII. He appoints Singers for the Temple, who ſhould propheſie with Harps, Pſalteries, and Cymbals; the ſons of *Aſaph*, *Heman*, and *Jeduthun*, *Ch.* XXV. 1. &c. where, 1. Their
Chap. 25. Numbers and Office, *ver.* 2. to 8. 2. Their diſtribution by lot into 24 Courſes, correſpondent to the Prieſts, *ver.* 8. *to the end of the chapt.* VIII. He diſtributes the Porters; who caſts lots for the Gates
Chap. 26. where they ſhould attend, *Ch.* XXVI. 1. *to* 20. IX. He appoints Officers over the Treaſures of the Houſe of the Lord, and the Dedicate things, *ver.* 20. *to* 29. X. He ſets of the *Levites*, chief Officers, 1. Over the outward buſineſſe of *Iſrael*, *ver.* 29. 2. Over all affairs of the Lord, and of the King, either on this ſide Jordan, *ver.* 30. or on the other ſide Jordan, *ver.* 31, 32.

2. *Political* or *Civil Acts of David*, in reference to his Kingdom, *viz.*

1. He orders 12 Courſes of *Captains* to ſerve the
Chap. 27. King by turns, for the 12 moneths of the year, *Ch.* XXVII. 1. *to* 16.

2. He appoints 12 *Princes* or *Rulers*, over the 12 Tribes, *ver.* 16. to 23.

3. He is hindred from numbring the people; and why, *ver.* 23, 24.

4. *Oeconomical* or *Domeſtical Acts* of *David*, in reference to his own *Houſe*. He conſtitutes ſeveral ſorts of Officers, *ver.* 25. *to the end of the chapt.*

III. *DAVID's* Death is ſet forth, 1. By the *Antecedents* of it, 2. By the *Circumſtances* of it, 3. By the *Conſequents* of it.

I. *Antecedent Paſſages* not long before his *Death*, in his extreme old age, at the *Solemn Aſſembly* of all his Princes, Captains and other Officers, convened at Jeruſalem, *viz.*

1. He declares Gods great goodneſſe to himſelf, and to his ſon *Solomon* who ſhould build the *Temple*, exhorting them to obedience, *Ch.* XXVIII. 1. *to* 9. Chap. 28.

2. He chargeth *Solomon* to ſerve the Lord uprightly and willingly, *ver.* 9, 10.

3. He gives to *Solomon* the *Pattern of the Houſe of the Lord*, and of all the Utenſils thereof, which he had received of the Lord, *ver.* 11. *to* 20.

4. He encourageth *Solomon* to the building of the Temple, *ver.* 20, 21.

5. He effectually perſwadeth the Princes and people to offer willingly to it, *Chap.* XXIX, *ver.* 1. Chap. 29.
to 10.

6. He *bleſſeth* the LORD, with heavenly enlargement of ſpirit, for enabling him and his people to offer thus chearfully; *Praying* for the peoples conſtancy, and for *Solomons* integrity and ability to finiſh this work, *ver.* 10. *to* 20. This is further illuſtrated 1. By *Davids* inciting all the Aſſembly to bleſſe the LORD with him. 2. By the abundance of Sacrifices, next day offered. 3. By the Peoples feaſting before the the Lord with joy. 4. By their Anointing *Solomon* to be King the *ſecond time*, who ſate upon the Throne with great Majeſty, all Iſrael accepting him and ſubmitting to him, *ver.* 20. *to* 26.

II. *Circumſtances of* r *Davids* Death, *viz.* r David's Death.
1. Time when; *viz.* after 40 years reign, *ver.* 26, 27.

2. State and condition wherein; *full of Dayes, Riches, and Honour*, *ver.* 28.

III. *Conſequent*, viz. *Solomons* Reign after him as his Succeſſor, (reference being made to other Books for *Davids* other Acts) *ver.* 28, 29. 30.

AN

AN

APPENDIX

TO

I. CHRONICLES.

Viz.

DAVID'S Pſalme of Thankſgiving to the LORD,

At the Bringing up of the *ARK* of God into the CITY of *DAVID*;

Recorded in 1 *CHRONICLES.* 16. *from ver.* 7. *to* 37.

Sect. I.

DAVID, that ſ *man after Gods own heart*, that the *ſweet Pſalmiſt of Iſrael*, being after *K. Sauls* death eſtabliſhed on the Throne in the Kingdom of *Iſrael*, makes it his firſt and chiefeſt care to advance Religion and the true worſhip of God in his Kingdome. To this end he *u* fetches the *Ark* of God (firſt from *Kiriath-Jearim*, to *Obed-Edom's* houſe; And *x* afterwards with great ſolemnity and better order, from *Obed-Edom's* houſe) to the *City of David* in *Jeruſalem*. For which ſingular mercy, that *David* might teſtifie his ſpecial thankfulneſſe to the Lord, having *Penned* this excellent Pſalm, which is partly *Euchariſtical*, partly *Prophetical*: He *y then on that day firſt delivered this Pſalme, to give thanks unto the Lord, into the hands of Aſaph and his brethren*, (So that ſome Pſalms which have *Aſaph's* name prefixed, may yet be penned by *David*;) Which may therefore fitly be denominated, *David's Pſalm of Thankſgiving to the* LORD *at the bringing up of the* ARK.

ſ Act. 13. 22.
t 2 Sam. 23. 1.
u 1 Chron 13.
x. 1 Chron c. 15. & 16
y 1 Chron. 16. 7.

It is very remarkable, that this *Pſalm of Thankſgiving* is collected, or gleaned by parcels out of divers other *Pſalms*, ſuitable to the preſent *Occaſion* of bringing up the *Ark*, and ſo the ſeverall parcels (only ſome few words altered) are joyned together in this form or method by *David*, as it is here repreſented. *viz.*

1. *Verſe* 8. *to* 23.	is	1, *Part of Pſal.* 105, viz. *from verſe* 1. *to* 16.
2. *Verſe* 23. *to* 34.		2. *The whole* 96. *Pſalm.*
3. *Verſe* 34.		3. *Part of divers*, viz. *Pſal.* 107. 1. and 118. 1. and 136. 1.
4. *Verſe* 35, 36.		4. *Part of Pſalm* 106. viz. *verſe* 43, 48.

2 Some hereupon account this not *one*, but three *diſtinct Pſalms* delivered by *David* to *Aſaph* at one and the ſame time. But by the ſame reaſon there ſhould be here 4 Pſalms, and one of them but one verſe. 2. The ſeries of the Pſalm is continued, as being one, not divers. 3. Nothing in this Chapter induceth us to think otherwiſe. Now this courſe of *David* may ſeem to warrant and inſtruct us in like manner to extract and connnect ſeveral ſuitable and pertinent paſſages out of ſeveral Pſalms, to Pray to, or Praiſe the LORD withall, upon ſpeciall Occaſions.

2 *firſt*] Theſe 3 ſeverall Pſalms of *ver.* 8. 23, 34. were the firſt he gave them of his penning; peradventure to be ſung by three divers Quires, whereof every one had his chief, and they were to ſing one after another, until the People had ended this Action, ſaying *Amen. ver.* 36. And afterwards *David* compoſed and gave them many more. 2 *Sam.* 23. 1. *Jo. Diod. Annot. on* 1 *Chro.* 167.

Sect. II.

Scope of this Pſalm is, 1. To exhort and incite the Church and people of God to bleſs and praiſe the Lord, not onely in word and voice, but alſo in true worſhip and obedience, for all his wondrous works wrought for his people; for the judgements of his mouth, and Covenant with his people touching *Canaan*, As alſo for his ſingular Majeſty, Greatneſs and Dominion, above all Idol-gods throughout the world. How ſuitably! The ARK, now brought up, being a ſpecial *ſign* or token of Gods *a* power and gracious Preſence with his people; and the *Cabinet of the Covenant*. 2. To inſinuate *Prophetically* the propagating of the Kingdom of the *MESSIAH* from *Jews* to *Gentiles*; exhorting the *Jews* to publiſh and preach Gods praiſes to the *Gentiles*, and thereupon the *Gentiles* to acknowledge Gods majeſty, power, and benefits performed by CHRIST to the Church; to renounce idols, turn to God, and ſerve him

a Num. 10 35, 36. 1 Sam. 4. 21, 22.

h'm according to his Word. How appositely! The ARK being a singular Type of JESUS CHRIST,
b Rom. 3. 25. and 1 Jo. 2. 2. the true b *Propitiatory* or *Mercy-seat*, covering our sins condemned in Gods Law; The true c *Ark of Gods Testament*, which shall fully be seen in Heaven
c Rev. 11. 19. by the Elect to their endless joy.

Visa est Arca fœderis] Persistit in veteris Templi Allegoria in cujus abdito erat Arca fœderis, *CHRISTI* Typus; nulli visa, nisi Pontifici semel quotannis. Sic Christus olim fuit occultus vix per transennam populo cognitus. In novo Testamento apparuit in carne sed humili, nec gloria ejus cernitur nunc in Evangelio, nisi fide. Judicio peracto videbitur Arca fœderis in cœlo, hoc est, apparebit CHRISTUS suis electis in gloria cælesti sicuti est. Nunc videmus in ænigmate & speculo, tunc videbimus a facie ad faciem. Hæc visio erit sanctorum felicitas. quando Christus se intuendum perfecte fruendumque præbebit, & gratiam fœderis ratam perfectamque præstabit. *D. Pareus in Com. in Rev.* 11. 19.

Touching the signification, or mystical sense of this Type, the *Ark*; see *August. Quest. seper Exod. lib.* 2. ¶. 105. *&c. Tom.* 4. *& And. Rivet. Com. in Exod.* 25. 10. *ad* 22,

Sect. III.

Touching this Psalme consider therein, 1. The *Proem.* or *Inscription*, 2. The *Substance* of the Psalm. 3. The *Conclusion*.

I. *The Procm* or *Inscription* prefixed, denoting 1. The *Occasion*, 2. *Penman*, 3. *Scope* and use of this Psalm, 1, *Chron.* 16. *ver.* 7.

II. *The Body* or *Substance of the Psalm.*; which is, 1. Partly *Eucharistical*, 2 Partly *Propheticall*, both laid down in an *Hortatory* forme.

I. *Eucharistical.* Pathetically exhorting and inciting *Israel*, the Church of God, to all possible expressions of thankful praises to the Lord. herein note,

1. *The Duty* exhorted to, viz. Thankful praising of God, 1. In Heart; *Glorying*, ——*Rejoycing*, —— *Remembring his wonders and judgments*, viz. On Egypt especially. 2. In Tongue? *Giving Thanks*, —— *Calling on his Name*,—*Publishing his deeds*; —*Singing*, —*Singing Psalms*. ——*Talking of all his wondrous works*. 3. In Life; *seeking the Lord and his strength*, (viz. his Arke, a Symbole of his power, presence, favour,) *seeking his face*, (viz. His Oracle) *continually*, ver. 8 to 14.

2. *The Arguments* or *Grounds* whereupon this Duty is urged, and for which he is thus to be celebrated, viz. 1. His Sovereignty, *He is the Lord our God*, therefore all praise is his due, ver. 14. 2. His judgments on all his enemies, ver. 14. 3. His gracious everlasting Covenant to *Abraham*, *Isaac* and *Jacob*, touching *Canaan* (a Type of heavens rest) *ver.* 15. *to* 19. Amplified by his singular providence and tender care over them, though *few strangers, passing from Nation to Nation*, yet none were permitted to wrong them, *he reproved Kings for them*, (as for *Abraham*, *Gen.* 12. 14. *to* 18. *and* 20. *throughout.*) *ver.* 19. *to* 23.

d *H Ainsworth* Annot. on. Psal. 69. 1. *Fran. Jun.* Annot. in 1 Chron. 16. *H. Moller.* Com in Psal. 96. *Jo. Calv*, Com, in Psal. 96. e *Jun. Annot.* in 1 Chron. 16.

II. *Propheticall.* Containing (as d some have well noted) *A Prophecy of Christs Kingdome, and of the calling of the Gentiles from idols to serve and praise the living God.* This is laid down in forme of an *Exhortation* to all the Jews, to preach sweetly the Lords Glory and Wonders shewed in *Israel* unto the *Gentiles*, that forsaking vaine idols, and serve the true God only, acknowledging and celebrating his benefits and dominion by Jesus Christ. This *Exhortation* is 1. *Proposed.* 2. *Enforced.* 3. *Amplified.*

1. *Proposed*, wherein consider 1. Who are exhorted, viz. *All the earth*, viz. e all the Land of *Israel*. 2. Duties whereunto they are exhorted, viz. 1. To *sing to the Lord.* To *Evangelize* (as the Hebrew בשר properly signifies) *day by day his salvation*, (viz. of sinners by Jesus Christ especially.) 2. To *declare his glory and wonders* (viz. revealed to *Israel* especially in that salvation.) 3. Where these duties are to be performed; *Among the Gentiles, among all Nations*, (A clear intimation that Christ and his Gospel should be preached to the Gentiles throughout the world) *ver.* 23, 24.

2. *Enforced*, by divers cogent Arguments, *viz.* 1. The greatnesse of God. 2. The Praise worthinesse of God. 3, The dreadfulnesse of the Lord above all Gods; proved by the vast disparity betwixt him and them, *All they are idols. The Lord created the Heavens*, i. e. *the world. Synechd.* How should this therefore convince all *Gentiles*, to renounce vain idols to laud and serve the only true God that made the Heavens, &c.) *ver*, 25, 26. IV. The glorious Majesty, might and gladnesse in the Lords Presence and Place (these are evident in the world, but especially in his Church, by the Ark of his Presence, &c.) *ver.* 27.

3. *Amplified* hereupon, *ver.* 28. *to* 34. wherein. The f *Gentiles* (thus preached unto and instructed by the Jews,) are incited 1. To give the Lord due praises; 2. To joyn with his Church in his worship and fear, *ver*, 28, 29, 30. 2. The settlement and establishment of the whole earth, weakned and ruined by sin, is hereupon promised in Christs Kingdome, *ver.* 30. 3. The universal triumph and gladnesse as it were of all creatures (in an elegant Prosopeia) is intimated, upon the Lords Presence and dominion among the *Gentiles*, as well as the *Jews*, *ver.* 31, 32, 33. f *Jun.* Annot. in 1 Chro. 16.

The Conclusion of the Psalm containing 1 An *invitation* to give thanks to the Lord for his goodnesse and everlasting loving kindnesses, *v.* 34. 2. A *Direction* to *Israel* how to pray for their salvation and deliverance from the *Heathen*, *ver.* 35. 3. A concluding *Doxology*, ascribing endless Blisse and Praise to the Lord God of Israel, *ver.* 36. III.

(This may be sung as Psal. 100. *or as* X. *Command.*)

1 CHRON. XVI. 7. to 37.

7. In that day then gave David, first, *This Psalm*, To confess unto the Lord into the Hand of Asaph and his brethren.

Sect. I. (*Psal.* 105. 1. to 16.)

8. g *And-yee the LORD, call on his Name:*
Make known his Acts among the folk. g *Heb.* Confess-yee to the Lord.
9. *Sing-yee to him, to him sing-Psalme:*
Do yee of all his wonders talke.

10. h *Glory in name of his holinesse;*
Their heart that seek the LORD let joy. h *Heb.* Praise your selves, *or*, Boast-yee.
11. *The LORD seek, and his powerfulness:*
Seek yee his face continually.

12. *His wondrous-works which he hath done,*
i *Do-yee-to-memory-recall:* i *Heb.* Remember yee.
His Stately *marvels* every one,
And of his mouth the judgments all.

13. O yee *his servant* ISRAEL's *seed:*
Yee *Jacob's sons his chosen* deer.
14. *He* is *the LORD our God* indeed:
In all the earth his judgments were.

15. *His*

15. *His Covenant for ever more*
Remember yet must your sons;
The word he did ordain and decree:
To thousand Generations.

16. *Which firmly with Abrah am did he*
In His Oath to Isaac (I mean *and he)*
17. *I He set it Jacob for Decree:*
Yea An endless League to Israel.

18. *Saying I'll give thee Canaan-land;*
Of your Inherit ance the line.
19. *When they* a *by count few men were fourth,*
Nay few, and Sojourners therein.

20. *And from one Nation when they*
Walkt to another Nation,
And from one Kingdom quite away
To other People pass'd on:

21. *To wrong them he permitted o man*
But Kings for them reproved still.
22. *O touch not mine- Anointed-ones;*
And to my Prophets do none ill.

Sect. II. (*Psal.* 96. *throughout.*)

23. *O all the earth sing* praise always
Unto the holy *LORD* alone
Evangelize from day to day
His glorious *Salvation.*

24. *In Nations tell his glory* rais'd;
Among all folk his marvels spread:
25. *For great's the LORD, and greatly* prais'd
p *Above all gods he's* full-of *dread.*

26. *For all the folks Gods q idols be:*
But Heaven's the Lord did make and grace.
27. r *With him is Glory and Majesties*
Both strength and gladness in his place.

28. *Ye kins of Peoples give the LORD;*
Give to the LORD *glory and strength.*

29. *His name's due glory give the LORD;*
*(*s *Bring Gifts, and come before his face;*
Bow down your selves unto the LORD
In beauty (of the Holy place.

30. *O all the earth in trembling*
Before his awful Presence quake ye:
Likewise the world shall stable;
Shall be full sure, that it should shake.

31. *Let Heavens rejoice both night and day,*
And let the earth exult amain:
u *Let them among the Gentiles say,*
The Lord Omnipotent *doth reign.*

32. *Let sea and her fulness roare out;*
Let field and x *all therein* shew-mirth.
33. *Then* y *Trees before the Lord shall shout:*
Because he comes to judge the earth.

Sect. III. (*Psal.* 135. 1. & 106. 47, 48.)

34. z *Laud ye the LORD, for he is good:*
For, his kind-mercy is for aye.
35. *Say ye likewise, Save us O God*
Our deare *Salvation* day by day,

And gather us (now out of frame,)
And from the Heathen us deliver:
To confesse a *to thine Holy name,*
b *To glory in thy praise* for ever.

36. *O Blest for ever and for aye*
Be Israel's God, the Lord ador'd:
Likewise let all the People say
AMEN, Amen; *And praise the Lord.*

r *Heb.* And.
s *Heb.* And he set it to
t *Heb.* A Covenant of eternity.
u *Heb.* were men of number. *viz.* Easily numbred; few. *The contrary is,* without number.
x *Heb.* Not man.
y *Heb.* And
z *Heb.* neer nothings, as 1 for. 8, 4. or for gods.
a *Heb.* At his faces.
s *Heb.* Lift up.
t *Heb.* of holiness.
u *Heb.* and.
x *Heb.* All that is in it.
y *Heb.* Trees of the wood shall shout from before the faces.
z *Heb.* Confess. yee to Jehovah.
a *Heb.* To the name of thine holyness,
b *Heb.* To praise themselves, or to triumph.

II. CHRONICLES.

Sect. I. *Order.*

IN the former Book, *viz.* I CHRON. the state and condition of the Kingdome of Israel hath been described, in respect of 1. *The Inchoation,* or beginning of it, under *Saul.* 2. *The Augmentation,* or Increase of it, under *David,* Now in this II CHRON. it is further described, in respect of 3. *The Perfection,* or highest temporal Glory of it, under *Solomon.* 4. *The diminution* or decay of it, after the unhappy Division under *Rehoboam,* &c. till at last it even failed under *Zedekiah,* by reason of *Judah's* 70 yeares captivity in *Babylon.* So that this Book is a *Chronicle,* or *Chronical Abridgement* of both the books of *KINGS*; with some Explanations, and Additions at the end of the Book.

Sect. II. *Name.*

The reason of the Denomination, or *Name* of this Book, see in I. *Chron.* This being but a Continuation of the same History, according to the same intent and purpose of the I *Chron.*

Sect. III. *Penman.*

Who also may probably be thought to be the Amanuenses of the Holy Ghost in penning this Book. *See in* 1 *Chron.*

Sect. IV. *Time,* or *Chronology*

This Book relates the state of the Israelitish Kingdom,

dom, from the beginning of King Solomons Reign, till after *Judah's* Return from the Babyloniſh Captivity, which fell out in the firſt yeare of *CYRUS* King of *Perſia*. And ſo it contains in the whole, an Hiſtory of about 541 years. Which may be thus computed, viz.

	years.
From the beginning of *K. Solomons* Reign (wherewith this book begins) to the end of *K. Jehoſhaphats* Reign (wherewith I. *Kings* ends) 126 years. As hath been formerly demonſtrated in Particulars, on I. *KINGS* Sect. IV.	126
From the end of *K. Jehoſhaphats* Reign till *JUDAH* was wholly carried captive into Babylon in the 11. of *Zedekiah*, (which is the whole time of the Hiſtory deſcribed in II. *Kings*) about 344 years and a half. As hath been formerly cleared, on II. *KINGS*, Sect. III. *in a Table, in particulars.*	344½
From the 11. year of *Zedekiah*, a when *Judah* was carried captive to *Babylon*, to the end of the Captivity, 70 years; mentioned in 2 *Chron.* 36. 20, 22, even till *the reign of the Kingdome of Perſia*,	70,
The *Return* of *Judah* out of the Captivity of *Jeruſalem*, to build the Houſe of God, in the firſt yeare of *CYRUS* King of *Perſia*, & according to the liberty granted by his Proclamation; here alſo recorded. 2. *Chron.* 36. 20, 21, 22, 23.	1
	541½

a becauſe there is ſome queſtion made from what time the Calculation of the 70 years *Captivity* do commence; we muſt obſerve, that in the Books of *Kings* and *Chronicles* we finde mention of 4 *Babyloniſh captivities.*

In the firſt, *Manaſſeh* was carried away captive, 2 *Chron.* 33. 11.

In the ſecond, *Jehoiakim* was carried away captive, 2 *Chron.* 36. 6. In which Captivity *Daniel* the Prophet was carried to *Babylon*, *Dan.* 1. 6.

In the third, *Jehoiachin* was carried away captive, 2 *Kings* 24. 14. And in this captivity the Prophet *Ezekiel* was Captive, *Ezek.* 1, 2.

In the fourth, *Zedekiah* was carried away captive with the whole Nation except ſome of the poor, 2 *Kings* 25, 2 *Chron.* 36. And from this Captivity did the 70 years commence: for in this only the whole Land was made a deſolation, and then only did that Nation ſerve *Nebuchadnezzar* King of *Babylon* 70 years, as was fore-prophecied, *Jer.* 25. 11, 12. And then only did the Land enjoy her Sabbaths, 2 *Chron.* 36. 21. *Jer.* 25. 9. & 12. *Jo. Diod. in his Obſervations after II. Chron.*

Sect, V. *Doubts and Difficulties Chronologicall.*

Doubt. I. *Mention is made of a* Writing *or* Letter *ſent from the Prophet* Elijah *to that wicked* Jehoram, *Sonne and Succeſſor of* Jehoſhaphat *King of Judah, threatning him with a lamentable death by falling out of his bowels, for his wicked Reigne, and for murdering his brethren that were better than himſelf,* 2 Chro. 21. 12, to 16. *Now how could* Elijah *ſend a Letter to this* Jehoram, *when* Elijah *ſeems to be taken up to heaven in a fiery chariot before* Jehoram *began to reigne? For* Jehoram *began not to reigne till he was thirty two years old,* 2 Chron. 21. 5. *this his thirty ſecond yeare was the fifth yeare of* Jehoram *ſonne of* Ahab *King of* Iſrael 2 *King.* 8. 16, 17. *But* Elijah *was tranſlated in the time of* Jehoſhaphat, *preſently after the death of* Ahaziah *ſonne of* Ahab, *probably in the very firſt yeare of* Jehoram *ſonne of* Ahab, *Succeſſor of* Ahaziah, *the ſtory of* Elijah's *rapture being recorded betwixt the death of* Ahaziah, *and the reigne of* Jehoram *King of* Iſrael. *Compare* 2 *Kings* 2. *throughout, with* 2 *Kings* 3. 1.

Anſw. 1. To ſay that *Elijah* wrote this Letter after his rapture up into heaven, would gratifie the *Pontificians*, who hold that the dead have often written to the living. But (as b *Broughton* ſaith) *this is but a Datage*, We leave therefore that opinion to the deluded *Papiſts* and their lying *Legends.*

b *Epiſtola hæc ſcripta fuit ante Aſſumptionem.* Aſſumptionem. Nam mortuos ad vivos ſcribere et factitatum fuiſſe ſæpe tenent Pontificii, Deliramentum eſt, *Eraſmus. H. Brought. Concent. S. Script. p.* 88. *in marg. Hanov.* 1602.

2. To ſay as c ſome, that this muſt be ſome other *Elijah* that wrote this letter, ſeeing the great Prophet *Elijah* was already taken up into heaven in theſe dayes, as appeareth by 2 *Kings* 2. 11. ſeems not ſo ſafe and conſonant to Scripture, which mentions no *Elijahs*, but *Elijah* the *Thiſhbite*, 1 *King.* 17. 1. and *John the B.* the N. T. *Elijah*, who was to come in the power and ſpirit of *Elijah*, *Mat.* 4. 5, 6. *with Matt.* 11. 14. *Mar.* 9. 11. *Luk.* 1, 17. Nor is it needfull to flie to this imagination about another *Elijah*, there being other wayes of untying this knot.

c V. 12. *Elijah*] The great Prophet *Elijah* was already taken up into Heaven, in theſe dayes, as appeareth by 2 *Kings* 2. 11. Wherefore this muſt be ſome other *Elijah*, or elſe it muſt be that the great *Elijah* had written this Prophecie in his life-time, and appointed that in its due time it ſhould be delivered to *Jeboram. Jo. Diod. Annot. on* 2 *Chron.* 21. 12.

3. Moſt thinke *this letter was written by* Elijah *before his Aſſumption into heaven, of the future Kingdome of* Jehoram, *as* Iſaiah *wrote of the future Kingdome of* Cyrus, *Iſa.* 44. *and* 45, *And* Ahijah *of the Kingdome of* Joſiah, 1 *Kings* 13. 2. *So it was meet, an impious King ſhould be reproved by the abſent, who would not endure the preſent.* Thus d *Junius*, with whom e *Pareus* conſents, tranſcribing his very words; *H. Brought.* and *Jo. Diodate* alſo inclineth to this Opinion, as appears by their words formerly alledged.

d *Scriptum ab Elijah*] Quod Elijah antequam aſſumeretur, ſcripſerat de futuro regno *Jehorami*: ut *Jeſchabia* de futuro regno *Cyri*, *Jeſchah.* 44, 45. & *Achija* de regno *Jeſchijæ*, 1 *Reg.* 13. 3. Sic opportuit impium Regem ab abſentibus reprehendi, qui præſentes non fuiſſet paſſus: Nam *Elijam* temporibus *Joſaphati* raptum fuiſſet ante hujus regnum, docetur, 2. *Reg.* 2. 11. *Fran. Jun. Annot. in* 2 *Chron.* 21. 12. e *D. Pareus in Not. Brevigrib. in* 2 *Chron.* 21. 12.

4. But may we not happily pitch upon a better reſolution than all theſe? what if we ſay *Elijah* both wrote and ſent this Letter to *Jehoram* ſonne of *Jehoſhaphat*, before his own Aſſumption into Heaven, and this before the death of *Jehoſhaphat*; and this furthermore in the the time of his ſonne *Jehorams* reign? would not then the reſolution be evident? But how can this be? Eaſily, Thus. *Elijah* ſeems to be caught up to Heaven in the firſt year of *Jehoram* ſonne of *Ahab* King of *Iſrael*, as was before intimated. *Jehoram* ſonne of *Ahab* began to reign in the eighteenth yeare of *Jehoſhaphat* King of *Judah*, 2 Kings 3, 1. (*Jehoſhaphat* reigning twenty five years in all, 1 *Kings* 22. 42.) This firſt year of *Jehoram* ſonne of *Ahab*, was parallel to the ſecond year of *Jehoram* ſonne of *Jehoſhaphat*, 2 *Kings* 1. 17. for this *Jehoram* was *Pro-rex* or *Vice-roy*, twice in his fathers life-time, *viz.* in his ſeventeenth and twenty ſecond yeare, as hath been demonſtrated on II. *Kings* Sect. III. *There ſee.* Now this was a year or two before *Elijahs* Aſſumption into Heaven, as appears by what hath been ſaid. *Jehoram* therefore in the dayes of *Elijah*, being made *Vice-roy*, (probably upon ſome expedition of *Jehoſhaphat* abroad,) and taking the advantage of his fathers abſence to kill all his brethren for the making the Crown ſurer to himſelf. 2 *Chron.*

2 Chron. 22. whereupon Elijah might send him the terrible Letter, which, during the time of his sickness, he was so desperately wicked and cruel.

Doubt. II. *It is said that Jehoram, sonne of Jehoshaphat was thirty two years old when he began to reigne and reigned eight years.* 2 Chron. 21. 5. *& that he lived but fourty years in all. And yet his sonne Ahaziah (who succeeded him the fourth year) is said to be fourty two years old when he began to reigne, and he reigned one year,* &c. 2 Chron. 22. 2. *By this reckoning Ahaziah should be one & two years elder than the sonne of his father, which is both impossible and absurd to imagine.*

Answ. 1. This seems such an intricate and inexplicable knot, that *some* think this difficulty is not to be resolved.

fV. 2. *Fourty and two*] 2 K. 8. 26. It is said that he was two and twenty years of age, which is confirmed by that, that *Jehoram* the father of *Ahaziah* was two and thirty years of age when he began to reign, and reigned eight years, 2 Chron. 21. 5. which in all is fourty, whereupon he could not have a sonne of fourty two years of age when he succeeded his father. This difficulty is not to be resolved; and it is likely that there is some alteration happened in these Accounts. *Jo. Diod. Annot, on 2 Chron. 22. 2.*

g *Died. in about that Jo. Marian. Scholia loc.*

2. Some g suspect here the corruption of the Text by some mistakes of the Transcribers, and think the age of these Kings might in old time be writ in numeral letters, not in words at length; and so the letters ב מ standing for fourty two, might easily be put for the letters כ ב (somewhat resembling it,) which stand but for twenty two. *Answ.* 1. But h *This remedy is worse than the malady.* How dangerous a thing is it once to admit any such corruption of the original Text! for, where then shall we stop? what Scripture will not be suspected of corruption? how will this shake the *instrumental foundation* of faith, obedience, comfort and all Religion? where shall we have a certain Canon or Rule, whereby to try and examine and amend all translations? i *Bellarmine* indeed grants some lesser corruption in the text, either by reason of likeneſse of the letters, or vowel-points. But k others abhorre this opinion, and demonstrate by cogent Arguments, the purity of the Hebrew and Greek texts against all corruption.

h Morbo medicina nocentior ipso.

i *Bellarm. de verb. Dei l. 2. c. 2. sub finem.*

k *Solomon Glassius* in Philolog. sac. de text. purit lib. 1. sere per tot.

3. Some l Expositors answer, that (as *Hieronme* testifyeth) *Jeboram* reigned twenty eight years, but only eight years are computed in the number, because so long he reigned well: the rest are omitted, because in them he gave himselfe to the service of Idolatry. In which sence *Saul* is said to *reign two years.* Therefore the twenty yeares wherein *Jeboram* reigned wickedly, which are not mentioned in II. *Kings*, in this place are added to the years of his sons life, (lest there should be any breach in the Chronology,) whereupon the years of the sonne arise to fourty two, (viz. twenty years redundant,)

l *Dionys. Carthusian. Enarrat. in 2 Paralip. cap. 22. Nic de lyra Sup. Glossa ordinar. in loc.*

m 2 Chron 22. 2.

n Achaziah Ben. 22. An. ætatis suæ, est Ben. 42. An. domus Omri Seder-Olam, aliique docti inter Hebræos sic textus hos jamdudum reconciliarunt. *H. Broughton. Concent. S. Script; p. 88. in mar.*

4. I like their opinion best that referre this fourty two years to the time of the reigne of the house of *Omir*, which was just fourty two years, till the beginning of *Ahaziah's* Reigne, whose mother was *Athaliah* the daughter of m *Omir*. *Ahaziah* himselfe then was twenty two years old when he began to reigne, as 2 *Kings* 8. 26. But his mothers house, *viz. Omri's* was thus fourty two years standing in respect of the kingdome. Thus that accurate n *Broughton*; Ahaziah *a sonne of twenty two years of his own age, is a sonne of fourty two years of Omri's house.* Seder-Olam *and other learned among the Hebrews, have thus reconciled those texts long ago.* Acute o *Junius* also shewes that here is a more obscure *Trajection* or *Transposition* of the phrases in this verse, as in 1 *Sam.* 20. 16. *Ezra.* 10. 17. and *Neh.* 12 22. which not being well observed involves the text with Questions and Interpretations. And therefore he thus reads the text——*So Ahaziah son of Jeboram King of* Judah reigned *whose mothers name was* Athaliah *daughter of* Omri, *being fourty two years old when* Ahaziah reigned, *who*

o *Fran. Jun. Annot. in 2 Chron. 22. 2. P. Jo. Died Annot. in 2 Chron. 36. 9.*

p *Solom Glass. in Philol. sac. l. 1. Tract. 1 Sect. 30.*

q *Mihi quoque (ut interquod sentio) non arridet quæ sacri codicis emendatione sunt Solutionet. Jean. Welph Comment. in II. Reg. 24. 8.*

r *Fran. Jun. Annot. in 2 Chron. 36. 9.*

s *D. Parens in Not. brev in 2 Chron. 36. 9.*

t *D. Parens in Not. brev in 2 Chron. 36. 9.*

u *Wolph. Com. in loc.*

x *Solom. Glass. in Philolog. Sacr. lib. 1, Tract. 1. Sect. xxx.*

y *D. Parens*

Doubt. III. *It is said Jehoiachin was eight years old when he began to reigne; but 2 Chron. 36. 9. But Jehoiakim was eldest sonne, and was eighteen years old when he began to reigne, and he reigned in Jerusalem three months, and ten dayes.* (Surely no more difference, how exactly so ever computed.)

Answ. 1. There needs some longer discourse then the next compasse of Doubts doth. Divers ingenious learned have (doubtlesse) found it impossible exactly to reconcile in the Story of Chronicles, the numbers seems to have suffered in the tract of time by some accidents. But this is a dangerous Conclusion; Safer for us to acknowledge our own inability to understand Scripture, than so to call in question the purity of Scripture *Text* alone. And how unlikely any corruption in these two places? Seeing all the Hebrew Copies (as q *Glassius* hath observed,) unanimously hold the received reading, nor can we be produced to the contrary; nor do the Greek and Latin versions differ from the present. Therefore we must finally so reconcile not to *reforme* these Scriptures. I exceedingly applaud that saying of r *Welphius, Theft Solutions* (that I may confesse what I think) *displease me, that are made with the Emendation of the sacred* BIBLE.

2. Some thus reconcile these two places; *Jehoiachin was eight years old when he* [viz. his father Jehoiakim, *began to reign, and he* [viz. Joboiachin his sonne, *reigned three months in Jerusalem, 2 Chron. 36. 9.* A like place see in the History of *Ahaz*, 2 King 16. 2. Thus s *Junius.*

3. Others thus, Its probable that *Jehoiakim* (who reigned eleven years,) did in the beginning of his reigne, about his second yeare, joyne his sonne *Jehoiachin* at eight years of age in the Government of the kingdome with himselfe, by reason of the many insurrections in the Kingdome of *Judah* at that time. But *Jehoiakim* the father being carried captive to *Babylon*, *Jehoiachin* the son plenarily possessed the kingdome. So that he was eight years old when he began to reigne with his father joyntly, according to that of *Chronicles*: but eighteen years old when he began to reigne alone, (his father being carried captive to *Babylon*,) which the History of *Kings* intends. Thus t *Parens*, u *Wolphius*, x *Glassius*. And *Glassius* adds this Reason out of R. *David Kimhi*, why *Jehoiakim joyned Jehoiachin* with himself in Government. *Perhaps* (saith he) *he* (viz. Jehoiakim) *had other sons: and therefore, because he saw the Kingdome was suspended in the hands of others* [viz. Egyptians, 2 Chron. 36. 3, 4.] *he knew not whether he might be disturbed from his Kingdome, as it fell out to his brother* [viz. Jehoahaz. 2 Chron. 23, 2, 3, 4.] *therefore he made his sonne Jehoiachin reigne with himselfe, who was to reigne after him, and in his stead.*

Let the judicious Reader well weigh and chuse which of these two last ways of Reconciling he pleaseth. y *Parens* confesseth, that of *Junius* is the neater; *for why* (saith he) *should Jehoiakim, joyn a childe of eight yeares old with him in Government?* But some Reason hath been hinted, and perhaps the then state of the Kingdome might minister other Causes.

Other doubts Chronological see resolved formerly on II. *KINGS* Sect. *IV.*

Sect. VI. *Scope.*

The chief *Intent* or *Scope* of this Book (which is an Abridgement of the two Books of *Kings*) is,

1. For Substance, one and the same with that of I. and II. KINGS. Save only that after the divided state of the Kingdome under *Rehoboam*, the History of the Kings of *Israel* (whereof there was not one good, but every one wicked) is wholly waved; and the History of the Kings of JUDAH (divers whereof were good, and truly godly) is continued unto the *Babylonish Captivity*. To evidence the Accomplishment of Gods Promises, especially to *David* and his

seed, and through *Davids* family to clear the *line of Christ the Messiah*.

2. To intimate after this the term of the *Captivities* continuance, *viz.* 70 years, according to the Word of the LORD.

3. To declare the wonderful *Return* of the Captives of *Judah* from *Babylon* (in the first year of *Cyrus*) when the term was expired; and how easily God brought about that difficult work, by working upon the heart of *Cyrus* the *Persian*.

Sect. VII. *Principal Parts.*

This Book contains an Historical Narration of the *Flourishing* and *Fading* Condition of the Kingdom of *Israel*; The *Top-Glory* of it under *Solomon*; The *Eclipse of that Glory*, under all the Succeeding Kings, till the *Sun* of that State *did sadly set* in the doleful Babyloniſh Captivity.

I. 2 King *Solomon.* *The flouriſhing or Top-glory of Israels Kingdome under* 2 *King Solomon.* Touching *Solomon* and his Reign, here are recorded

I. *Solomons Piety* and Religion to God; diſcovered.

I. In his ſolemn ſacrificing at *Gibeon*, the Tabernacle being there, deſcribed 1. By the Antecedents, *viz.* Solomons eſtabliſhment in his Kingdome, &c. Chap. 1. *Ch.* I. 1. 2. By the manner of this ſolemnity, *ver.* 2, *to* 7. 3. By the Conſequents thereupon, *viz.* *Partly* Gods appearing to him in a night-viſion, and promiſing *Solomon*, what, and above what he asked, *ver.* 7. *to* 13. *Partly* by the Lords furniſhing *Solomon* with great riches and honour according to his Promiſe, *ver.* 13. *to the end of the chapt.*

II. In his building of the moſt magnificent *Temple of the Lord*, deſcribed at large.

Chap. 2. 1. By his Preparations for it, *Ch.* II *throughout.*

2. By his execution of it, *viz.* —

1. Of the Temple containing, where note 1. The place where, *viz.* At *Jeruſalem*, in M. *Moriah*, in Chap. 3. *Ornans* threſhing-floor, *Ch.* III. 1. 2. Time when, *viz.* in the ſecond day of the ſecond moneth, in the fourth year of his reign, *ver.* 2. 3. The Dimenſions and glorious Ornaments of the Houſe, *ver.* 3. *to* 20.

2. Of the Utenſils contained, *ver.* 20. *to the end of* Chap. 4. *the chapt. and Ch.* IV. *throughout.* Amplified by his bringing up all *Davids* dedicate things unto the Tem-
Chap. 5. ple, *Ch.* V. 1.

3. By his ſolemn Dedication of the houſe thus builded, *viz.*

1. *Partly* by bringing up the *Ark*, (wherein only were the two Tables,) from the City of *David* into the moſt holy place, *ver.* 2. *to* 11.

2. *Partly* by the Levites ſolemn praiſes to the LORD; who thereupon filled his houſe with a cloud and the glory of the LORD, *ver.* 11. *to the end of the chap.*

3. *Partly* by *Solomons* bleſſing the People, and praiſ-
Chap. 6. ing God, *Ch.* VI. 1. *to* 12.

4. *Partly* by *Solomons* admirable Prayer to the LORD, upon the brazen Scaffold, *ver.* 12. *to the end of the chap.*

Chap. 7. 5. *Partly* by Sacrifices, *Ch.* VII. 1. to 12.

All theſe amplified, 1. By the Lords apparition to *Solomon*, *ver.* 12. 2. By the Lords grant of his petitions; with his *Promiſes* and *Threatnings*, relating To the *People* of Iſrael, to the *Temple*, and *Solomons* houſe, *ver.* 12. *to the end of the chap.*

II. Solomon's *various Acts*, viz. his

Chap. 8. 1. Building the Kings houſe, and divers Cities, *Ch.* VIII. 1. *to* 7.

2. Making the *Canaanites* Tributaries, *verſe* 7. *to* 11.

3. Bringing up his Wife, *Pharaoh's* daughter, out of the City of *David*, to her houſe, *ver.* 11.

4. Solemn Sacrifices at 3 Feaſts in the year, *ver.* 12, 13.

5. Appointment of the Prieſts and Levites to their Courſes, according to *Davids* order, *verſe* 14. *to* 17.

6. Sending to *Ophir* for Gold, *ver.* 17, 18.

III. *Solomon's great Wiſdome*, diſcovered in reſolving the Queen of *Sheba's* Queſtions *Chap.* IX. 1. Chap. 9. *to* 13.

IV. *Solomon's great Riches, Honour*, and proſperous Reign, *ver.* 13. *to* 29.

V. *Solomon's other Acts* unrecorded here, *ver.* 29.

VI. *His long Reign*, 40 years, *ver.* 30.

VII. *His Death*, Burial, and *Succeſſour*, viz. his ſon *Reboboam* ver. 31.

That of the Glory of Israels Kingdom; next, of the Eclipſe of this Glory.

The Eclipſe of the Glory of Israels Kingdome, under all II. *Solomon's* Succeſſours; the Kingdom being divided and rent in two parts in the dayes of *Reboboam*; and that Diviſion continued under all the ſucceeding Kings, till *Israels* utter Captivity by the *Aſſyrians.*

1. *The Rent and Diviſion of the Kingdom* under *Reboboam.*

I. *The firſt King of Judah*, a *REHOBOAM*, Touching him are recorded, 1. King of *JUDAH*, a *Reboboam.*

1. His Coronation at *Shechem*, *Ch.* X. 1. Chap. 10.

2. His harſh Anſwer to *Jeroboam* and the people, (ſuing for a lightening of their yoke) according to advice of his young raſh Counſellors, *ver.* 2. *to* 15. Amplied, 1. By the Revolt of *Israel* from the houſe of *David*, according to the word of the Lord, *ver.* 15. *to the end of the chapt.* 2. By *Reboboams* intention and preparation to regain them again by force of arms, *Ch.* XI. 1. 3. By the Lords warning him to Chap. 11. deſiſt, *ver.* 2, 3, 4.

3. His fortifying and ſtrengthening of his own Kingdome of *Judah*, by Forts, Martial proviſions, and the Aſſiſtance of the Prieſts and Levites, caſt off by *Jeroboam* in the other Tribes, *verſe* 5. *to* 18.

4. His wives and children, *ver.* 18. *to the end of the chapt.*

5. His wicked forſaking of the Lord, being eſtabliſhed in his Kingdome, *Ch* XII. 1. Amplified by Chap. 12. Conſequents enſuing, *viz.* 1. His and Judah's puniſhment by *Shiſhak* King of *Egypt* taking their fenced Cities, *ver.* 2, 3, 4. and robbing the Treaſuries of the Lords Houſe, and the Kings Houſe. 2. The Lords abating ſomewhat of the Judgement, upon their humbling themſelves at the warning of *Shemaiah* the Prophet, *ver.* 5. *to* 13.

6. His time of Reign. 17 years, *ver.* 13.

7. His wickedneſſe, *ver.* 14.

8. His other Acts not here recorded, *ver.* 15.

9. His Death, Burial, and *Succeſſour*, viz. *Abijah* his ſon, *ver.* 16.

2. *The continuance of the Kingdomes diviſion under the ſucceeding Kings.*

II. *The ſecond King of Judah*, b *ABIJAH* ſon 2. King, of *Reboboam.* Touching him are mentioned, b *Abijah.*

1. The time of his Reign, *viz.* 3 yeares, *Chap.* Chap. 13. XIII. 1, 2.

2. His warres with *Jeroboam* King of *Iſrael*, and victory over him, *ver.* 2. *to* 21.

3. His wives and children, *ver.* 21.

4. His other Acts and ſayings elſewhere written, *ver.* 22.

5. His Death, Burial, and *Succeſſour*, viz. *Aſa* his ſon, Chap. 14. *Ch.* XIV. 1.

III. *The third King of Judah*, c *ASA* ſon of *Abijah.* 3. King, Touching whom note. c *Aſa.*

1. The tranquillity of the Land 10 years, *v.* 1.

2. His good Reign, deſtroying idolatry, and commanding the ſervice of God, *ver.* 2. *to* 6.

3. His

3. His strengthening his Kingdom by fortifications and Armies, v. 5. 13.

4. His glorious victory over Zerah the Ethiopian with an host of a thousand thousand and three hundred Chariots. Described, 1. By the occasion, viz. Asa's mighty preparations, ver. 8. 2. By the cause of it, viz. Asa's Prayer to the LORD, ver. 11. 3. By the manner of the victory, v. 12, 13. 4. By the fruit and effects, viz. Asa's glorious Reformation, upon the encouragement of Azariah; wherein he destroyed abominable Idols, repaired the Altar of the LORD, Made an excellent Covenant with the LORD for Reformation; Removed his Mother Maacha from being Queen, because of her idol; which he destroyed; Brought dedicate things into the house of the Lord: and for all was rewarded with peace peace till the 35 year of his Reign, Ch. XV. throughout. — Chap. 15.

5. His diverting of Baasha King of Israel from building Ramah against him, engaging for him Benhadad King of Syria, by presents taken out of the treasures of the Temple, and Kings House, Ch. XVI. 1, 2, 3. Amplified, 1. By Hanani the Seers reproof, and threatning of Asa, for relying on the King of Syria, not on the LORD, ver. 7, 8, 9. 2. By Asa's imprisoning the Seer hereupon. 3. By his oppressing the people, ver. 10. — Chap. 16.

6. His other Acts elsewhere recorded, v. 11.

7. His disease in his feet; wherein he sought not to the Lord, but to the Physitians, ver. 12.

8. Time of his Reign, 40 years, ver. 13.

9. His Death and solemn Burial, ver. 13, 14.

10. His Successour, viz. his son Jehoshaphat, Ch. XVII. 1. — Chap. 17.

IV. *The fourth King of Judah*, d JEHOSHAPHAT. Touching whom consider. — 4. King, d Jehoshaphat.

1. His strengthening himself by forces against Israel, ver. 1, 2.

2. His religious Reign, many wayes rewarded by the Lord, ver. 3. *to the end of the chapt.*

3. His affinity with Ahab, by whom he is perswaded to go up with him against Ramah-Gilead, contrary to Micaiah's prophecie; in which expedition Ahab was slain, Ch. XVIII. throughout. And for which assistance, Jehoshaphat is threatned by Hanani the Seer, Ch. XIX. 1, 2, 3. — Chap. 18. Chap. 19.

4. His visiting his Kingdom, and bringing them back to the God of their fathers, ver. 3. Amplified by his 1. Instructions to the Judges set up, ver. 5, 6, 7. 2. Instructions and encouragements to the Priests and Levites, ver. 8. *to the end of the chapt.*

5. His admirable victory over his enemies, Moab, Ammon, and Mount Seir; at large described, By the *Antecedents*, *Manner*, and *Consequents* thereof, Ch. XX. 1. *to* 31. — Chap. 20.

6. His Time of Reign, viz. 25. years ver. 31.

7. The Praise and Dispraise of his Reign, *verse* 32, 33.

8. His other Acts here not mentioned, ver. 34.

9. His miscarriage in joyning with Ahaziah, in making ships to go to Tharshish, which the LORD broke ver. 35, 36, 37.

10. His Death, Burial, and *Successour*, viz. Jehoram his son, Ch. XXI. 1. — Chap. 21.

V. *The fifth King of Judah*, e JEHORAM son of Jehoshaphat. Touching whom note, — 5. King, e Jehoram.

1. His slaying all his Brethren, to strengthen the Kingdom to himself, ver. 2, 3, 4.

2. His time of Reign, 8 years, ver. 5. and ver. 20.

3. His great wickedness, *described*, I. By the cause of it, affinity with Ahab, ver. 6. II. By the consequents of it, laid down, 1. *Negatively*, not utter destruction of his house for Davids sake, ver. 7. 2. *Affirmatively*, 1 *Partly* in the revolt of Edom and Libnah from his dominion, because he had forsaken the LORD, ver. 8. *to* 12. 2 *Partly* in the Lords stirring up against him, Philistines and Arabians, ver. 16, 17. 3 *Partly* in his woful personal diseases, his bowels

VI. *The sixth King of Judah*, f AHAZIAH son of Jehoram, Of whom note, — 6. King, f Ahaziah. Chap. 22.

1. Time of his Reign, Ch. XXV. 1.

2. His Acts, 1. Did good not uprightly, ver. 2. 2. Slew them that killed the King his father, ver. 3, 4. 3. Conquers the Edomites without Israels Army which he had hired, &c. ver. 5. *to* 14. Amplified by his serving Edom's Idols, contrary to the warning of Gods Prophet, v. 14. *to* 17. 4. Is conquered and spoyled by Jehoash King of Israel, ver. 17. *to* 26. 5. His other Acts not here mentioned, ver. 26.

3. His death by Conspiracy, and Burial, *verse* 27, 28.

4. His *Successour*, viz. his son Uzziah (alias Azariah) Ch. XXVI. 1, 2. — Chap. 26.

IX. *The ninth King of Judah*, i UZZIAH, Son of Amaziah, touching whom, note — 9. King, i Uzziah

1. The time of his Reign, viz. 52. y. ver. 3.

2. The manner of his Reign, I. *Partly* Good, in dayes of Zechariah the Prophet, all which time he prospered, ver. 4. *to* 16. II. *Partly* bad; when he was strong, he invaded the Priests Office, presuming to burn incense, for which he was presently smitten with Leprosie to the day of his death, *verse* 16. *to* 22.

3. His other Acts here not mentioned, ver. 22.

4. His death, burial, and *Successour*, viz. Jotham his son, ver. 23.

X. *The tenth King of Judah*, k JOTHAM son of Uzziah, of whom note — 10. King, k Jotham. Chap. 27.

1. Time of his Reign, viz. 16 years, Chap. XXVII. 1, 8.

2. His Acts, viz. 1. Ruled well, ver. 2. 2. Erected

rested many buildings, ver. 3, 4. 3. He subdued the *Ammonites* and made them Tributaries, ver, 5, 6. 4. His other Acts not mentioned, ver. 7.

3. His Death, Burial and *Successor*, viz. *Ahaz* his son, ver. 9.

11 King l *Ahaz*. XI. *The eleventh King of Judah* l AHAZ son of *Jotham*, Touching whom, consider

Chap. 28. 1. The time of his Reign, viz. 16 years, *chapter* XXVIII. 1.

2. His extream wicked Reign. 1. Described, ver. 1,2,3,4. 2. Punished, *Partly* by the *Syrians*, v. 5. *Partly* by *Pekah* King of Israel, v. 6. *to* 16. *Partly* by the Edomites and Philistines (the King of *Assyria* also distressing, but not helping him) v. 16. *to* 22. 3. Aggravated, *Ahaz* trespasing more in the dayes of his distresse, ver. 22. *to* 26.

3. His other Acts not mentioned, *ver.* 26.

4. His Death, Burial, and *Successor*, viz. *Hezekiah* his son, *ver.* 27.

12 King m *Hezekiah*. XII. *The twelfth King of Judah*, m *HEZEKIAH* son of *Ahaz*. Concerning him consider

Chap. 29. 1. The time of his Reign, viz. 19 years, *chapter* XXIX. 1.

2. His good Reign described, ver. 2. *&c.* 1. He opened and repaired the Temple, ver. 3. 2. He causeth the Priests and Levites to sanctifie themselvs and cleanse the Temple, v. 4. *to* 20. 3. He causeth solemn sacrifices to be offered in the house of the LORD v. 20. *to the end of the chapter*. 4. He by proclamation causeth a solemn Passeover to be observed,

Chap. 30. *ch.* XXX. *throughout*. After which the people zealously destroy idolatry, *ch.* XXXI. 1. 5. He appointeth the Courses of the Priests and Levites, v. 2, 3. 6. He takes effectual care for their due maintenance,

Chap. 31. ver. 3. *to* 20. And all this *Hezekiah* did with all his heart, and prospered, v. 20. 21.

3. His and Jerusalems wonderful preservation

Chap. 32. from *Senacheribs* Army, *ch.* XXXII. 1. *to* 24.

4. His sickness, and recovery, *ver.* 24, 25, 26.

5. His great wealth, and prosperity, *ver.* 27. *to* 31.

6. His miscarriage in the matter of the *Babylonish Ambassadours*, v. 31.

7. His other Acts here unmentioned, v. 32.

8. His Death, honourable Burial, and *Successor*, viz. his son *Manasseh*, ver. 33.

13 King n *Manasseh*. XIII. *The thirteenth King of Judah*, n *MANASSEH* son of *Hezekiah*. Touching whom observe.

Chap. 33. 1. The time of his Reign, *viz.* 55. years, *chapter* XXXIII. 1.

2. His excessive wickedness, *ver.* 2. *to* 10. Aggravated. 1. By his, and his peoples obstinacy therein, *ver.* 10. 2. By Gods judgement upon *Manasseh*, carried captive to Babylon, *ver.* 11.

3. His Repentance in affliction, with the fruits thereof; 1 His Restitution to, 2. His Reformation of his Kingdom, *ver. to* 18.

4. His other Acts here not described, *ver.* 18. 19.

5. His Death, Burial, and *Successour*, *viz. Amon* his son, *ver.* 20.

14 King o *Amon* XIV. *The fourteenth King of Judah* o *AMON* son of *Manasseh*. Of whom note. 1. The time of his Reign, *viz.* 2. years, v. 21. 2. His great wickedness, and yet he humbled not himself, as *Manasseh* did, v. 22. 23. 3. His death by his servants conspiracy, for which they are slain by the people, v. 24. 25. 4. His *Successor*, *viz.* that unparallel'd *Josiah* his son, v. 25.

15 King p *Josiah* XV. *The fifteenth King of Judah*, p *JOSIAH* son of *Amon*. Concerning whom, observe

Chap. 34. 1. The time of his Reign, *viz.* 31 years, *chapter* XXXIV. 1.

2. His most religious and upright Reign, *ver.* 2. For, 1. He sought after the Lord, being yet young, *ver.* 3. 2. He purged Judah and Jerusalem of idolatry, *ver.* 3. *to* 8. 3. He repaired the house of the Lord, *ver.* 8. *to* 14. 4. His heart melts at the reading of the Book of the Law found, and he hath a sweet message from God for it, *ver.* 14. *to* 29. 5. He engages the people in a solemn Covenant for Reformation, *ver.* 29. *to the end of the chap.* 6. He kept the

Chap. 35. most solemn Passeover, *ch.* XXXV. 1. *to* 20.

3. His much *lamented death*, being slain by *Pharaoh Necho* King of Egypt, not coming to war against him, but against *Carchemish*, ve. 20. *to* 26.

4. His other acts and goodness here unrecorded, *ver.* 26. 27.

5. His *Successour*, viz. his son *Jehoahaz*, *chapter*

Chap. 36. XXXVI. 1.

16 King q *Jehoahaz*. XVI. *The sixteenth King of Judah*, q JEHOAHAZ son of *Josiah*. Where, note 1. Time of his Reign, three months, *ver.* 2. 2. His deposing by *Necho*, carrying him to *Egypt*, *ver.* 3, 4. 3. His *Successor*, set up by *Necho* his brother *Eliakim*, called *Jehoiakim*, v. 4.

17 King r *Jehoiachim*. XVII. *The seventeenth King of Judah*, r JEHOIACHIM. Touching whom, consider 1. Time of his Reign, viz. 11. years, ver. 5. 2. His wickedness, ver. 5. 3. His carrying Captive to *Babylon* by *Nebuchadnezzar*, ver. 6. 7. 4. His other Acts unmentioned here, v. 8. 5. His *Successour*, viz. *Jehoiachin* his son, ver. 8.

18 King s *Jehoiachin*. XVIII. *The eighteenth King of Judah*, s JEHOIACHIN son of *Jehoiachim*. Here note 1. Time of his Reign, viz. 3 months, 10 dayes, ver. 9. 2. His wickedness, ver. 9. 3. His Captivity in *Babylon*, ver. 10. 4. His *Successor*, his brother *Zedekiah*, ver. 10.

19 King t *Zedekiah* XIX. *The nineteenth and last King of Judah*, t ZEDEKIAH, concerning him, note

1. The time of his Reign, viz. 11 years, ver. 11.

2. The wickedness of his Reign, I. *Aggravated*, 1. By his obstinacy. 2. By his perfidiousnesse with *Nebuchadnezzar*, ver. 12, 13. 3. By the suitable wickedness of Priests and people, ver. 14. 3. By their contempt of Gods messages, mocking and misusing his Messengers; till THERE WAS NO HEALING, ver. 15, 16. II. *Punished* with the merciless cruelty of the *Chaldees*, who sackt *Jerusalem*, Burnt the *Temple*, and carried them captive to *Babylon*, &c. ver. 17, 18. 19, 20. This captivity is amplified, 1. By the length of it, viz. 70 years, ver. 21. 2. By their *Reduction* to *Jerusalem* at the end of these years upon the *Proclamation of Cyrus* the first *Persian* Monarch, (who took *Babylon*, and put a *Period to the Babylonian Monarchy*) ver. 22. 23.

Thus far of those HISTORICAL Books, describing the state of the Jewish Church BEFORE the Babylonish Captivity.

Next come to be considered those Historical Books, which describe the Churches state UNDER the Babylonish Captivity, as the B. of ESTHER; *and AFTER the Babylonish Captivity. 1. According to the truth and manner of it, as the book of* EZRA. *2. According to the fruit and event of it, as* NEHEMIAH. *Perhaps the Book of* Esther *(though in order of History it should be ranked before the other two, yet) is in our Bibles placed after them both, because of the Historical connexion and continuation of* II. Chron. *and* Ezra; *this Book evidently beginning with the very self-same words, wherewith that ends. Compare* 2 Chron. 36. 22, 23. *with* Ezra 1. 1, 2, 3.

Now because these Histories declare things that fell out under the II. *MONARCHY, viz. the Persian Monarchy: It may be very useful and necessary for the better understanding of these three books, (before they be spoken to in particular) as also of the Prophesie of* Daniel, *to represent to the Readers view, A brief Chronology of the Reign of the Persian Monarchs, with the continuance and period of that Monarchy; according to the judgement of best-approved* a *Authors and Chronologers.*

a Here I shall chiefly make use of these viz. *Chron. Helvici Chronologiæ Systema XVII. Giesse. M.D C. XLIX. Franciſc. Jun. annot. ante Ezram, & Nehemiam, &c. H Alsted. Thesaurus Chronologiæ, p. 170, &c. Herborn. 1628. Mr. William Pemble his Period of the Persian Monarchy, in his works in fol. at p. 347. &c. Londo. 1635. Johan. Funcii Chronologia p. 64. ad 74. Witeberg. An. 1570. Gerard. Mercatoris Chronologia p. 69. ad 45. Colon. 1569 & M. Henrici Buntingi Chronologia, p. 87. ad 125 Servestæ, An. Dom. 1590.*

A

A *Chronologie* of the several Kings of all the PERSIAN MONARCHS. Together with the Period of the *Persian Monarchy*. Very useful and necessary for the better understanding of divers Books of Holy Scripture, especially *Ezra, Nehemiah, Esther* and *Daniel*.

	Ptolemaic years.	Julian years.	Alfred. years.	Usher. years.	Petavius. years.	Marsham. years.	Helvicus. years.
I. CYRUS (named, and promised for the Churches good, long before he was born, *Isa.* 44. 28. & 45. 1. &c.) about the 19. year of his Persian Reign, conquered Darius the Mede, King of Babylon and translated his Monarchy to the *Persians* (saith *Herodot.*) out of Jos. 5. In the ninth year after this Conquest, Cyrus obtains Rule over all Asia, (as *Helvicus* and *Alfredus* note) and so reigned two years. In the end of these two years he releases the Jewes from Captivity in Babylon to return under *Zerubbabel*, as is noted in Scripture, 2 Chron. 36. 22. 23. *Ezra* 1. 1. &c. and 3. 1. &c.) To all his time, the building of the Temple, and repairing of the City was hindred, till the time of *Darius*. (Ezra 4. 5.) yea, *Herodotus* judicious Writers, mentioned in *Helvicus* interpret it.	2	2	2. some months	9	9	7	7
II. CAMBYSES son of *Cyrus*, comprehended (saith *Alfred.*) under the name of *Cyrus*, in Ezra 4. 5. called in *Daniel*, the *Prince of the Kingdom of Persia*, (Dan. 10. 13.) because he reigned as *Pro rex* or *Viceroy* in his fathers lifetime, during his warlike expedition abroad. And after his death about 7 years. During all his time he hindred the work of the building the Temple. He died without Issue.	7 5	7	7 5	7 5	8	7 5	7 5
III. The *Magi* governed 7 moneths; which are by some partly included in the 5 moneths of *Cambyses*.	7	1	7 m. included in C. 5. months		7	7	7.
IV. DARIUS HYSTASPIS, or *Darius I.* (the *Magi* being slain, whole Emperour by the 7 Princes of *Persia*, as the history of an horse, as *Helvic.* observes out of *Herodot. Justin.* &c. Till his time the Temple-building was hindred Ezra 4. 5. He reigned about 36 years.	36	36	36 incompleat	36	36	36	36
V. XERXES (Son of *Darius*, by *Atossa* daughter of Cyrus) called *Artaxerxes the Great* in Scripture, Ahasuerus the husband of Q. *Esther* the Jew. *Esth.* 1. & 2. 17. *Herodot.* Xerxem ejus vocat *cognomento quasi Heros. Helvic. Helvic.* In his time, Some hindred the building of the Temple Ezra 4. 6. he reigned about 21 years, two which as *Viceroy* with his father.	21	22	20 incompleat	23 (one of what above)	21	13	13
VI. ARTABANUS, reigned about 7 moneths, included in *Xerxes* a year, was slain.	7		7 m. included in Xerx. 21 y.			7	7
VII. ARTAXERXES LONGIMANUS, or, *Long hand*, son of Xerxes by Q. *Esther*. In his time, Some hindred the building of the Temple (Ezra 4. 7.) he reigned about 41 years. From his 7. year to his death, are precisely (saith *Helvic.*) 490 years, hence therefore Scheckius and others begin *Daniels* 70 weeks.	40	40	40 incompleat	41	44	40	40
VIII. XERXES II. *Longimanus* his son, reigned 2 moneths, slain by *Sogdianus* his bastard brother.	2		Both included in Long. 40 year. 2			2	
IX. SOGDIANUS, reigned 7 months, slain also.	7		7			8	8
X. DARIUS NOTHUS, so denominated because he was the Bastard of *Artaxerxes*. Called also Darius Cyrus before his reign, called Darius Ochus, or Achus, in the Persian tongue *Achasth.* i. e. a Prince (saith *Alfred.*) He had the honour to have the *Temple* finished in the 6 year of his Reign, (Ezra 6. 15, 24. 15.) He reigned about 19 years.	19	19	19	19	19 6	19	19
XI. ARTAXERXES [*Μνήμων*] MNEMON, viz. *The mindful Artaxerxes the Great*. In the 7. year of his Reign, Ezra goes up from Babylon to Jerusalem, Ezra 7. 6, 7, 8, 11, &c. in his dayes (saith Mr. *Brerewood*) the Prophet Malachi flourished. *Cyrus* his brother, called *Cyrus the younger*, warred against him, and was slain, he reigned about 43 years, he was *Nehemiah's* Lord and Master; he in the 20 year of his Reign, sends *Nehemiah* to *Jerusalem*, to build the City and Walls, &c.	43	43	43	43	36	43	43
XII. OCHUS, or *Darius Artaxerxes Ochus*, Slain by *Bagoa* Eunuch, he reigned about 23 years.	23	23	23	23	26	23	23
XIII. ARSES, or *Darius Arsames*, Conveyed away, and slain also by *Bagoa* the Eunuch. He reigned about 4 years.	4 incompleat	3	4 incompleat	3	4	3 incompleat	3 incompleat
XIV. DARIUS CODOMANNUS, *Arses* his son, mentioned in *Nehemiahe*. 12. 22. reigned about 6 years. In this 6 year of his Reign, *Alexander the Great* conquered him, and *Beffus* (Governour of *Bactria* one of *Alexanders* Princes) slew him. *And so the Persian Monarchy was translated to the Grecians.*	6	5	6	6	6	6 and above	6
Sum tot.	201 5	201 0	201 5	207 11	209 0	197 5	197 5

According therefore to theſe Authors judgments in this Table, the continuance of the whole Perſian Monarchy, Governing from Cyrus's laſt year ſave one, wherein he * Diodor. Halicarn. Proæmio

* Diodor. Halicarn. Proæmio

got abſolute Government over all Aſia, is about 201 years, according to the Compute of moſt accurate Chronologers; and they that adde more, begin their Computation ſooner, either at his taking of Babylon, or at his firſt year of his Perſian Reigne. Other differences in Chronologers about the Perſian Monarchs Reigns, is inconſiderable, being chiefly about parts of years.

ſcribit *Perſarum* Imperium paululum ultra 200 annos ſtetiſſe. Quod exacte congruit, ſi Monarchiam a poſtremis annis *Cyri* intelligas, quibus totius *Aſiæ* Imperium obtinuit. Quanquam etiamſi ab initio regni numeres, nihil falſi ſubeſt. *Hebdr. Chronol. p. 17. Giſſæ, M.D.C.XLIX.*

EZRA.

Sect. I. *Name*, and *Penman*.

THe *Truth and Manner* of the *Jews* RETURN from BABYLON, is deſcribed in the Book of *EZRA*. So called, 1. Partly from *Ezra* the *Penman* of it. 2. Partly from *Ezra's* acts, a chief part of the *Subject matter* of it. עזרא *Hbezra* ſignifies, *An Helper*. How fitly was he ſo ſtiled, who ſo wonderfully *helped* the Jewes to ſettlement, after their Return from *Babylon!*

Some *a* count, and call *Ezra* a Prophet. But *b* *Auguſtine* doubts whether he may be called a Prophet. *c Hierome* ſaith he was *Joſedech*, whoſe ſon was *Jeſus* the High-Prieſt. But how can he be denyed to be a Prophet, when Chriſt himſelf ſtiles all the Books of the Old Teſtament, *d Moſes and the Prophets?* It is a Tradition among the Hebrews, that *Ezra* was the prophet *Malachi*; as *Buntingus* notes *in his Chronologs*, p. 101. *Setoeſtæ*, 1590.

This is certain, *Ezra* was *e* a *prieſt*, he was of the houſe and lineage of *Aaron*: ſee his *f* pedigree. A moſt expert and *g* ready ſcribe in the Law of *Moſes*. He was ſent with *h* Comiſſion by *Artaxerxes Mnemon* from *Babylon* to *Jeruſalem*, &c.

Zerubbabel reſtored the Temple:
Ezra the Worſhip of God:
Nehemiah, the City *Jeruſalem*.

This Book, and that of *Nehemiah* following, are by the Hebrews reputed as but one Volumne; and that is called by *i* them, The I. *of Ezra*; this, the II. *of Ezra*. The Greek and Latine divide them (as our Engliſh) into two Books; the former being aſcribed to *Ezra*, the latter to *Nehemiah*.

a *Lactant. l.4. Inſt.c.11.*
b *Aug. de Civ. Dei, l. 18.c.36.*
c See *Lud. Vivin Aug. de Civ. Dei, l.18.c.36.*
d Luk. 16. 29,30.
e Ezr. 7. 11.12.
f Ezr. 7. 1, 2, 3, 4, 5.
g Ezr. 7. 6. 10. 11.
h Ezr. 1,7, 8,11.&c.
i *Hier. in ep. ad Paulin. Lactant. Inſtit. l.4.c. 11.*

Sect. II. *Time, or Chronologie.*

This Book contains an Hiſtory of things done from *k* the firſt year of *Cyrus*, (viz. over all *Aſia*) the firſt *Perſian Monarch*; untill the *l* 20th, year of *Artaxerxes*, viz. *Mnemon*. *Viz.* (according to the former Chronological Table) for about 145 years. As followeth, of

	years.	months.
1. *Cyrus*	2	0
2. *Cambyſes*	7	0
3. *Magi*	0	7
4. *Darius Hyſtaſpis*	36	0
5. *Xerxes* I. or *Abaſuerus*	21	0
6. *Artabanus*	0	7
7. *Artaxerxes Longimanus*	40	0
8. *Xerxes* II.	0	2
9. *Sogdianus*	0	7
10. *Darius Nothus*	19	0
11. *Artaxerxes Mnemon*	19	0
	145	11

k Ezr. 1.1. &c.
l *Compare* Ezr. 7.1.7. *with* Neh. 1.1. & 2.1.

Sect. III. *Scope.*

Chief *Scope* of this Hiſtory is,

1. *Immediately*, To deſcribe the *Jews* Return from the Captivity of *Babylon* at two ſeveral times, *viz.* I: In the firſt year of *Cyrus* the firſt Perſian Monarch, who by Proclamation granted leave to all the Jews that would, to return unto *Jeruſalem*, under conduct of *Zerubbabel* (of *Davids* line) as their Governour, and *Joſhuah* the high-prieſt; for Reſtauration of the Temple, Worſhip of God, City *Jeruſalem*, and Jewiſh Commonwealth. Many therefore went up, began to build the Temple, but were interrupted many years by the *Samaritans* & other adverſaries, till the reign of *m Darius Nothus*, who according to *Cyrus* his Decree cauſes the Temple to be built; and it was finiſhed in his *ſixth year*. 2. In the Reign of *n Artaxerxes Mnemon*, in his ſeventh year, Another great company of the Jews went up under the conduct of *Ezra* (the ready Scribe in the Law of *Moſes*,) the King granting him all his requeſt, for reſtoring the ſervice of God. Who coming to *Jeruſalem*, reforms the mixed marriages of Jews with Profane Pagans, cauſing them to put away all their ſtrange wives, and their children by them, (for which Gods wrath was heavy upon them) that ſo they might be preſerved an holy ſeed, and not be drawn away from their God.

m Ezr. 6. 12,13, 14, 15.
n Ezr. 7. 1. 7,8,11, &c.

2. *Mediately*, To evidence how punctually faithful, and all-ſufficiently able God is, in performing of his Promiſes to his Church and people in their ſeaſon, touching their deliverance and reſtauration, againſt all impediments, improbabilities, and ſeeming impoſſibilities. For he made *Cyrus* an heathen King his ſhepheard, and nurſing father to his Church, to bring them out of *Babylon*, (wherein they were as helpleſſe and hopeleſſe, as dead bodies or dry bones in a *o* grave) to build the *p* Temple and reſtore *Jeruſalem*.

o Eze. 37. 2 3,11, 12, 13.
p Iſa. 44. 28. & 45. 1. *Compared with* Ezr. 1. 1. 2. &c.

Sect. IV. *Principal Parts.*

In this Book is deſcribed the firſt, and ſecond return of the Jews out of *Babylons* Captivity, *viz.* 1. In dayes of *Cyrus*. 2. In dayes of *Artaxerxes Mnemon*.

In dayes of Cyrus the firſt Perſian Monarch, after the ſeventy years captivity were ended, under the conduct

¶ Jews return from Babylon.

duct of *Zerubbabel* and *Joshua*, the ¶ Jews Return to *Jerusalem* is described.

I. *By the causes of their Return*, viz. 1. Efficient, 2. Material.

1. *Efficient*, either 1 Principal, viz. The LORD's stirring up *Cyrus* his spirit thereto, ch. I. 1. *to the end*: Instrumental, viz. *Cyrus*, who encouraged the Jewish servants to *Jerusalem*, *Partly* by his Proclamation, ver. 2. to 7. *Partly* by his Restitution of the Vessels of the Temple to them, v. 7. *to the end of the chapter.*

Chap. 1.

2. *Material*, viz. the Persons that were 2. described, 1 By the number of their persons, according to their several families, ch. II. v. 1. to 66. 2 By the number of their Camel, viz. Horses, Mules, Camels, and Asses, which they took up with them, v. 66. 67.

Chap. 2.

II. *By the effects of their Return*, viz.

1. The Offerings of the chief of the Fathers, when they came to *Jerusalem*, towards the building of the house of the LORD, v. 68. 69. 70.

2. The erecting of the 1 *Altar* of God, and his Sacrifices, ch. III. 1, 2, 3.

1 Altar erected.

3. The observation of the solemn festivals, and Offerings, ver. 4, 5, 6.

Chap. 3.

4. Preparations for the building of the Temple, v. 7.

1 Temple founded.

5. The laying of the 1 *Foundations of the Temple*, The young men shouting, the old men weeping, ver. 8. *to the end of the chapter.* This building of the Temple is set forth, 1 As *Obstructed*, 2 As *Promoted*, the obstructions being removed.

1. *As Obstructed*, till the second year of *Darius* the King by the *Samaritans*, 1 Pretending to build with them, ch. IV. 1, 2, 3. 2. Hiring Counsellours against them, v. 4, 5. 3. Writing Letters full of false malicious accusations against them, to *Ahasuerus*, v. 6. to *Artaxerxes*, ver. 7. to 23. 4. Causing the work to cease by force and power, ver. 23, 24.

Chap. 4.

2. *As promoted* and perfected, 1. By the Encouragements of the prophets *Haggai* and *Zechariah* against all the discouragements and oppositions of *Tatnai* and others, ch. V. *throughout.* 2. By the Decree of *Darius* confirming and enforcing the first Decree of *Cyrus*, ch. VI. 1. to 13. 3. By the Assistance of their very enemies, viz. *Tatnai*, &c. So that in 1 *Darius's* 6 year the *Temple was finished*, ver. 13, 14, 15. This finishing of the Temple, is further amplified, 1. *Partly* by the Solemn Dedication of it, ver. 16. to 19.

Chap. 5. 1 Temple finished.

Chap. 6.

2. *Partly* by the Solemn Passeover which they kept et-

II.

Chap. 7.

2. The preparation of *Ezra*, ver. 1. By his Family, of Aaron's seed, ch. VII. 1 to 5. 2. By his Function, and experience therein, 2 a Ready Scribe in Moses's Law, ver. 6.

Chap. 8.

3. The expedition to *Jerusalem* according to *Artaxerxes* Royal Commission, ch. VII. 11 to 27. More particularly herein are declared, 1 A Copy of *Artaxerxes* his excellent Commission to *Ezra*, ver. 11 to 27. 2. *Ezra's* blessing of God for it, ver. 27, 28. 3. *Ezra's* gathering the Company that went up with him to the River of *Ahava*, ch. VIII. 1 to 15. Where, 1. He sends to *Iddo* for Ministers for the Temple, ver. 15. to 21. 2. He proclaims a Fast to seek of the Lord a right way, v. 21. to 23. 3. He commits the treasures and vessels of the Temple to the Priests, ver. 24. to 31. 4. *Ezra's* journey from the River of *Ahava* to *Jerusalem*, v. 31, 32.

Chap. 9.

Chap. 10.

3. The Consequents of this expedition, viz.

1. The weighing of the treasures in the Temple, on the 4th day after they came to *Jerusalem*, v. 33, 34.

2. The Offering of burnt-Offerings, ver. 35.

3. Delivering the Kings Commissions to the Kings Lieutenants, who furthered the House of God, ver. 36.

4. *Ezra's* Reformation of 2 *Strange Marriages* of the Jews with the Pagans, whereby they were drawn to do according to their abominations; where note, 1. *Ezra's* deep laying to heart of those prophane Marriages, the Princes informing him of them, ch. IX. 1. to 5. 2. His fervent prayer to the Lord for the people, bewailing their sins, ver. 5. *to the end of the chap.* 3. His engaging the Priests, Levites, all Israel in a Covenant to God to reform those marriages; according as *Shechaniah* encouraged *Ezra*, ch. X. 1, to 6. 4. His mourning for their sins, ver. 6. 5. His assembling all the people by proclamation under severe penalties at *Jerusalem*; where he perswades the people effectually to give their hands to reform their strange Marriages; by putting away their strange wives, and children by them, ver. 7. to 20. 6. The names of them who had married strange wives, is expressed, ver. 20. *to the end of the Book.*

2 Strange Marriages reformed.

Chap. IX.

Chap. X.

NEHEMIAH.

Sect. I. *Order.*

THE *Return* of the Jews out of *Babylons* Captivity to *Jerusalem* hath been declared in the Book of EZRA; according to the *Truth and manner of it*: And how the *Altar* and *Temple* were built, and mixt *Marriages reformed.* Now in this B. of *NEHEMIAH* it is described, according to the *Happy fruits and Events of it*; how the City *Jerusalem* was repaired, Civil Government therein setled, and divers affairs in reference to both Church and State, happily ordered.

Sect. II. *Name.*

This History is called by some, the II. of EZRA, 1. Either out of an Opinion that *Ezra penned* this as well as the former Book, that bears his name. 2. Or, because the History of the *Jews* return from *Babylon*, begun in *Ezra*, is here continued: this Book being as an *Additional Supplement*, or *continuation* to that.

But others better denominate it *NEHEMIAH*, And thus it is commonly stiled, 1. *Partly* because *Nehemiah* was the Instrumental Author or *Penman* (as will appear after.) 2. *Partly* because the Acts of *Nehemiah* are the principal Subject matter of it.

Who

Who was this *Nehemiah*? נחמיה i. e. *Nechemiah* a signifies either, *The rest of the* LORD, from נוח *Nuach*, *To rest*: by the bleſſing of the LORD he ſetled the Jewes, returned from Captivity, in happy *reſt* in their own Land. Or, *The conſolation of the* LORD, from נחם *Nicham*, *To comfort*: How appoſitely! ſeeing he was ſuch an excellent inſtrument of *Comfort* to the Jewes, after their long and mournful Captivity; he being the famous Repairer and Reſtorer of *Jeruſalem* and her Priviledges.

Nehemiah is called, התרשתא *Hattirſhatha*, viz. b *The Tirſhatha*. Interpreters much vary among themſelves about the Notation and genuine ſignification of this name. Some think it ſignifies, *A Diſſolver of the Foundation*: ſome, *The Foundation*, or *Drink of them that contemplate*: ſome, *One that contemplates the year*, or *Time*; from the Hebr. and Syr. both together: ſome, *One that had liberty to drink* wine in the Kings houſe, for his office-ſake there; from the Chald. תחר *to give licence*, and שתא *to drink*. Or rather, it ſignifies, *A diſpenſer* or *giver of drink*: ſo pointing out *Nehemiahs* office about the King of *Perſia*, as c *Wolphius* hath noted. d *Gerhard* thinks it ſignifies, *A Cup-bearer*; (And it is evident, that was e *Nehemiah's* office.) But in the Chaldee language is a Title of Dignity and Honour. f *Junius* tranſlates it, *Legatus Regis*, viz. *The Kings Legate, Ambaſſador*, or *Commiſſary*, (who yet ſomewhat ſtrangely interprets and applies this to *Shaſhazzar*, whom many think to be *Zerubbabel*.) In the Margin of our Engliſh Bibles, it is rendred, *Governour*. This g *Nehemiah* was the ſon of *Hachaliah*; Cup-bearer to King *Artaxerxes*, in *Shuſhan* the Palace, that being the Metropolis of *Perſia*, built (as h *Pliny* thinks) by *Darius Haſtiſpis*. He was ſent with i Letters of Commiſſion from the King to *Jeruſalem*, to repair and build *Jeruſalem* which he ſucceſſefully effected againſt all diſcouragements and oppoſitions.

a Vid. *Joh. Wolph com. in Neh. in Tit. p. 1. Greg. Greg. Fran. Lexicon ſanct.* S. 5. p. 5. 6.

b Ezr. 2. 63 Neh. 8. 9.

c *J. Wolph. quo ſupr.*
d *Gerh. loc. com.* 1 *De Scri. in Exeg.* Sect. 132.
e Neh. 1. 1.
f *Jun. Annot bib. in Neh.* 8, 9. & Ezr. 2. 63.
g Neh. 1. 1. 11. & 2. 1.
h *Plin. nat. Hiſt. l.* 6. c. 27.
i Neh. 2. 5, 6, &c.

Sect. III. *Penman.*

It is noted by k ſome, to be the opinion of divers learned Fathers, viz. *Athanaſius*, *Epiphanius*, *Chryſoſtom*, with others; that *Ezra* who penned the former book, was Penman alſo of this book. But the received opinion ſeems rather to be adhered to, That *Nehemiah* himſelf was *Penman* of this book. 1. Becauſe the very inſcription of this book evinceth it, l *The words of Nehemiah ſon of Hechaliah*, &c. When the Holy Ghoſt calls them *Nehemiah's words*, ſhall we count them anothers? 2. Becauſe no ſolid Reaſon is brought to the contrary by any of that opinion. 3. That learned and ponderous *Hierome* ſaith, m *Ezra and Nehemiah*, viz. *The Helper, and the Comforter from the* LORD, *are joyned together in one volume*; intimating that they were two diſtinct Authors. 4. Becauſe throughout the whole current of this Hiſtory, *Nehemiah* is brought in relating his own Acts, in the firſt perſon. n *As I was in Shuſhan* —— *I was the Kings Cup-bearer*, &c.

k *Joban. Wolphii. comment. in Neh. in Tit. p. a.*

l Neh. 1. 1.

m Eſdras & Nehemias, Adjutor videlicet & Conſolator a Domino, in unum volumen coarctantur. *Hier. in Epiſt. ad Paulin.*

n Neh. 1. 1. &c. 11. &, 2. 1, &c.

Sect. IV. *Time and Chronologie.*

This book contains an Hiſtory of Occurrents about the Reſtauration of *Jeruſalem*, &c. by *Nehemiah* (who is o thought to be very young, when he firſt engaged in it) from the 20. year of *Artaxerxes Mnemon*, to the laſt year of *Darius* the laſt, the Period of the *Perſian Monarchy*; for about 55 years, viz.

o *J. Wolph. comment. in Neh. Tit. p. 2. a.*

From the p 20. year of *Artaxerxes Mnemon* (who reigned in all 43 years) inclusively —— 24 *years.*
Of *Darius Artaxerxes OCHUS*, about —— 23
Of *Arſes*, or *Darius Arſames*, about —— 3
Of *Darius the laſt*, or *Darius Codomannus*, about 5
55

p Neh. 1. 1. & 2. 1.

Sect. V. *Scope.*

The *Scope* or *Driſt* of this book (as of others) is 1. *Primary*, 2 *Secondary*.

1. *Primary and more immediate*, To deſcribe *Nehemiah's* notable Acts for Reſtauration of *Jeruſalem*, with eſtabliſhment of other Civil and Eccleſiaſtical priviledges among the returned Jewes. How being affected deeply with *Jeruſalems* ruines, he obtained Commiſſion from King *Artaxerxes* for rebuilding *Jeruſalem*; and ſucceſſefully effected it againſt all oppoſition. How he reformed the *Uſurious oppreſſions* among them. How he took care for *Jeruſalems* ſecurity. How for advancement of Gods true Religion and Worſhip, he engaged them all in a moſt *Solemn Covenant* with God, ſealed to by their Princes, Levites and Prieſts. How he diſpoſed of the inhabitants by lot, ſome to dwell at *Jeruſalem*, ſome in other Cities. How he *Dedicated* the walls of *Jeruſalem*. How he appointed the Offices of Prieſts and Levites in the Temple. And all this being done in 12 years q ſpace, in the 32 year of *Artaxerxes* he returned to *Babylon*. But afterwards returning again to *Jeruſalem* a ſecond time, he found and reformed many corruptions that had crept in among them.

q Neh. 13. 6

2. *Secondary, and more mediate*; To let us know, 1. How deep and deſperate the diſtreſſes of the Church may grow, before God will reſtore her. 2. How difficult, ſlow and perplexed a work, the work of Reformation is, both by reaſon of adverſaries to be oppoſed, and publick corruptions to be removed. 3. How eaſily and wonderfully God can bring Reformation to perfection againſt all impediments whatſoever, when he is reſolved to carry it on. 4. What excellent and uſefull inſtruments pious and faithful Magiſtrates are for the accompliſhing both of Civil and Eccleſiaſtical Reformation; *Nehemiah* being a lively Pattern of a true Reformer indeed.

Sect. VI. *Principal Parts.*

The r Reſtauration of Jeruſalem by *Nehemiah*, is here deſcribed,
1. By the *Antecedents*. 2. By the *Work* it ſelf. 3. By the *Conſequents* enſuing.

r *Jeruſalems walls* repaired.

By the Antecedents, or *things going before* Jeruſalem's Reparation, *viz.* I.

1. *The Occaſion* inviting thereto, *viz. Nehemiah's* knowledge of Jeruſalem's diſtreſſe deſcribed, 1. By the time when, and place where he received it, *Ch.* I. 1. 2. By the information given him, *ver.* 2, 3. 3. By his deep laying to heart the Jews diſtreſſes, *ver.* 4. 4. By his zealous prayer to the LORD for his ſucceſſe in this matter, with the King, *ver.* 5. *to the end of the chapt.* Chap. 1.

2. *The aſſiſtance* obtained, viz. The Kings Commiſſions to the Governour beyond the River, for his Convoy, and ſupply of materials, *Ch* II. 1. *to* 9. Amplified, 1. By the delivering of thoſe Commiſſions, *v.* 9. 2. By *Tobiah's* and *Sanballat's* diſcontent at his coming, *ver.* 10. 3. By his coming to Jeruſalem, *ver.* 11. Chap. 2.

3. *The preparation* for the work, *viz.* 1. *Nehemiah* ſecretly by night views the ruines of the Wall, *ver.* 12. *to* 17. 2. Perſwadeth the Jews to build them, *ver.* 17, 18. 3. Repelleth *Tobiah's*, *Sanballat's*, and *Geſhem's* diſcouragements, *ver.* 19, 20.

By the work it ſelf, Touching which here are declared, 1. The *Inchoation* of it, 2. The *progreſſe* of it, notwithſtanding many impediments. 3. The *Conſummation* of it happily at laſt. II.

1. The *Inchoation*; or *beginning* of the work, where is a particular enumeration of the ſeveral families, and of their Order in which they did the work, *Ch.* III *throughout.* Chap. 3.

2. *The Continuation*, or *Progreſſe* of the work, againſt

gainſt all impediments, viz. I. External, which were 1. *Partly*, Scorns and Scoffs, againſt which *Nehemiah* arms himſelf by Prayer to God, *Ch.* IV. 1. *to* 7. 2. *Partly*, crafty combinations of the adverſaries to come to fight with them, and ſuddainly forprize them. Theſe conſpirers are diſcovered to *Nehemiah*, *ver.* 7. *to* 13. Prevented by *Nehemiah*, *ver.* 13. *to the end of the chapt.* II. Internal, viz. the cries of the Jews by reaſon of their Debts, Mortgages, and Bondage, *Ch.* V. 1. *to* 6. Which *Nehemiah* appeaſeth 1. By engaging the Nobles and Rulers to caſt their *Uſurious Exactions* and to make *Reſtitution* of their Lands, Vineyards, &c. *ver.* 6. *to* 14. 2. By forbearing his own allowance from the people, (inſtead of himſelf, and keeping (notwithſtanding) great Hoſpitality, *ver.* 14. *to the end of the chapt.* III. Mixt, viz. Impediments from without and within; (walls being finiſhed, but doors not ſet up upon the Gates,) 1. Subtile pretences of *Sanballat* and *Geſhem* deſiring four times to conferr with *Nehemiah*, intending to do him miſchief, *Ch.* VI. 1. *to* 5. 2. Ereacted rumours that *Nehemiah* and the people intended to rebell, *v.* 5. *to* 16. 3. *Shemaiah's* counterfeit prophecie (whereunto he was hired by the enemies) to diſcourage *Nehemiah*, *ver.* 10. *to* 15. 4. Intelligence held by letters betwixt Tobiah and the Nobles of *Judah*, *v.* 17, 18, 19.

3. *The Conſummation*, or *perfecting* of the work in 52 dayes; notwithſtanding all impediments, and diſcouragements to the contrary, *ver.* 14.

III. *By the Conſpirators* ceaſing upon the finiſhing of the work, and compleaſing of the walls and Gates of Jeruſalem, viz.

1. The terrour of the Jews enemies, *v.* 16.

2. The cuſtody and charge of *Jeruſalem* thus repaired, is committed to faithful and pious hands, *Ch.* VII. 1. *to* 5.

3. The review of the *Genealogy* of all the Jews that returned from Babylon (being in all 49942) which Genealogy, with the numbers of them, is particularly expreſſed, *ver.* 5. *to* 70. as alſo the oblations for the Carrying on the work as firſt, *verſe* 70, 71, 72, 73.

4. The ſolemn and religious manner both of Reading and expounding the Law, in the audience of all the people. And their joyful keeping 1 *The Feaſt of Tabernacles*, *Ch.* VIII. *throughout.*

5. The ſolemn Faſt obſerved by the Jews for obtaining Atonement and reconciliation with God, where are ſet forth, 1. The religious manner how it was obſerved, *Ch.* IX. 1, 2, 3. 2. The fervent Prayer made by the Levites, wherein they acknowledge Gods goodneſs to them and their Fathers, even from dayes of *Abraham*, to their day; as alſo their ſins and great unworthineſſes of ſuch mercies, beſeeching the LORD to lay to heart all their trouble, *ver.* 4. *to* 38. 3. Their a *Covenant for Reformation*, wherewith their Prayers were concluded, *ver.* 38. Described 1 *Partly* by the Catalogue of their Princes Levites and Prieſts, that ſealed to it, *Ch.* X. 1. *to* 28. 2 *Partly* by the conſcientious of all the reſt with them that were of knowledge and underſtanding, *v.* 28, 29. 3 *Partly* by the particular contents of the Covenant it ſelf, *v.* 29. *to the end.*

6. The orderly diſpoſal of the Jews to their ſeveral habitations, viz. 1. *At Jeruſalem* dwelt the Rulers of the People, Volunteers, and every tenth man choſen by lot. Of whoſe families and their number here is a Catalogue, *Ch.* XI. 1. *to* 20. 2. At other Cities and places throughout the Kingdom, all the reſt of the people dwelt, of whoſe families and reſpective habitations there is another Catalogue, *ver.* 25. *to the end of the chapt.*

7. The Religious x *Dedication of the City and Walls* (now finiſhed) with the Inhabitants (now ſeated therein) unto the LORD; and this by the miniſtry of the Prieſts and Levites, gathered from all parts of the Land. Deſcribed 1. By the Antecedent, viz. The taking the Catalogues of all the Prieſts and Levites (that came up from Babylon) with their Deſcents, who were to be imployed in this Dedication, *Ch.* XII. 1. *to* 27. 2. By the manner of the ſolemnity, with Muſical inſtruments, Thankſgivings, Sacrifices, and great joyfulneſſe; ſo that the joy of *Jeruſalem* was heard afar off, *ver.* 27. *to* 44. 3. By the appointment of Prieſts and Levites over the Treaſures of the Temple, and to other ſervices, *ver.* 44. *to the end of the chapt.* 4. By ſeparating the mixed multitude of *Moabites* and *Ammonites* from among them, *Ch.* XIII. 1, 2, 3. Theſe things diſpatched, *Nehemiah* returns to *Babylon*.

8. *Finally*, The Reformation made by *Nehemiah* at his ſecond Return to *Jeruſalem*. Where, 1. He cauſeth the Chambers of the Temple to be cleanſed, wherein *Eliaſhib* the Prieſt had entertained *Tobiah* allied unto him, *ver.* 4. *to* 10. 2. He reſtoreth the Levites portions to them, unjuſtly detained from them, for which they were forced to forſake the Temple, and go to their own fields, *ver.* 10. *to* 15. 3. He reformeth the Prophanations of the Sabbath, *ver.* 15. *to* 23. 4. He ſeverely puniſheth the Jews ſtrange Marriages with Wives of *Aſhdod*, *Ammon*, and *Moab*, *ver.* 23. *to the end of the Book.*

Chap. 4.

Chap. 5.

Chap. 6.

Chap. 7.

Number of the Jews that returned from Babylon.

Feaſt of Tabernacles.

Chap. 8.

Chap. 9.

«COVENANT for Reformation. Chap. 10.

Chap. 11.

x *Dedication of Jeruſalems walls.*

Chap. 12.

Chap. 13.

ESTHER.

Sect. I. *Order.*

IN the two former Hiſtories of *Ezra* and *Nehemiah*, The *Return* of the Jews from the Babylonian Captivity to *Jeruſalem* hath been deſcribed: Now in this Book of *Eſther*, ſome remarkable Occurrents that befell the Jews in their *Captivity* under one of the *Perſian* Monarchs, viz. *Ahaſhuerus*, is recorded. This book ſeems placed after the other two (though before them in time) for reaſons formerly intimated, before *Ezra*.

Sect. II. *Name.*

The Hebrews call this Book מגילת אסתר *Megillath Eſther*, i. e. *The volume of Eſther*. From the chief Subject-matter thereof, *viz.* The Hiſtory of Q. *Eſther* the Jew in extremity of ſtraits, is here deſcribed.

Sect. III. *Penman.*

Penman is not ſo unanimouſly determined upon mong Authors. *R. Moſes* (as a ſome obſerve) contends it was written by the *Men of the great Synagogue* b *Philo*, that it was compoſed by *Joachin* ſon of *Jeſus* the High-Prieſt, who returned with *Zorobabel* and was his Companion. *R. Abraham*, that it was written by *Mordecai*; from that paſſage, *Eſth.* 9. 20, 23. *And Mordecai wrote theſe things.—As Mordecai had written to them.* But this writing of *Mordecai* relates not to this whole Hiſtory, but onely to the *Anniverſary Feſtival* appointed to be obſerved for the Jewes deliverance, &c. But more probably c *Auguſtine* and others think it was penned by *Ezra* or *Nehemiah*.

a *Hen. Alſted. Præcog. Theol. l.* 2. *c.* 120.

b *Philo-Judæus in Chronol.*

c Poſt hos tres Prophetas *Aggæum, Zachariam, Malachiam*, per idem tempus liberationis populi ex Babylonica ſervitute, ſcripſit etiam *Eſdras*, qui magis rerum geſtarum Scriptor eſt habitus, quam Propheta: ſicut eſt liber qui appellatur *Heſter*, cujus res geſtæ in laudem Dei non longe ab his temporibus inveniuntur, &c. *Auguſt. de Civ. Dei. l.* 18. *c.* 36. *Tom.* 4.

It is very obſervable of this book of *Eſther*, that it is the only book in the whole Bible, wherein the Name of GOD is, not at all found. Perhaps upon this conſideration it is, that d ſome have excluded it out of the Canon of Sacred Writ. But e others finding theſe X. Chapters in Hebrew original, upon better ground receive and reckon it as part of of the Canon.

d *Melito Aſianus apud Euſeb. Hiſt. l.* 4. *c.* 26. *Athanaſ. in Synopſ. Greg. Nazianz. in Carm.*

e *Hier. Orig. in Pſal.* 1. *Euſeb. hiſt. l.* 3. *c.* 25. *Cyril. catech.* 4. *Damaſcen. l.* 4. *c.* 18. *Hilar. in Pſal.* 1. *Ruffin. in Symb. Aug. de Doct. Chriſt. l.* 2. *c.* 8. *Tom.* 3.

Sect. IV. *Time*, or *Chronologie.*

This Book contains an Hiſtory of the ſtate of the Church in Captivity, f under the Reign of *Ahaſhuerus* King of *Perſia*, from about the 2. year of his reign, till the end of his reign, which was about 18 or 20 years, (ſuppoſing him to be *Xerxes*) for he reigned about 20 or 21 y. as hath been formerly intimated. Thus compute the time:

f Eſt. 1. 1, 2, 3.

	year.	
Ahaſhuerus makes his g Feaſt, in his	3	g Eſth. 1. 3.
He h marrieth *Eſther* the Jew, in his	7	h Eſth. 2. 16.
Haman i conſpires againſt the Jews, and is hanged, in his	12	i Eſth. 3. 7. & 7. 10.
Thence *Eſther* and *Mordecai* Govern, the reſidue of his reign		

Sect. V. *Scope.*

Scope, To declare, not only the extreme fury and ſubtilty of the Devil and his inſtruments againſt the Church and people of God; but alſo the ſingular vigilancy of Gods providence over his Church in extremeſt ſtraits and deepeſt dangers, Preſerving them from them, Advantaging them by them, and Returning their enemies plots upon their own heads, when neereſt execution. For in this book, King *Ahaſhuerus* having put away Q. *Vaſhti*, marrieth *Eſther* the Jew, and advanceth *Mordecai* her kinſman for his faithfulneſſe in detecting a conſpiracie againſt the Kings life; and appoints *Haman* to honour him like a Prince (at that very time that *Haman* came to ſue to have *Mordecai* hanged for not bowing to him, and all the Jewes deſtroyed.) Which deſign through *Mordecai's* inſtigation, and *Eſthers* interceſſion with the King is prevented, and all the miſchief returned upon *Haman* and his confederates, to the great triumph and advantage of the Jews in all the Kings provinces. From all which we may ſee, that *verily there is a reward for the righteous, verily there is a God that judgeth in the earth.*

Sect. VI. *Principal Parts.*

This Book chiefly declares the *Jews* deliverance from *Hamans* Plot; By what *means*, and in what *manner* it was effected.

The Means of this ſtrange deliverance was *Eſthers* Advancement. Her Advancement is deſcribed, 1. By the occaſion of it. 2. By the Manner of it. I.

1. *The Occaſion* of her Advancement. *viz.* Queen *Vahſtie's* refuſal to come to the King at his Royal Feaſt, when he would have ſhewn her beauty to his Princes and people, *Ch.* I. 1. *to* 13. The effect whereof was a decree, That *Vahſti* ſhould be put away; and that all men ſhould rule over their wives, *ver.* 13. *to the end of the chapt.* Chap. 1.

2. *The*

h Esther Made Queen. Chap. 2. II.

9. *The Manner* of her Advancement to be in Queen at large described. *Ch.* II. 1, to 21.

The manner, of the deliverance is set forth. 1. By the *craftiness of Haman* against the Jews. 2. By the countermining of this subtle and cruel Plot.

I. *Hamans* Conspiracy is described. 1. By the *Instruments* employed, Persuading, viz. 1. *Advice* of detection and prevention of a conspiracy against the Kings life, ver. 21. 22. 23. 2. *Hamans* high preferment by the King, and his haughtiness thereupon. *Ch.* III. 1, 2. 3. *Mordecai's* refusing to bow to Haman as the Persians did. ver. 2. to 5. II. By the *manner* of the cruel contrivement & effecting, viz. *Hamans* dissembling by false information, 2 Decree from the King to destroy all the Jewes in all the Kings Provinces, ver. 8. to 12. III. The *Consequents* hereupon, viz. 1. The dispatching of these Letters by Posts into all the Kings Provinces for the speedy execution of the Jewes, ver. 12. *to the end of the chapt.* 2. The great Peril hereupon; *Generally* to all the Jewes: whereupon *Mordecai* and the Jewes mourn, and put Esther upon suit to the King for their lives, *Ch.* IV. throughout, *and Ch.* V. 1. *to* 5. *Particularly to Mordecai*

Chap. 3.

Chap. 4.

Chap. 5.

Chap. 6. to 10. *Hamans* cruel plot against the Jews, and the Decree for it. *Ch.* VII. throughout. *Ch.* VIII. throughout. *Ch.* IX. 1. to 20. *Mordecai* 1. By the appointment of the two days of *Purim* annually in token of gratitude, ver. 20. *to the end of the chapt.* 2. By *Mordecai's* great advancement, and good affection to all his seed *Ch.* X. 1, 2, 3.

Chap. 6. Chap. 7. Chap. 8. Chap. 9. Chap. 10.

II. DOGMATICAL, *or* DOCTRINAL *Books.*

THus far of those Books which are more properly *Historical*; Now of the Books which were written in the same times with the former, which declare to us the Will of God in a more *Doctrinal* way, and therefore for distinction sake called DOCTRINAL. They are also called the *Poetical Books*, because it is conceived that they, or most of them in Hebrew were written in *Metre*, or *Poetical Measures*; which now are not so easie to be found out.

These DOGMATICAL Books consist in these

Doctrines

I. Of more *special* and particular reference to some particular individual Person, as touching *Job's* affliction in the Book of *Job*.

II. Of more general reference and respect to all; and this either 1. In *Davids* book, viz. The *Psalms*. Or, 2. In *Solomons* Books, which are 1 Proverbial, viz. *PROVERBS*. 2 Penitential, viz. *ECCLESIASTES*. 3. Nuptial, viz. *CANTICLES*, or *SONG OF SONGS*.

JOB.

Sect. I. *Order.*

DOctrines of more special reference to a particular Person, are laid down in the Book of *JOB*.

Touching the *Order* of this Book, according to which it is ranked in the Bible, it is observed by that learned and judicious Author *Mercerus*, a *That the Hebrew Doctors thus order the Books called* Hagiographa, *or* Holy Writings, *by way of Emphasis*; viz. *First*, *RUTH, who was in the times of Judges.* 2. *PSALMS penned by* David, *who came of* Ruth. 3. *Job. according to their opinion, who count him equal to the Queen of Sheba.* 4. Solomon's *three Books*, viz. *PROVERBS ECCCESIASTES, (which are Books of Wisdom) and SONG OF SONGS, which he is thought to have written in his old age.* 5. *LAMENTATIONS of Jeremiah, who followed* Solomon. 6. *DANIEL, who after Jeremiah was in exile, in dayes of Nebuchadnezzar.* 7. *ESTHER, who was after him, under* Ahasuerus. 8. *EZRA, who flourished under Darius* II. *after* Ahasuerus. 9. *Last of all, CHRONICLES, as a Breviary of the whole Bible-History.* But amongst those that think *JOB* was contemporaneous to *Moses*, this Book of JOB seems most fitly to be ranked first of all.

Joan. Mercer. Præfat. in lib. Job. ad init.

Sect. II. *Name.*

This Book is b entituled, JOB; as is most probable from the chief Subject matter therein treated of, *viz.* that precious man *Job*, and his various condition of *Prosperity*, *Adversity*, and *Recovery* out of all his Distresses, and his Demeanour in them all.

b Titulus est, *Liber Jobi*, non quod Job scripserit, sed quia de Job est scriptus. *D. Par. Præm. in lib. Job.*

This

This name אוב *JOB*, (according to *Hierome*) c signifies one *Grieving*, from אי a particle of *Grieving*. Or a Magician, *Wise man*, the Heb. אוב signifying a *familiar spirit*, Lev. 20. 27. *Magician* is sometimes taken in good sense. Some derive it from the Chaldee יבב viz. *To rejoyce*, as it were shouting, howling; but its usually taken in better part. Some derive it from איב viz. *An enemy*, passively: *Job* being exposed to enmity of wife, friends, &c. and almost abhorred of all by reason of his overwhelming calamities. d *Gregorius* likes best this Etymon. But *Mercerus* rather thinks it comes from some Arabian root, which often agees with the Hebrew.

c Nomen Job. Hieron. *Dolentem, vel Manum interpretatur: quanquam pro Magno Magum* legendum putarem. אוב Hebraice est *Pythō*. Erit autem interjectum *Magi* nomen in bonum interdum sonat. אי est *Dolentis* particula. Alii a יבב Chaldaica voce quæ *jubilare* significat, quasi *ejulantem*. Sed יבב in bonum fere partem sumi solet. Sunt qui ab איב *inimico* deducunt, passive: quasi virum simultati & inimicitiis expositum dicas, & ob calamitates quibus obrutus pene fuit, omnibus abhorrendum. Sed curiosius non puto vocis etymon inquirendum, quia ex fonte potius Arabico ductum puto: etsi multa Arabica nomina virorum cum Hebræis conveniunt, & ex fonte sint Hebræo, ut sociorum *Job, Eliphaz, Tiophar, Elihu*, &c. *Joan. Mercer. comment. in lib. Job, c. ver.* 1. d *Greg. Gregorii Franci Lex Sanct. num.* 138.

Sect. III. *Whether there was such a man as* Job *? Who he was? And when he lived?*

e *See R. Moses Ben. Maimon in lib. Moreh Nebochim, par.* 3. *Sect* 22. *et Mercer. quo sup.*

But *was there ever any such man as this* Job *? Answ.* e Some think that there never was such a man in the world, as this *Job*, of which this Book speaks: And so they account this Book not *Historical*, but *Parabolical*, to expound mens opinions about Gods providence in afflictions, &c. like *Nathan's* Parable to *David*, in 2 *Sam.* 12. And that no mortal man was able to bear such afflictions as here ascribed to *Job*, &c. But this opinion upon divers grounds is exploded by the Judicious; who hold, that this *Job* was, and that all these things storied of him, befel him. For,

f Job. 1. 1. This Book expresly noteth Persons names, Places Facts, and other Circumstances, usually recited in true real Histories. Here's, 1. Job's f *Name, Country Piety, Wealth*, &c. described. Here's the names, numbers, and acts of his children mentioned. Here's

g Job. 2. his g *wife*, and her carriage recorded. Here's his

h Job 2. 11, &c. h *friends*, their Names, Countries, and Discourses with him in his afflictions, punctually delineated, &c. And can we rationally imagine, these were not realities? 2. The honourable mention which other

i Ezek. 14 14, 20, Scriptures make of *Job*, evince that this was a real story. In O. Testament *Ezekiel* saith, i *Though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls, &c.* They are here called

k Jam. 5. 11. three men: We believe there was really a *Noah*, and a *Daniel*; and Why should we doubt of a Job? In N. Testament, *James* saith, k *Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.* 3. The founder Hebrew Writers acknowledge that

l Jo. Mercer præfat. in l Job. this Job really was, and that all these things befell him for an example to us, saith l *Mercerus*. Modern Writers generally repute this a real history:

But the greater doubt is, *Who this* Job *was, and in*

m *I.* Merc. *ibid.* *what time he lived?*

Answ. These two Questions depend so upon each other, that the Resolution of the one will be coincident with the Resolution of the other. Here are various Opinions, recited by m *Mercerus*. As,

1. Some think he lived in dayes of *Moses*. But others judge their reasons for that opinion so light, that by them it may be as well concluded that he lived in dayes of *Abraham, Isaac*, and *Jacob*.

2. Some, that he lived in time of the *Judges*, from that expression *Job* 27. 12. because in that time all was *vanity*, all given to wickedness.

3. Some, that he lived in dayes of *Ahasuerus*, because of the *beautiful* n *woman* then sought for, o *Jobs daughters* being commended as the faireſt of all in the land.

4. Some, that he lived in the time of the *Queen of Sheba*, because mention is here made of the p *Sabeans*. Others, in the time of the *Chaldeans* under *Nebuchadnezzar*, because the q *Chaldeans* are mentioned.

5. Some, that he lived in the dayes of *Jacob* and married his daughter *Dinah*, because of that phrase, r *Thou speakest like a foolish woman*: much like that, ——*hath wrought folly in Israel.*

But the weakness of these opinions and their grounds, seems very apparent.

6. Some others think that *Job* came of t *Nahor* Abraham's brother, and that he was the third from *Nahor*, thus; ——*Nahor*, ——*Uz*, ——*Job*: and that he lived about that time that *Israel* was in *Ægypt*. u *Hierome* seems to incline hereunto, especially seeing *Job* is said to dwell in the x Land of *Uz*, and y *Uz* was one of *Nahor's* sons. This opinion z *Mercerus* thinks, most probable of all. But (in a *Gerhards* opinion) that Land seems not to have received its name of *Uz* coetaneous to *Abraham*, but rather from b *Uz* son of *Aram*, *Sem's* Nephew, presently after the flood.

7. Others rather are of the opinion, that *Job* is the same with c *Jobab* King of the *Idumæans*, of the race of *Esau*. And that יובב viz. *Jobab* might be changed into אוב *Job*, either from the custome of the Hebrew tongue, which oftimes changeth one letter for another; or from the *Arabick, Idumæan*, or other dialect of the Country where he sojourned; or from the change of his condition in the world; while prosperous, he might be called *Jobab* the letter being doubled; when in distresse, his name contracted into *Job*. See the like in case of d *Abraham*, of e *Naomi*.

This last opinion is urged by Arguments not to be neglected. 1. From the circumstances of place. f *Jobab* in the Land of *Idumæa*, *Job* in the Land of g *Uz*, a chief tract in *Idumea*. Hence Kings of *Edom* are called h Kings of the Land of *Uz*. 2. From description of their possessions, *Jobab* hath i Regal Majesty, *Job* had a k Princely estate, not usual to private men. And also Princely l Dignity, Habit, and Office. 3. From Similitude of names. As *Moses* reckons up among *Esau's* sons, one m *Eliphaz* who brought forth one *Theman* builder of a Town of his own name. So *Job's* History mentions n *Eliphaz* the Temanite. 4. From the consent of divers Authors subscribing to this opinion.

Ambrose saith, o *That there were of Esau divers good and faithful*, Job *proves, who is the fifth from* Abraham, *of the sons of* Esau, *that is the Nephew of* Esau.

n Esth. 2. 2. &c.
o Job 42. 15.
p Job. 1. 15 &c.
q Job 1. 17
r Job 2. 10.
s Gen. 34. 7.
t *Hen. Alsted, Chron. p.* 100 & 105 & 502.
u *Hieron. in quæst. Heb. in Genes. Tom.* 4. & *in Com. in Job in init.*
x Job. 1. 1.
y Gen. 22. 21.
z *Io Mercer. Præf. in Job.*
a *Ger. loc. Com. I. de Script. in Exegesi Sect.* 136.
b Gen. 10. 23.
c Gen. 36. 34.
d Gen. 17. 5.
e Ruth. 1. 20.
f Gen. 36. 33.
g Job 1. 1. Lam. 4. 21.
h Jer. 25. 20.
i Gen. 36. 32.
k Job 1. 1, 3
l Job 29. 9, 12, 14.
m Gen. 36. 10, 15.
n Job 2. 11.
o Et quia de Esau sunt boni & fideles probat Job,

qui est ex filiis Esau, quintus ab Abraham, hoc est, Nepos Esau. *D. Ambros. Com. in Rom.* 9. *p.* 1850. *C. Apud. Hugonem a Porta*, 1549.

And * *Augustine* proves that some of other Nations besides Jews were brought to be of the number

* Homines autem

quosdam non terrena sed cœlesti societate ad veros Israelitas supernæ cives patriæ pertinentes, etiam in aliis gentibus fuisse, negare non possunt; qui si negant, facillime convincantur de sancto & mirabili viro Job, qui nec indigena, nec proselytus, id est advena populi Israel fuit; sed ex gente Idumæa genus ducens, ibi ortus, ibidem mortuus est. Qui divino sic laudatur eloquio, ut quod ad justitiam pietatemque attinet, nullus ei homo suorum temporum coæquetur. *Aug. de Civ. Dei. l.* 18 *c.* 47. *Tom.* 5. *Videatur etiam Ludovic. Viv. ibid. p* 19. *Gerh. loc. Com. I. in Exegesi Sect.* 134. 135. *&c.* q *Johan. Mercer. præfat. in lib. Job.*

of

of the Hunchite, by the instinct of Gods Holy and infallible Spirit, were written for our Instruction, unto whom the ends of the world are come. Therefore let us diligently search the Scriptures, that we may find out the Mind of God, that we may be wise unto Salvation, and throughly furnished unto all good works. Thus much concerning the Author and Penner of this Book.

Some notwithstanding are of opinion, (That the time when this Book was penned, seems to be when the people journeyed in the wilderness, after their deliverance out of Egypt, whereof there are manifest marks in this Book, as of a thing newly done, and yet fresh in mens memories. Let the learned judge.

Sect. IV. *Penman.*

Penman of this Book is not certainly known. 1. Some think it was *Solomon*: but that's scarce probable, *Job* (by consent of all) living so long before *Solomon*, and many Penmen of holy Scripture intervening before them. 2. Some, That *Job* penned this Book himself, because the expressions and speeches of *Job* are laid down in such emphatical and patherick terms. But *Gerhard* suggests divers reasons against this opinion: For, 1 Then *Moses* should not be the first Writer of Scripture, *Job* living long before him. 2. Then this Book should not have been reckoned in the sacred Canon, *Job* being not an *Israelite*, but an *Idumean*, and his Book written in *Arabick*, not in *Hebrew*. Yet he denies not, but *Job* might write the discourses betwixt him and his friends, in the lofty *Arabick* stile; *Moses* afterwards making many additions, and writing the whole in *Hebrew*. 3. Most are of opinion, that it was penned by *Moses*. *R. Solomon* and other Hebrews favour this opinion, saith *Gerhard*. There are that think, that *Moses* found the History of *Job* with *Jethro* his father-in-law in *Midian*, and that he carried it thence into *Egypt*, to instruct the Israelites by *Job*'s example, patiently to bear *Egypts* oppressions. *Alsted* thinks *Moses* wrote *Genesis* and *Job*, about the same time, viz. a little before *Israels* departure out of *Egypt*, *Ann. Mund.* 2452. *The most common opinion is* (saith *Diodate*) *That Moses hath been the Author of it, having written the Narration in prose, and the Discourses which were held upon this subject in an Heroick verse, fitting the dignity and gravity of the matter.*

Sect. V. *Scope.*

The chief *Scope* of this excellent Book is,

1. *Immediately*, To describe the various state of that truly Religious, and (as *Justine* stiles him) *thrice-Happy JOB*, viz. His great Prosperity. His deep adversity; and his wonderful Recovery out of all his distresses; and his singular Deportment in them all.

Especially here are delineated, *Jobs* many and heavy afflictions, in his state, servants, children, and in his own person both body and soul; into all which he was suddenly implunged by Gods *permission*, and Satans *instigation*, accusing *Job's* Religion as mercenary; that so *Job's* uprightness might be cleared, his graces proved, Satan confuted, and God in all magnified.

More particularly, *Job* having experience of Gods love and favour in Christ, is amazed at the severity of Gods strange proceedings with him, and bursts out into some distempered complaints to God, justifying himself. But *Job's* three friends endeavour to convince *Job*, that either he was a *wicked man*, or an *Hypocrite*, were most unreasonable and injurious. 3. That true faith in Christ, and upright heart and good conscience towards God, is the sweetest comfort supporting the heart under bitterest Trials. 4. That extremity of Troubles may push the best of Saints upon some extravagancies of passions and expressions, which yet argue not a nullity of Grace, nor a losse of Gods love. 5. That when patience hath had its perfect work, and God hath sufficiently honoured his own name in the sufferings of his people he can easily deliver them out of all their trials and distresses, and crown them with double happiness and prosperity.

Sect. VI. *Principal Parts.*

In this Book *Jobs* threefold condition is described, viz. 1. His great *Prosperity*. 2. His deep *Adversity*. 3. His wonderful *Recovery* out of all his Distresses.

JOB'S [b] PROSPERITY was either, 1. Spiritual. *Ch.* I. *ver.* 1. Or, 2. Temporal, In his Posterity, *ver.* 2. In his Possessions, *ver.* 3. In the love and communion among his children, *ver.* 4. Amplified by *Jobs* sanctifying them continually by Sacrifices, *ver.* 5.

JOB'S [c] ADVERSITY, is described, I. *By the Antecedent Occasion* of it, *viz.* Satan's *instigation* of the LORD against Job, as being meerly mercenary in his Religion, and the LORD's *permission*, leaving all that Job had, in his hand, but himself, *ver.* 6. to 13. II. *By the particular miseries brought upon him*, viz. 1. His Oxen and Asses spoiled by the *Sabeans*, slaying also his servants, *v.* 13, 14, 15. 2. His sheep, and other servants burnt with fire from heaven, *ver.* 16. 3. His Camels taken, and other servants slain by the Chaldeans, *ver.* 17. 4. All his children destroyed with the fall of their eldest brothers house; amplified by *Jobs* self-denying deportement under all this, *ver.* 18. *to the end of the chapt.* 5. His whole body punished with wofull botches and blains, through

[b] *Prosperity of Job. Chap.* 1, II.

[c] *Adversity of Job.*

Satan's new inſtigation againſt him, *Ch.* II. 1. *to* 9.
III. *By the ſeveral events or Conſequents here upon enſuing, viz.* 1. His wives provoking him to *curſe* God, or deriding him for *a bleſſing* God; whom therefore *Job* reproves, *ver.* 9. &c. 2. His three friends viſiting *Job*, to mourn with him and comfort him, who amazed at the extremity of his grief, ſate ſilent ſeven dayes, *ver.* 11, 12, 13. 3. *Job's* diſtempered curſing the the day of his birth, perferring death before life, becauſe of his extreame anguiſh, *Ch.* III. *throughout.* 4. The *e* famous *Dialogue or diſcourſe* had betwixt *Job* and his friends, in reference to this wofull affliction upon him, wherein this Qu. for ſubſtance is fully diſcuſſed, *viz, whether many ſtrange heavy and long afflictions be infallible Signes of Gods hatred, or of the afflicted perſons wickedneſſe or Hypocriſie!* In this diſcourſe alſo is interwoven *Job's* Faith, Patience, Courage, Perſeverance and commendable deportment, though now and then he diſcovers ſome diſtempers and infirmities, *Ch.* 4. *to Ch.* 42.

d Vid. Iun. *Annot. in loc.*

e *The famous diſpute betwixt Iob and his three friends in his diſtreſs.*

Chap. 3.

In this diſcourſe conſider, 1. The *diſpute it ſelf.* 2. The *Moderators that* decided and determined the controverſie.

I. *The diſpute it ſelf*, was betwixt *Job* and his three friends that came to viſit and comfort him. Here are obſervable VIII. ſeveral Acts, *viz.*

Chap. 4. I. *Eliphaz* his *firſt Oppoſition* againſt *Job*, which (beſides the Preface, *Chap.* IV. 1, 2.) is Partly *Reprehenſory*; Partly *Hortatory.*

1. *Reprehenſory*; wherein he endeavours convincingly to blame *Job.* 1. For fainting under his own troubles, who had ſupported others in their diſtreſſes, *ver.* 3, 4, 5. 2. For his iniquity it being unuſual for the righteous, but onely for the wicked to be thus afflicted, *ver.* 6. *to* 12. 3. For his ſelf-juſtification before God, which he condemns, 1. By his viſion ſeen to that effect, 2. By divers Arguments *ver.* 12. *to the end of the chapt.* 3. By the experience

Chap. 5. of the Saints in all ages, *Ch.* V. 1. *to* 8.

2. *Hortatory*; inciting *Job*, 1. To ſeek to God and commit his cauſe to him, urging this by many Arguments, *ver.* 8. *to* 17. 2. To ſubmit ſilently and ſelf-denyingly to the Lord chaſtiſements, thereupon aſſuring him of many promiſed bleſſings under his afflictons, *ver.* 17. *to the end of the chapt.*

Job's Reply, is hereunto ſubjoyned; wherein he, 1 Excuſed his bitter complaints, becauſe his afflictiwere moſt heavy, ſo that he wiſheth for death, *Ch.*

Chap. 6. VI. 1. *to* 14. 2. Challengeth his friends for uncompaſſionateneſſe to him in his deep affliction, *ver.* 14. *to the end of the chapt.* 3. Demonſtrateth by many Reaſons, what juſt cauſe he had to deſire

Chap. 7. to be cut off, *Ch.* VII. 1. *to* 17. 4. Acknowledgeth himſelf unworthy of all reſpect from God, in mercy or judgement, *ver*, 17, 18, 19. 5. Confeſſeth his ſinne, imploring Divine pardon, *ver.* 20, 21.

II. *Bildad's firſt Oppoſion* againſt *Job*, tending to conſute *Jobs* reply to *Eliphaz*, and to prove that *Job* was thus puniſhed for his iniquity, and this by divers

Chap. 8. Arguments, *viz.* 1. Gods juſtice, *Ch.* VIII. 1, 2, 3. 2. Gods judgement on *Job's* children, proportionably applicable to *Job* himſelf, *ver.* 4. *to* 8. 3. Experience of Antiquity, touching the deſtruction of Hopocrites, *ver.* 8. *to* 20, Hereupon inviteth *Job* to repentance, with promiſes to him thereupon, *ver.* 20, 21, 22.

JOB's Reply; 1. By way of *Conceſſion*, granting the infinite Juſtice, Wiſedome, and Right of God over his creatures, ſo that none may contend with him,

Chap. 9. *Ch.* IX. 1. *to* 22. 2. By way of *Negation*, that though God be thus juſt, yet it doth not neceſſarily follow that *Job* is a wicked man or hypocrite becauſe thus afflicted; all things coming alike to all. *ver.* 22. *to the end of the chapt.* 3. By way of expoſtulating Supplication to God touching his ſore afflictions, craving a little reſpite before death

Chap. 10. *Ch.* X. *throughout.*

III. *Zophar's firſt Oppoſition* againſt *Job.* containing 1. An *Exordium* or Preface, partly challenging Job for lequacity, lying and impreetey, *Ch.* XI. 1, 2, 3. Chap. 11.

2. A confutation of Jobs Poſition, *That his Doctrine was pure*, and *him ſelf clear in Gods eyes*, by Arguments drawn from Gods *Wiſdome & Power*, v. 4. *to* 13.

3. An Horatory *Concluſion* inviting Job to repent, with promiſes if he do ſo; and threatnings, if he do not, *ver.* 13. *to the end of the chapt.*

JOB'S *Reply*, containing

1. An *Exordium*, wherein *Iob* Ironically reproves his friends, 1. Arrogating wiſedome to themſelves; and 2 Contemptuous mocking at his calamity, *Ch.* XII. 1. *to* 6. Chap. 12.

2. His *Confutation*, of their falſe-grounded opinion, That great afflictions alwaies argue the wickedneſſe of the Afflicted, *ver.* 6.

3. An Aſſertion of the Juſtice, Wiſdome, Power and Providence of God in governing all things, though moſt confuſed, *ver.* 7. *to the end of the chapt.*

4. His *Reprehenſion* of his friends, for managing Gods cauſe unjuſtly, with threatnings for ſuch glavering hypocriſie, *Ch.* XIII. 1. *to* 14. Chap. 13.

5. His *Profeſſed confidence in God*, even to death *ver.* 14. *to* 20.

6. *His Deprecation* of two things, *viz.* Preſent evils, and Future fears, *ver.* 20, 21, 22. acknowledging his ſinne, and expoſtularing with God by reaſon of his afflictions, *ver.* 23. *to the end of the chap.*

7. *His Supplication* to the LORD for abatement of his miſery; upon conſideration of life's frailty and brevity, and deaths inevitable certainty *Ch.* XIV. *throughout.* Chap. 14.

IV. *Eliphaz* his *ſecond Oppoſition* or *Rejoynder* againſt Job, wherein he blames and condemns Job, inſiſting thus upon his own integrity,

1. For the vanity and unprofitableneſſe of his diſcourſe, *Ch.* XV. 1, 2, 3. Chap. 15.

2. For Impiety, rejecting fear, and reſtraining Prayer, *ver.* 4.

3. For the iniquity and ſubtilty of his words, *ver.* 5.

4. For Arrogancy, in ingroſſing wiſdome to himſelfe, undervaluing his ancients, *ver.* 6. to 11.

5. For his ſelf-juſtification before God, not humbling himſelf under his hand, that he might ſhare in Gods conſolations, *Oppoſing* againſt this, 1. Mans natural corruption, *ver.* 11. to 15. 2. The defects of Saints, and impurity of the Heavens in reſpect of God much more muſt man needs be unclean, *ver.* 15, 16. 3. The wonted judgments of God upon wicked men and hypocrites; leaving Job tacitely to make application to himſelf, *ver.* 17. *to the end of the chapt.*

JOB'S Reply. Wherein he, 1. Blameth his friends as miſerable comforters, *Ch.* XVI. 1. *to* 6. 2. Pa- Chap. 16.
thetically deſcribes his ſorrowes and miſeries, which may much excuſe his doleful complaints, *ver.* 6. *to* 17. 3. Inſiſteth ſtill upon his own integrity, appealing therein to Heaven, to God himſelf, *ver.* 17. *to the end of the chapt.* 4. Comforts himſelf in his preſeverance, and in the hopes and advantages of death, againſt all his friends uncomfortable dealings, *Ch*, XVII. *throughout.* Chap. 17.

V. *Bildads ſecond oppoſition* or *Rejoynder* againſt *Iob*, wherein, 1. He blameth *Iob* for Garrulity, Contempt of his friends and Paſſionatneſs, *Ch.* XVIII. 1, 2, 3, 4. 2. He Chap. 18.
deſcribeth the calamitous miſeries incident to the wicked (leaving *Iob* to conclude himſelf to be a wicked man, becauſe of ſuch calamities upon him) *v.* 5. *to the end of the chapt.*

Chap. 19.
Iob's Reply, containing 1. His expoſtulation with his friends for their uncompaſſionateneſs, and cruelty to him, in his extremity of miſeries that deſerve pity & commiſeration, *Ch.* XIX. 1. *to* 23. 2. His f *Aſſurance and comfortable Profeſſion of his Faith in Chriſt, and Reſurrection by him at laſt day*, and therefore, ſeeing his hope was ſuch, they ſtould ceaſe to perſecute him, *v.* 23. *to* 29. 3. His Monition to his friends to ceaſe their invectives, which deſerve Gods ſword, Gods judgments, *ver.* 29.

f Job's *Faith in Chriſt, and Aſſurance of his bodies Reſurrection by him at laſt day.*

VI. *Zophar's*

VI. *Zophar's fresh Opposition or Rejoynder against Job*, wherein consider, 1. The occasion of it, etc. Job's check of them, and his own apprehension of it, *Ch.* XX. 1, 2, 3.
Chap. 20. 2. The discourse it self describing the miseries and judgments of wicked men, tacitly insinuating Job to be such an one, ver. 4. *to the end of the chapt.*

Job's Reply, wherein are, 1. His craving Attention to
Chap. 21. like, and then they may mock on, *Ch.* XXI. 1, 2. 2. His intimation that his complaints were not causeless, v. 3, 4. 3. His refelling of *Zophar's* Thesis, *That the triumphing of the wicked is but short*, and this he doth, *Partly* by his own observation, that sometimes the wicked flourish long, sometimes they are suddenly and grievously destroyed, v. 7. *to* 25. *Partly* by testimony of others, that the wicked are chiefly reserved to the judgements of another world, v. 29. *to the end of the chapt.*

VII. *Eliphaz* his *Triplication*, or *third opposition* against
Chap. 22. *Job*. Wherein, 1. He informeth Job that though he were righteous, yet his righteousness could not profit God, therefore he had no cause of boasting, *Ch.* XXII. 1, *to* 5. 2. He challengeth Job as guilty of great wickedness, against the *second Table*, v. 5. *to* 12. Against the *first Table* denying Gods Providence, v. 12. *to* 21. 3. He invites *Job* to repent and reconcile himself with God, promising thereupon many temporal and spiritual blessings v. 21. *to the end of the chapt.*

Job's Reply, wherein, He 1. Appealeth to God, & de-
Chap. 23. fireth to plead with him touching his integrity, *Ch.* XXIII. 1. *to* 11. 2. Asserteth his own innocency in those sins charged upon him, though God still persist in afflicting him, v. 11. *to the end of the chapt.* 3. Sheweth that the wicked oft-times escape not unpunished in this life (contrary to *Eliphaz* his Position, that they are still pu-
Chap. 24. nished here.) *Ch.* XXIV. 1. *to* 18. but shall not escape in the world to come, v. 18. *to the end of the chapt.*

VIII. *Bildads Triplication* or third *Opposition* against
Chap. 25. *Job*; wherein he sheweth, that man cannot be legally justified before God, *Ch.* XXV. *throughout*. Wherein he uncharitably mistook *Job*, who asserted not his legal righteousness, but only his Evangelical integrity.

JOB's Reply. Wherein he
Chap. 26. 1. Reproves *Bildad* for his uncharitableness, and mistake of the Question, *Chap.* XXVI. 1. *to* 6.
2. Acknowledgeth Gods, 1. Omniscience, *ver.* 6. 2. Omnipotency, discovered in his works, v. 7. *to the end of the chapt.*
Chap. 27. 3. Resolveth to adhere unto his integrity, against all their disputes and censures, *Ch.* XXVII. 1. *to* 7. and this, 1. *Partly*, because the condition of the Hypocrite is hopeless, *ver.* 7. *to* 11. and the state of the wicked most miserable, *ver.* 11. *to the end of the chapt.* 2. *Partly*, because the fear of the LORD, and departing from evil (wherein *Job* desired to approve himself to God) is the only wisdom, beyond the knowledge of all natural things, *Ch.* XXVIII. *throughout.*
Chap. 28.
4. Describeth his condition Past and Present pathetically. 1. *Past*, how prosperous and happy once he was, in many particulars wishing that he were in like condition, *Ch.* XXIX. *throughout.* 2. *Present*, how ignominious, and calamitous it is, in
Chap. 29. many respects, *Ch.* XXX. *throughout.*
Chap. 30.
5. Solemnly protesteth his integrity, both in eschewing evil, and doing good, *Ch.* XXXI. *throughout.*
Chap. 31.

Hitherto of the Dispute it self betwixt Job, and his three friends; next follows the Decision of this Dispute.

The dis- II. *The* g *Moderators that decided and determined the*
pute Mo- *Controversie betwixt Job and his three friends*, Were 1.
derated & *Elihu*. 2. *God* himself.
decided.

I. ELIHU, the youngest of *Jobs* friends, takes up the controversie in a very large speech respecting both *Job* and his friends, (which some account four distinct speeches) wherein, note.

1. *The Preface*, before his speech; containing, 1.
Chap. 32. His discontent both at *Job* and his friends, *Ch.* XXXII 1, 2, 3. 2. The Reason of his silence all this while, because he was youngest, *ver.* 4. 3. The causes of his now speaking, *Partly*, because *Job's* three friends ceased without an answer, *Job* of that for which they condemned him; *In that Job had silenced them*, ver. 5. *to* 16. *Partly*, because he was full of matter and could not hold his peace, ver. 18, 19, 20. 4. The manner how he intends to speak, impartially, without respect of persons, or flattery, ver. 21, 22.

1. His craving patient audience of *Job*; *Partly*, because
Chap. 33. he will shew the goodness thereof, *Ch.* XXXIII. 1, 2, 3. *Partly*, because he is in Gods stead (according to *Jobs* wish) to contend with him, and yet he need not be afraid of his terrour, v. 4. *to* 8.

2. *The Substance of his discourse*, wherein he, 1. Con-
Chap. 34. victeth *Job* of his unjust complaining of the Lord for afflicting him, shewing that God is not accountable to his creatures for any of his ways, ver. 2. *to* 14. II. Inviteth *Job* (in order to the removal of his Afflictions) to Repentance, whereunto God calls, 1. By dreams, and visions, v. 14 *to* 19. 2. By Afflictions v. 19. *to* 23. 3. By the faithfull Ministry of the Word, v. 23. *to the end of the chapt.* III. Confuteth *Job* for accusing God of injustice in such afflicting of him. It being impossible for God to do any thing unjustly; and therefore it would better have become *Job* to have submitted himself reformingly and humbly to his hand, *Ch.* XXXIV. *throughout.* IV. Chargeth *Job*
Chap. 35. with divers dangerous expressions against God, as 1. That his righteousness was more then Gods, and what profit shall I have if I be cleansed from my sin, *Ch.* XXXV. 1, 2, 3. Which he refutes, v. 4. *to* 9. In
h *Jo. Merc. Com. in loc.* this *Elihu* seems to relate (as h *Mercerus* thinks) to that in *Job* 10. 14. But *Elihu* clearly mistakes *Jobs* sense. 2. That he had denyed Gods Providence, v. 9. *to* 14. This also is mistaken. 3. That, God regarded not his oppressions, v. 14, 15, 19. V. Asserteth
Chap. 36. and defendeth Gods justice upon divers grounds, *Ch.* XXXVI. 1. *to* 16. VI. Dissuadeth *Job* from complaining against God, who is rather to be magnified for his works, *ver.* 16. *to the end of the chapt.* And to be
Chap. 37. feared both for his mighty Acts and wisdom, *Ch.* XXXVII. *throughout.*

II. GOD himself, speaking out of the *Whirlwind* is the other *Moderator*, and he finally and fully decides the Controversie betwixt *Job* and his friends.

1. Challenging *Job* for ignorance in his expressions,
Chap. 38. *Ch.* XXXVIII. 1, 2.

2. Convincing *Job* of his unfitness to contest with God; there being no proportion betwixt Gods infinite wisdom and power; and *Jobs* great ignorance and imbecillity even in natural things, many of which are particularly instanced in, v. 3. *to the end of the chapt.* and *Ch.* XXXIX. *throughout.* and *Ch.* XL. v. 1, 2. The
Chap. 39. effects of this conviction on *Job*, who, 1. Grants the
Chap. 40. cause to God, as having nothing to answer. 2. Promiseth for future to silence all complaints, *ver.* 3, 4, 5.

3 Blaming *Job* for attributing too much to his own, too little to Gods righteousness, Describing *Jobs* impotency ironically, but Gods Omnipotency discovered, especially in those two wonderful creatures *Behemoth*, and *Leviathan*, v. 6. *to the end of the chapt.* and
Chap. 41. *Ch.* XLI. *throughout.* The effects of this reproof upon *Job*, Who, 1. Acknowledgeth Gods Omnipotency and Omniscience, *Ch.* XLII. 1, 2. 2. Confesseth his
Chap. 42. own ignorance, v. 3. 3. Upon the experimental vision and apprehension he now had of God, abhors himself and repents in dust and ashes, *ver.* 4, 5, 6.

Thus far of JOB's Adversity.

JOB's i WONDERFUL RECOVERY out of all his Distresses (which is the close or conclusion of the whole book) *Job* being, 1. Commended of God above his three friends, v. 7. 2. Accepted of God, in his Atonement and prayers made for his three friends as God had appointed, v. 8, 9. 3. Restored by God to greater Prosperity then in his beginning, at his prayer for his friends, v. 10, 11, 12. being blessed with 1 Double possessions, v. 12. 2 Plentiful issue, *viz.* 7 sons, 3 daughters, v. 13, 14, 15. 3 Length of Life, he living to see his fourth Generation, *ver.* 16, 17.

III. i *Jobs Recovery.*

THE

ספר תהלים

THE BOOK OF HYMNES OR PRAISES.

Viz.

THE

Book of Pſalms,

Tranſlated immediately out of the HEBREW, and *Analytically Expounded*: Together with *A GENERAL PREFACE*, prefixed to the whole BOOK of PSALMES.

By *F. R. D. D.*

Col. 3. 16.

Let the Word of Chriſt indwell in you richly in all Wiſdom, Teaching and Admoniſhing your ſelves with PSALMES, and HYMNES, and Spiritual SONGS, with Grace ſinging in your Heart unto the Lord.

Ambr. in Pſal. David. Præfat. p 461. Tom. 4.

Quid eſt quod non tibi occurat Pſalmos legenti? &c.

Hieronym. Paulino p. 9. Tom. 3.

David Simonides noſter, Pindarus & Alcæus, Flaccus quoque, Catullus & Serenus Chriſtum lyra perſonat, & in decachordo Pſalterio ab inferis ſuſcitat reſurgentem.

LONDON,

Printed by *J. R.* and are to be ſold by *Peter Parker*, at his Shop at the *Leg* and *Star* over againſt the Royal Exchange, and *Thomas Guy*, at the Corner-ſhop of *Little Lumbard-ſtreet* and *Cornhill*, 1674.

THE
BOOK
OF
NAMES or PROPERS
IN
THE

[redacted]

THE BOOK OF Pſalmes.

THE PREFACE.

Sect. I. *The General Order of the Book of Pſalmes.*

HItherto of that *DOCTRINAL Book*, which contains *Doctrines* having *Immediately* a more ſpecial and particular reference to a *particular perſon*, viz. *JOB*: though *Mediately* it is of ſingular uſe and benefit to Gods people in all after-ages, as other *a* Scriptures are. *Next* come we to conſider of thoſe *DOCTRINAL Books*, which repreſent Doctrines of more *General Concernment*, both Immediately and Mediately, viz. *The Books of* 1. *David*, and 2. *Solomon*. Some whereof were (as *b* is thought) originally written in *Hebrew-Metre*, or *Poetical Meaſures*, which now we are not ſo well acquainted with; Others in *Proſe*.

a 2 Tim. 3. 15, 16, 17. Rom. 15. 4. 1 Pet. 1 19 20. 21. Trelcat. Oecon. Bibl. Videatur diligenter. Indr. Riet. Iſag. d Sacr. Script. c. 29 Sect. 14. 15 16. &c. Joan. Merc. in Præfat ad lib. Job. in fin.

1. *DAVID'S Book*, is that moſt excellent, Devout, and Heavenly Book of *PSALMS*.

The *General Order* of this *Book of Pſalms* may be conſidered, 1. *Relatively*. 2. *Abſolutely*.

1. *Relatively*. As it hath Relation to the other Books of the Old Teſtament. And ſo we may conſider it, 1. *According* to the Method or Manner of the c Hebrews Ranking or placing it, *viz.* Among the *Chethubim*, that is, *The Writings*: by way of Emphaſis, which the Greek calls Ἁγιόγραφα, *Hagiographa*; that is, *The-Holy-Writings*. As I have formerly noted, before the beginning of *Joſhuah*. And yet d *Mercerus* a learned Hebrician, ſomewhat differently from others, reports the Order of the *Hagiographa*, according to the Hebrew Doctors, as I have already noted on *Job* Sect. 1. yet ſtill retaining the *Pſalms* among the *Hagiographa*. 2. *According* to the Order wherein it is marſhalled by later Writers, in which Order we have it placed in our Engliſh-Bibles, *viz.* Among thoſe Books of the Prophets which are *Doctrinal*. The Prophets Books of the Old Teſtament, being from their ſubject matter divided into *Hiſtorical*, *Doctrinal*, and *Prophetical Books*, as I have more fully repreſented their Order in a brief Scheme or Table, before *GENESIS*.

2. *Abſolutely*. As this Book of *Pſalms* is in it ſelf repreſented to us, conſiſting of 150 Pſalmes, (of which number, (ſaith *Auguſtine* *,) there's no doubt.) *That Pſalm* touching *The Bleſſed Man*, being *Firſt*; *That* touching *Chriſts Kingdom in Sion*, being *Second*; *That* upon *Davids Flight from Abſalom his ſon*, being *Third*; *&c.* Now hence this Queſtion ariſeth, viz. *Whether this Book of Pſalms, comprizing* 150 *in all, were at firſt placed in this Order among themſelves, as now they are tranſmitted to us?* In anſwer hereunto, I ſay; 1. *That it ſeems very clear, That this very Order, wherein theſe* 150 *Pſalms are ranked, is very Ancient; and probably was before the Apoſtles dayes.* 1. *Partly*, becauſe *Paul* preaching at *Antioch*, had this paſſage in his Sermon;——e *As it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee.* Therefore in *Pauls* dayes, that was *The Second pſalm*, which is ſtill *The Second pſalm* in our dayes. And therefore probably then the Pſalmes were in the ſame Order as we have them now. 2. Partly, becauſe the moſt Ancient Verſions of the Pſalms, *viz.* The *Latin*, *Arabick*, *Syriack*, yea, the Greek Verſion of the LXXII. (which ſeems to be followed by our Bleſſed Saviour and his Apoſtles, in their Teſtimonies alledged out of the Old Teſtament)

* Centum ſaque & quinquagintà Pſalmos eſſe, nulla dubitatio eſt. *Aug. de Tit. Pſ. t. 4. p. 19. Tom. 8. Baſil 1569.*

e Act. 13. 14. 15. 16. 33.

ment) do unanimously with one joynt-consent set down the Psalms in this very order wherein we now have them. Although some of them have some small difference from the rest, in the Uniting, Dividing and Enumerating of some of them, as I hereafter shall be pointed at in its proper place; yet still the same order of the Psalms is observed. 3. Partly, because all the best Hebrew Copies joyntly confirm this Order. 4. Partly, because all our ancient Writers of any credit since the Apostles dayes, as well as Modern Authors, alledging any Testimonies out of the Psalms, do avouch and follow this order. II. *That* nevertheless it is palpably evident, *That the several Psalms are not now placed in the self same order, as they were written.* For, 1. *Then*, the 90th Psalm, penned by *Moses*, should have been *First*. 2. *Then*, the 3d. psalm, touching *Absalom's* conspiracy, should have been placed after all those psalms penned upon occasion of King *Saul's* Persecutions of *David*. 3. *Then*, psalm 72, penned by *David* for *Solomon*, g which (from those words, *The Prayers of David the son of Jesse are ended, ver.* 20.) is thought to be the last psalm *David* wrote before his death, should have been ranked after his other psalms, &c. But, *how*, *when*, or *by whom*, the *Psalms* were digested into this order, as we now have them, some conjectures may be had, but no certainty. h *Sim de Muis* suspects, but he dare affirm nothing peremptorily in the case, That the psalmes were thus digested, not with respect to the History, but to the Musical or Poetical Measures, That those psalmes who were of like Poetical Measures, or like Musical number, were cast together. But hence I infer two things as certain; 1. *That* the Time, History or meaning of any psalm, cannot solidly be evinced by the bare order of it: but will require a further and more accurate disquisition. 2. *That*, it is not very safe nor prudent to draw any Doctrinal Positions or Dogmatical conclusions, from the meer Disposal of the Psalms in their present order.

f See Pref. X. Sect. 2.

g Sic *Simeon de Muis. in Argum. ad Psal.* 72 & *in Com. ad ver.* 20. *Hen. Ainsworths Annotations on Psal.* 72. 20.

h *Sim. de Muis in Com. ad Ps.* 72. 20.

Sect. II. *The Denominations, or Names of this Book.*

This choice Book hath many *Names* given unto it. 1. It is called by the i later Hebrew Writers (who added Names to the Book) ספר תהילים *Sepher Tehillim*, following rather the *Chaldee* termination than the *Hebrew*, which regularly is *Tehilloth*, as *Psal.* 22. 4.) that is, *The BOOK OF HYMNES* or *PRAISES*: because the high *PRAISES* of God are the chief Subject-matter of the psalms. 2. In the Old Testament, the psalms are stiled, ישראל זמרות *Zimroth Jisrael*: k that is, *THE PSALMS OF ISRAEL.* So called, because they were all penned l for the spiritual use and benefit of God's Israel of old, and of the Israel of God under the New Testament also. 3. In the New Testament, Ψαλμοὶ m *THE PSALMES.* And so this Book is denominated also by the LXXII. in the most ancient Roman Copy out of the *Vatican* library. This n Greek word comes from another, which signifies *gently-to-beat*, viz. some musical stringed instruments, wherewith the psalmes were wont to be tuned and sung in the Temple. And this Denomination (is by a *Synechdoche of the part*) given to the whole Book, because in the Titles or inscriptions prefixed to the Psalms in the Hebrew Text, most of them are called PSALMES few are called SONGS, fewest HYMNES. And Βίβλος Ψαλμῶν; that is, THE BIBLE, or o BOOK OF PSALMES; because these 150 psalms were all digested into one Book or Roll, lest any of them should be lost, but that all of them might be the better preserved for the benefit of the Church: As all the *Smaller Prophets*, upon the same account, were put into one *Roll* or *Volume*, which is therefore called, p *The Book of the Prophets.* Moreover, the Apostle useth three Denominations which comprehend all the integral parts of this Book, and most especially have relation thereunto, *viz.* * PSALMES, HYMNES, and SPIRITUAL SONGS: q *Let the Word of Christ indwell in you richly, in all wisdom. Teaching and admonishing your selves (ἑαυτοὺς, your selves, or one another) with psalms, and Hymns, and Spiritual songs, singing with Grace in your Heart unto the Lord.* r —— *But be filled with the Spirit, speaking to your selves with Psalms, and Hymns, and spiritual songs, singing and making melody in your heart unto the Lord.* Here (as s *Junius* thinks) we have *A Genus*, and two *Species*. The *Genus*; ᾠδαὶ, Odes, songs. This word Answers to the Hebrew word שירים *Shirim*, songs, from שור *Shur*, *to sing*. This is often prefixed in the Titles of the psalmes, as *Psal.* 30. 45, 46, 65, 68, 108, 120, &c. The two *Species* are, 1 Ὕμνοι *Hymnes*, *Praises*; sung with voice, especially. Answering to the Hebrew word, תהילים *Tehillim*, or תהילות *Tehilloth*, *Praises*. This Domination is prefixed to *Psalm* 145 Title; תהלה לדוד *Tehillah le David*, *An Hymne*, or *praise of David*. From הלל *Hillel*, *to praise*, *to extol with praises*. And from this word the Hebrew Writers (as was noted) stile this whole Book ספר תהילים *Sepher Tehillim*, *The Book of Hymnes*, or *Praises*. 2. Ψαλμοὶ *psalmes*, (as was noted) from ψάλλω, *gently-to-strike*, viz. some stringed instrument of Musick. Such were usually tuned on stringed Musical Instruments. This Answers to מזמורים *Mizmorim*, *psalms*; From זמר *Zamar*, *to prune*, *cut-off*, &c. This is Prefixed in many Titles, As *Psal.* 3. 4, 5, 6, &c. And this word properly signifies; *Artificial Modulations cut out*, (as it were) *in certain numbers*, *measures*, &c. Thus these t *psalms*, *Hymnes*, and *Spiritual songs* (according to the Gr. Version of the LXXII. much followed in the New Testament) answer to *Mizmorim*, *Tehillim*, and *Shirim*. But sometimes they are not so exactly differenced, but promiscuously used one for another. 4. The *Greek Version* of the LXXII, according to the *Alexandrian Manuscript-Copy*, (next in Antiquity and repute to that of the Roman,) stiles it, Ψαλτήριον, *The psalter*: from the u *psaltery*, a Musical Instrument used among others in singing of *psalms* of old. The *Syraick Version* denominates it; *The Book of Psalms of David King and Prophet.* The *Arabick Version*; *The Book of psalms of David the Prophet, King of the sons of Israel.* Anciently it was called, *Soliloquium*, *The Soliloquy*: Because it contains the Saints solitary Conferences, and sweetest secret retirements with God in Meditations, Confessions, Prayers and praises: and Gods precious returns, and fatherly wisperings of love and favour to them again, reciprocally.

* See afterwards in Sect. VI. numb. III. & Sect. VIII. the 4.

q Col. 3. 16.

r Eph. 5. 19.

s *Fran. Jun. in Proleg. ad lib. Ps.* n. 1.

i Vid. *Francisc. Jun. in Prolegom. ad lib. Psa.* n. 1.

k 2 Sam. 23 1.

l Rom. 15. 4. 2 Tim. 3. 15, 16, 17.

m Luke 24 44.

n Ψαλμοὶ, a ψάλλω, Ironice ψάλλω a ψάω stringere, carpere, lenterque pulsare. *Heb.* Mizmorim. *Jun. in Prolegom. ad Psa.* Sect. 1.

o Luk. 20. 42. Act. 1. 20.

p Act. 7. 42.

t See, *singing of psal. &c. by T. P. Minister in Exon. p.* 16. And *A Christian Exercitation on Infant bapt. And singing of Psalmes by Cuthbert Sydenham, p.* 182, &c. And *singing of psalmes, &c. by Joh. Cotton. ch.* 4 *p.* 16.

u Ps. 92. 3. and 150. 3.

Sect. III. *The Authours of this Book of Psalms.*

The Efficient Cause, or Author of this Book of psalms, is either 1 *Principal.* Or 2 *Instrumental.*

1. *The principal Authour or Efficient* of this Book of psalmes, contriving and enditing the psalms therein contained, is the ever-blessed God, Father, Son, and Holy Ghost; They are his Divine spirations, his Sacred and Heavenly breathings unto his *Amanuenses* or *Penmen*, and by them unto us. 1. God the Father: As the Apostles declare in their Prayer; x *They lift up their voice to God with one accord, and said; Lord thou art God which hast made Heaven and Earth, and the Sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the Heathen rage, and the people imagine vain things? The Kings of the Earth, &c. For of a Truth against thy holy childe Jesus, &c.* Thus, God the Father spake the *Second psalm* to *David.* The like also understand of the y other psalms. 2. God the Son, Jesus Christ: z *Let the*

x Act. 4. 24 25. 26, 27. with Ps. 2, 1, 2, 3.

y Act. 13. 33. 35. heb. 4. 3, 7.

z Col. 3. 16

the Word of Christ to dwell in you richly, in all Wisdom, teaching and admonishing your selves in Psalms, and Hymns, and Spiritual Songs, &c. Where it is evident, That these Psalmes, Hymns, and Spiritual Songs, (answering to the Titles of our Psalmes, Tehillim, and Shirim, as have been shewed) were part of the Word of Christ, the Holy Scriptures, given by the Holy Ghost; [illegible] as the Holy Ghost saith; To day if you will hear his voice harden not your hearts, &c. in the provocation, &c. This plainly shews (as the like is to be said of all the rest) the stile or language of the Holy Ghost. As what Psalmes, Hymns or Spiritual Songs are there in the world comparable to these, that have God, Father, Son, and Holy Ghost, for their Authors and Indicters? with what Zeal, Devotion, Spirituality, Faith, and Affection, may we acquicke in these, recreate our hearts in singing and meditating of these; which are so Divinely inspired, so Infallible, so Heavenly, Holy, and Spiritual! I say with him, b *Sure I am that Davids psalmes are spiritual Songs, if ever there were any spiritual songs in the world.*

a Heb. 3.7, 8.9, 10, 11. with Pf. 95. 7, &c. See also Mark 12. 36.

b *Singing of psalms the Duty of Christians, &c.* By T. F. Minist. in Exon. p. 17.

II. *The Instrumental Efficient or Author* of this Book, may be considered, 1 As *Penning* or *Writing* the psalmes, As *Collecting* or *Gathering* them into one Book.

c Fran. Jun *in Proleg. ad lib. Psalm* Sect. 2.

1. *The Penmen*, Amanuenses or Writer of these psalms, seems not to be any one person, but divers: and the Title of sundry psalms import evidently thus much. But who those were, is not so unanimously agreed upon. 1. The Jewish Writers name ten Penmen, (as c *Junius* notes) viz. *Adam*, (to whom they ascribe *Psalm* 92.) *Melchizedech*, (to whom they attribute *Psa.* 110.) *Abraham*, (whom they call *Ethan*, and give to him psal. 89.) *Moses*, *Asaph*, *Heman*, *Jeduthun*, and the three Sons of *Korah*, viz. *Assir*, *Elkana*, and *Ebiasaph*. And they make *David* onely the Gatherer of them into one Book. *Answ.* But this Opinion is false and fabulous. For, 1. The 92 psalm, ascribed to *Adam*, seems probably by the Argument or Subject matter of it, to be *David's*: though no Penman at all is mentioned in the Inscription. 2. The 110 psalm, attributed to *Melchizedech*, was certainly written by *David*, as both the Title of that psalm, and the d New Testament again and again gives us to understand. 3. *David* was questionless the *Penman* of very many psalms, even of all those psalmes before which his name is prefixed in the Title, and also of sundry others, to which his name is not prefixed, as the Holy-Ghost in the e New Testament assures us, as of *Psa.* 2, and 95, And how many more un-titled psalms *David* did Pen, who can assert? and therefore to ascribe the whole Book of psalms to these ten, and none to *David* (accounting him onely the *Collector* or *Gatherer* of them into one Book) is very false and injurious. II. Others reckon up somewhat differently ten Penmen of the psalmes, thus; viz. *Moses*, *David*, *Solomon*, *Asaph*, *Heman*, *Erhan*, *Jeduthun*, and the *three sonnes of Korah*. This is a more tolerable Enumeration than the former. Howbeit, it may justly be doubted, Whether every one of these ten had an hand in Penning these psalmes. *Solomon* hath two psalms ascribed to him, having his Name in their Titles, viz. *Psa.* 72. and 127. But neither of them seem to be penned by *Solomon*, but both by *David* for *Solomon*. And the Title לשלמה *Lisheloma*, is rather to be rendred *for Solomon*, than *of Solomon*. Psal. 72. is *Davids* prayer for *Solomon*: probably his last Prayer. And vers. 20. it's said; *The prayers of David the Son of Jesse are ended*, which reckons this as one, and the last, of *Davids* prayers. And psalm 127 seems to be *Davids* Counsel to *Solomon*, teaching him, that all humane labours are frustrate, unless they be helped and prospered by God. *Jeduthun prophecied with the Harp, &c.* 1 *Chron.* 25. 1, 3. But those two psalms that have his name in the Title were not penned by him. For as the very Titles signifie, psal. 39. was

d Mat. 22. 43. 44. 45. Mark 12. 36. Lu. 20. 42. Act. 2. 34.

e See Act. 4. 25, 26. and Heb. 4 7.

[illegible] *Psalm* 2. [illegible]

g 1 Chron. 25. 2. h 2 Chron. 29. 30.

i 1 King. 4. 31.

k 1 Chron. 25. 1. l 1 Chron. 25. 5. m 1 Sam. 6. 33. n 1 Chron. 2. 4. 6. o 1 King. 4. 31.

p *Augu. de Civitate Dei lib.* 17. *Cap.* 14. q Ου γαρ ἁπλως ἐν τῳ ψαλτηριῳ τα μεν τοις αλλοις ἀναγραφεται τα δε τῳ Δαυιδ ἐπιγραφεται ἀλλ' ὁτι ἁπαντα ἐκεινου ἐστιν, ἐκεινος ἁπαντα ἐποιησε τα μεν ἀυτος ἀυτα δε δι' ἑτερων ὡν ἐβουλετο προφητων. *Chrysost. homil. in Ps.* 137. 976. *T.* 3. *Paris.* 1630.

r *Athanasius in Synops.* [illegible] *Vid. Hen. Alsted. Encyclop. Theol. lib.* 2. *c.* 12.

s *Fran. Jun in prolegom. ad lib. psal. Sect.* 2.

this Book [illegible]

ther of this Book [illegible] Dr 2 Instruments [illegible] Reckon of this Book [illegible] ng the psalms there [illegible] God, Father, Son [illegible] his Divine Spirit [illegible] ings unto his Son [illegible] into us. 1. God [illegible] re in their Power [illegible] one accord, and [illegible] le Heaven and Earth [illegible] us: who by the mouth [illegible] Why did the Heathen [illegible] vain things? The [illegible] Against thy holy Child [illegible] ther spake the Spirit [illegible] understand it [illegible] Jesus Christ [illegible]

E e have

have an Inſtance of ſome other Books of the Old Teſtament which were written and Collected at ſeveral times. To mention only one; viz. *The Proverbs.* The nine firſt Chapters *Solomon* himſelf did both write, and collect into Order. The *tenth chapter*, and all that follow to *ch.* 25. 1. ſeem to have been written indeed by *Solomon*, but Collected by ſome other: as is conceived from the Title prefixed; *The Proverbs of Solomon*, Prov. 10. 1. Though *u* ſome think, that *Solomon* was both Authour and Collector of theſe Proverbs alſo. Theſe Proverbs from *ch.* 25. 1. to *ch.* 30. 1. were written by *Solomon*, but *Copied out by the men of Hezekiah King of Judah*: as *x* the Preface to them expreſly informs us. Probably *Hezekiah's* ſervants, good men, or Prophets, gathered them out of *y* ſome other writings of *Solomon*, and ranked them in this Order wherein we now have them. Or (as *z Junius* thinks) they extracted them out of the *Records* of the Acts of *Solomon*, and digeſted them thus into a body: moſt of theſe Proverbs appertaining to *Ethicks* and *Civil Adminiſtration*. The 30th. *chapter* ſeems to be penned by *Agar ſon of Jakeh, &c.* The Proverbs then being written, and collected by ſeveral perſons, at ſeveral times; why ſhould it be thought improbable, that the pſalms, penned by ſeveral perſons, and at ſuch ſeveral times, might not alſo be Collected by ſeveral perſons in thoſe ſeveral times.

u Tho. Cartwright in Comment. ad Prov. 10. 1.
x Prov. 25. 1.
y Tho. Cartwright in Com. ad Prov. 25. 1.
z Fr. Jun. in Annot. ad Pro. 25. 1.

DAVID therefore, being *Penman* of ſo many *Pſalmes*, that the whole Book is (and not undeſervedly) denominated from him, *The Pſalms of David*; And he probably *Collecting* ſundry of the Books, into which this volume is ſubdivided: It cannot but be very proper and pertinent to lay down here A Deſcription of this Excellent Perſon *DAVID*, according to the Holy Scripture; Eſpecially by I. His Name, *DAVID*. II. His Deſcent or Pedegree. III. His Eminent Endowments and Qualifications, Natural, Artificial and Spiritual. IV. His Offices, He being a Prophet, and a King. V. His renowned Acts, After his Firſt, Second and Third Anointing, which were many. VI. His failings and miſcarriages which were many, *viz.* ten in number, and ſome of them very hainous. All of them being recorded to teach us; 1 Gods infinite Purity; who cannot abide Sin, no, not in his deareſt Servants. 2 The Holy Scriptures impartiality; which ſpares not the ſins of any, but rips up and brands the miſcarriages even of Holy Penmen of Scriptures themſelves. 3 The weakneſſe of the ſtrongeſt, and ſinfulneſſe of the Holieſt in this life. 4 What care and caution ought to be in all to look to themſelves, *David* ſo falling, who may not ſuſpect himſelf with fear and trembling? VII. His Penitential Recoveries out of all theſe Sins and Miſcarriages, through the rich Grace of his God. By his Miſcarriages we are warned againſt *iniquity*, by his Recoveries againſt *impenitency*: By *thoſe* againſt *Preſuming*, by *theſe* againſt *Deſpairing*: By *thoſe* of our own weakneſſe, by *theſe* of the Powerfulneſſe of Divine Grace. VIII. His Afflictions and Chaſtiſements wherewith the LORD Exerciſed him for his many failings, notwithſtanding his Repentance. *viz.* In his Family five wayes: In his Kingdome four wayes. IX. His Holy End and Happy Diſſolution after all. But having *a* elſewhere ſpoken already at large to all theſe Particulars, thither I refer the diligent Reader: And I hope in his peruſal thereof he ſhall not loſe his labour.

a In my Treatiſe intituled, *The Miſtery and Marrow of the Bible: viz. Gods Covenants, &c. Book III. Chap. 5 Aphoriſm. 1. p. 995. to 1000. Lo. 1657.*

Sect. IV. *The Occaſion, and Scope of the Book of Pſalmes.*

The *Occaſion* upon which this Book was written was not one, but manifold: As the Penmen were many who wrote them, and the times and ſeaſons many, and at great diſtance one from another, wherein they were written. Some of them being penned *before*; ſome, *under*; and ſome, *after the Babyloniſh Captivity*, As is evident by the matter of the Pſalms themſelves.

The *Summary and General Scope* intended in this Book, ſeems eſpecially to be this: *viz.* I. *Partly*, To demonſtrate wherein true happineſſe eſpecially conſiſts, *viz.* 1 In true godlineſſe; The truly godly man being the onely happy man in the world, as is evidenced in *Pſalme* 1. which is as an excellent *Preface* to all the *Pſalmes*. 2 In due ſubmiſſion to the LORD's Anointed JESUS CHRIST, as is required in *Pſalme* 2. 3 In having *JEHOVAH* to be our God, our Covenant-God, as is teſtified in *Pſalme* 144. All which true happineſſe is moſt variouſly and ſweetly illuſtrated in all the reſt of the *Pſalmes*. II. *Partly*, To delineate moſt lively and experimentally, what ſweet intercourſe and endeared *Communion* there is, even in this life, betwixt the truly godly and onely happy people and Church of God; and their moſt bleſſed God in Chriſt, who is his own infinite happineſſe, and to them the Fountain of all happineſſe. 1. *How* the LORD exerciſeth them; 1 *With* afflictions and tribulations of all ſorts, in Name, State, Body and Soul; by open Enemies, falſe Friends, and neereſt Relations. 2 *With* cruel Perſecutions for Righteouſneſſe ſake. 3 *With* violent and dangerous Temptations. 4 *With* woful and moſt uncomfortable Deſertions. 5 And *with* many other inward Conflicts and Anxieties of Soul. 2. *How* by theſe things they are exerciſed and improved in their Faith, Hope, Patience, Experience, Repentance, Acquaintance with God, Comforts, Peace, Joy, and in all their Spirituals. 3. *How* hereby they are excited to the lively exercile of Meditation, Self-examination, Prayers, Cries Lamentations, Confeſſions, Praiſes to the LORD, *&c.* 4. And *how* in all theſe, God Awakens, Excites, Inſtructs, Supports, Encourageth, Tryes, Refines, Enableth, Evidenceth, Increaſeth, and Eſtabliſheth them and all their Spirituals, aſſuring them of his Al-ſufficiency, Goodneſſe and Faithfulneſſe therein, at laſt delivering them out of all, and by all preparing them *For a far more exceeding and eternal weight of Glory*, 2 *Cor.* 4. 17. Nevertheleſſe every *particular Pſalme* hath his particular *Scope* therein intended, which is diligently to be obſerved in the right unfolding and underſtanding of every *Pſalme*, as in the ſeveral explications of them will hereafter more evidently appear.

Sect. V. *The ſingular Excellency of this Book of Pſalmes.*

The *Book of Pſalmes* is moſt *Excellent*. It is much *Commended*, but it excells all *Praiſes*: It is much *accounted of*, but it excells all *Eſtimation*: It is much *Admired*, but it even tranſcends all *Admiration*. All Holy Scriptures are b *Sweet as the honey, and the honey-comb*: but as ſome Honey, ſo this *Book of Pſalmes* is of a ſurpaſſing ſweetneſſe and delicioulneſſe. All Books of Scripture are as ſo many heaps of refined *Gold*: but this of the Pſalmes is as the *Gold of* c *Ophir*, yea, as the pureſt *Gold of* d *Uphaz*; yea, all the *Gold* in the world is but dirt to it. All the Scriptures ſhine orientlly like the glittering *Starres* in the Firmament; but this Book ſhines among them glorioully as a *Starre of the firſt Magnitude*. More Particularly.

b Pſ. 19. 10.
c Pſ. 45. 9. Job 22. 24. Pſ. 19. 10.
d 2 K. 10. 18
e Pſ. 3. title and ſo, often.

I. *How excellent is this Book, that is made up of Pſalmes ſo Succinct and Compendious!* They are called מזמורים *Mizmorim*. e *Pſalms*: from זמר *Zamar, To prune, paire off, cut off, &c.* For they being originally written, not in proſe, but in Verſe, or Hebrew meaſures, they are as it were ſuccinctly *pruned* or *paired*, and made very conciſe. Like Gold, Pearl, or precious ſtones, they comprehend much in a little compaſſe, as *Ambroſe* notes *; are full

* Pſalmi nihil præter quod ſuum eſt habent. *Amb. in David. Pſ. Præf. T. 4.*

¶ Totius Scripturæ Epitomen. *Athan. in fine Ep. ad Marcellin. & Basil. Hexamil. ante Psal. 1. Tom. 1.*

full of themselves. Athanasius calls this Book [illegible] The Epitome of the whole Scripture, and a Compendy of all Theology, and a common Store-house of [illegible] Psalms: A Common Store-house of [illegible] Psalms.

II. *How excellent a thing this Book, wherein the Holy Ghost hath made such singular use of the New Testament!* No other Book in all the Old Testament, is so frequently alledged in the New Testament as the Book of Psalms: As is evident by this ensuing Demonstration.

PSAL.	N. TEST.
II. 1, 2, 3.	Acts 4. 25, 26.
7.	Acts 13. 33. Heb. 1. 5.
9.	Rev. 2. 17. and 19. 15.
12.	Rom. 9. 33. and 10. 11. 1 Pet. 2. 6.
V. 9.	Rom. 3. 13.
VI. 8.	Mat. 7. 23. & 25. 41. Luk. 13. 27.
VII. 14.	James 1. 15.
VIII. 2.	Mat. 21. 16.
4, 5, 6.	Heb. 2. 6, 7, 8. 1 Cor. 15. 27.
XIV. 3.	Rom. 3. 20.
XVI. 8, 9, 10, 11.	Act. 2. 25, 26, 27, 28, 31. and 13. 35.
XVIII. 49.	Rom. 15. 9.
XIX. 4.	Rom. 10. 18.
XXII. 1.	Mat. 27. 46. Mark 15. 34.
7.	Mat. 27. 39.
8.	Mat. 27. 43.
16.	Mat. 27. 35. Mark 15. 24. Lu. 23. 33. Joh. 19. 23, 37.
18.	Luk. 23. 14. Joh. 19. 24.
22.	Heb. 2. 12.
XXIII. 1.	Joh. 10. 11. 1 Pet. 2. 25.
XXIV. 1.	1 Cor. 10. 26, 28.
XXV. 2.	Rom. 9. 33. and 10. 11.
XXXI. 5.	Luk. 23. 46.
19.	1 Cor. 2. 9.
XXXII. 1, 2.	Rom. 4. 7, 8.
5.	1 Joh. 1. 9.
XXXIII. 18.	1 Pet. 3. 12.
XXXIV. 12.	1 Pet. 3. 10.
XXXVII. 5.	Mat. 6. 25. 1 Pet. 5. 7.
11.	Mat 5. 5.
XXXIX. 12.	Heb. 11. 13. 1 Pet. 2. 11.
XL. 6, 7, 8.	Mat. 12. 7. Heb. 10. 5, 6, 7
XLI. 9.	Joh. 13. 8.
XLIV. 22.	Rom. 8. 36.
XLV. 6, 7.	Heb. 1. 8.
XLIX. 4.	Mat. 13. 35.
L. 12.	1 Cor. 10. 26, 28.
17.	Rom. 2. 21, 22.
LIII. 1.	Rom. 3. 10.
LV. 22.	Mat. 6. 25. Luk. 12. 22. 1 Pet. 5. 7.
LXII. 12.	Mat. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Eph. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

PSAL.	N. TEST.
LXVIII. 18.	Eph. 4. 8.
LXIX. 9.	Joh. 2. 17. Rom. 15. 3.
21.	Mat. 27. 48. Mar. 15. 23. John 19. 29.
22.	Rom. 11. 9.
LXXVIII. 2.	Mat. 13. 35.
15.	1 Cor. 10. 4.
24.	Joh. 6. 31.
LXXXI. 12.	Act. 14. 16.
LXXXII. 6.	John 10. 34.
LXXXVI. 12.	Mar. 12. 29. 1 Cor. 8. 4. Eph. 4. 6.
LXXXIX. 26, 27.	Heb. 1. 5.
36.	Luk. 1. 33. Joh. 12. 34.
XC. 4.	2 Pet. 3. 8.
XCI. 11.	Mat. 4. 6. Luke 4. 10.
XCIV. 11.	1 Cor. 3. 20.
XCV. 7, 8, 9, 10, 11.	Heb. 3. 7, 8, 9, 10, 11. and 4. 7.
XCVII. 7.	Heb. 1. 6.
10.	Rom. 12. 9.
CII. 11.	Jam. 1. 10.
25.	Heb. 1. 10.
CIV. 4.	Heb. 1. 7.
CV. 9.	Luk. 1. 73. Heb. 6. 17.
41.	1 Cor. 10. 4.
CVI. 13.	1 Cor. 10. 6.
CIX. 8.	Act. 1. 20.
CX. 1.	Mat. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.
4.	Heb. 5. 6. and 7. 17.
CXII 9.	2 Cor. 9. 9.
CXVI. 10.	2 Cor. 4. 13.
11.	Rom. 3. 4.
CXVII 1.	Rom. 11. 25.
CXVIII. 22.	Mat. 21. 42. Mark 12. 10. Luke 10. 17. Act. 4. 11. 1 Pet. 2. 4.
26.	Mat. 21. 9.
CXIX. 19.	Heb. 11. 13.
115.	Mat. 7. 23.
139.	Joh. 2. 17.
CXXXII. 11.	Luk. 1. 69. Act. 2. 30.
17.	Luke 1. 69.
CXXXIX. 12.	Heb. 4. 13.
CXL. 3.	Rom. 3. 13.
CXLIII. 2.	Rom. 3. 20. Gal. 2. 16.

For-

¶ Purus Biblia & summarium veteris Testamenti. *Luther.*

forasmuch therefore as the Holy Ghost is delighted to fetch more Testimonies into the *New Testament* out of the *Book of Psalmes*, than out of any other Book of the *Old Testament*, this stamps a great Character of Eminency and Excellency upon the *Book of Psalmes*.

III. *How excellent is this Book wherein are so many clear and choice Prophecies of* JESUS CHRIST! Especially of his 1. Person. 2. Office. 3. States. 4. Effects and happy fruits of his Offices; as I have elsewhere manifested; and here again recite, as very pertinent, viz.

I in my *Mystery & Marrow of the Bible, Gods Covenants. Book 3. Chap. 5. Aphoris. 7. p. 1083, 1084.*

1. *Of his Person.* 1. That he is God, *Psal.* 45. 6, 11. *with Heb.* 1. 8. The Son of God. *Psal.* 2. 7. *with Heb* 1. 5. The WORD of God; *By the WORD of the Lord were the Heavens made*, &c. *Psal.* 33. 6. *with Joh.* 1. 1, 2. 2. That he should be man, lower than Angels *Psal.* 8, 4, 5, 6 *with Heb.* 2. 6. *to* 10. Of the Seed of David, the Fruit of his loynes, *Psal.* 132. 11. *with Act.* 2. 30. *Luk.* 1. 32, 33.

2. *Of his Mediatory Office.* As

1. *A Prophet*; Preaching Gods righteousnesse, loving-kindnesse and Truth, in the great Church, *Psal.* 40. 8, 9. 10.

2. *A Priest*; An Everlasting Priest of Melchizedech's Order, farre above the Order of Aaron, *Psal.* 110. 4. *with Heb.* 5. 6, 7. *and* 7. 17. *See also Psal.* 2. 7. *with Heb.* 2. 9. 1. *Of* his satisfaction for us by his offering up himself, *Psal.* 40. 6, 7. 8. *with Heb.* 10. 5. *to* 15. &c. 2. *Of* his Intercession for his People, *Psal.* 2. 8.

3. *A King.* God's King in Sion, in his Church, *Psal.* 2. 6. *and* 132. 11. *with Acts.* 2. 30. *Luk.* 1. 32, 33. 1. *That*, as Gods Messiah, *Psal.* 2. 2. He should be Anointed with the Holy-Ghost, *that Oyle of gladnes above all his fellows*, *Psal.* 45. 7. *with Heb.* 1. 8, 9. *Acts* 10. 38, *Joh.* 3. 34. *Eph.* 4. 7. 2. *That* he should Rule his Subjects Religiously, Righteously and Gloriously, *Psal.* 45. 3, 4, 6, 7. *with Heb.* 1. 8. 9. 3. *That* he should subdue his Enemies powerfully, *Psal.* 45. 5. 1 *By* Converting them to be his Subjects, *Psal.* 110. 2, 3. *and* 2. 8. 2 *By* Confounding of incurable Rebels, *Psal.* 2. 9. *and* 110. 5, 6. 4. *That* he should be an universal King over the Nations, *Psal.* 2, 8. 9. *and* 22. 27, 28, 29, 30. *and* 72. 8. 9, 10, 11. 5. *That* he should be an Everlasting King upon the Throne of David for evermore, *Psal.* 46. 6. *and* 89. 4, 36, 37, *with Luk.* 1. 32, 33.

3. *Of his States of Humiliation, and Exaltation*, wherein he should execute this his Mediatory Office. So that as *Ambrose* said, * *In the Psalmes Christ is not onely born, but endured his saving Passion, Rested, Riseth, Ascends into Heaven, sits at the right-hand of the Father*, &c.

*InPsalmis itaque nobis non solum nascitur Jesus, sed etiam salutarem illam suscipit passionem, quiescet, assurgit, ascendit ad Cœlum sed et ad dextram Patris, &c. *Ambros. in* Psal. *David Præf. p.* 461. *Tom.* 4. *Basil.* 1577.

His Humiliation is here Prophecyed of, in four degrees of it. *viz.*

1. In his Incarnation; being made man, *lower than the Angels*, *Psal.* 8. 5. *with Heb.* 1. 7, 8, 9.

2. In his Sufferings and Passion. As, 1. *That* he should be betrayed by his owne familiar friend, one of his owne Family, *Psal.* 41. 9. *with Joh.* 13. 18. *viz* By *Judas Iscariot*, one of his twelve Apostles. 2. *That* Heathens and People of the Jews, with the Kings and Rulers of the Earth: that is, *both Herod and Pontius Pilate, with the Gentiles and people of Israel*, should gather together, and confederate to destroy him, *Psal.* 2. 1, 2, 3. *with Act.* 4. 25, 26, 27, 28. 3. *That* he should be Crucified, His hands and feet pierced, his body so stretched upon the Cross that all his Bones might be told, and By-standers should look and stare upon him, *Psal.* 22. 16, 17. *with Matth.* 27. 35. *Mark.* 15. 24. *Luk.* 23. 33. *Joh.* 19. 23, 27. 4. *That* his Garments should be parted, and lots cast upon his Vesture, *Psal.* 22. 18. *with Luk.* 23. 34. *Joh.* 19. 24. 5. *That* he should be derided by his Enemies shooting out the lip, and shaking the Head at him, for his trusting in the LORD, *Psal.* 22, 6, 7, 8. *with Matth.* 27. 39, 43. 6. *That*, they should give him Gall and Vinegar to drink *Psal.* 69. 21. *with Matth.* 27. 48. *Mark.* 15. 23. *John* 19, 29. 7. *That* he should be under an heavy Desertion upon the Cross, His God in some sence forsaking him, *Psal.* 22. 2. *with Mark.* 15. 34.

3. In his Death, *Psal.* 22. 15.

4. In his Burial, *Psal.* 16. 8, 9, 10. *with Act.* 2. 31. *and* 13. 35.

His Exaltation is herein foretold especially in three degrees of it, *viz.*

1. In his Reviving and Resurrection from the dead Psal. 2. 7, *with Act.* 13. 33. *Heb* 1. 5, *compare also* Psal. 16. 8, 9, 10. 11. *with Act.* 2. 25, 31. *and* 13. 35.

2. *In* his Ascension into Heaven, leading Captivity Captive and giving gifts to men, *Psal.* 68. 18. *with Ephes.* 4. 8, 9.

3. In his Session at Gods right-hand, till all his foes become his foot-stoole, Psal. 110. 1. *with Matth.* 22. 44. *Mark* 12. 36. *Luk.* 20. 42. *Act.* 2, 34. 1 Cor. 15. 25. *Heb.* 1. 13.

4. *Of the happy fruits and effects of his Offices.* As

1. *His* Captivating of our Spiritual Captivity, Sin, Death, Grave, Hell, Satan, &c. Psal. 68. 18. *with Ephes.* 4. 8.

2. *His* Receiving and giving gifts for men, yea, even for the rebellious, that the Lord God might dwell among them, Psal. 68. 18. *with Ephes.* 4. 8, 9, 10, 11, &c.

3. *His* Converting of a numerous Company (like the morning dew for multitude) even of the Gentiles unto himself, as *his Seed* that *shall serve him*, and be his Voluntiers, his willing People, Psal. 22. 27, 28, 29, 30, 31. *and* 110. 2. 3.

4. *His* Conferring of true saving blessednesse upon all sincere Believers that place their Trust and hope for salvation in him sincerely, *Psal.* 2. 12. *with Rom.* 9. 33. *and* 10, 11. *and* 1 *Pet.* 2. 6.

Thus the *Book of Psalmes* speaks so much of the Person, Office, States and Fruits of the Office of JESUS CHRIST, that it may be accounted *Evangelium Propheticum*, *A Prophetical Gospel.* And the more any Book of Holy Scriptures displayes CHRIST, and sets forth his Perfections, Fulnesse, &c. the more excellent it is. That's the choisest *Cabinet* that hath most of *Christ* in it, who is the choicest of all *Jewels.*

IV. *How excellent is this Book, in regard of the Experimental Matters therein contained!* This Book is a rich *Record of Experiences.* Many of the *Psalmes* are the Saints Experimental Discoveries of their Affaires in all sorts of their Capacities and Conditions: The very *Anatomie's* of their Hearts; the *Idea's* of their States and Deportments therein; and the lively *Demonstrations* of Gods Grace, Guidance, Comforts, Protection, Deliverance, &c. in the very worst of all Extreamities. As 1. *In* Publick dangers to the Church of God, by many and mighty adversaries, Psal. 46. *and* 124. 2. *In* publick Calamities brought upon the Church, by sad Dispensations, Psal. 44. 90. *and* 137. 79. 3. *In* glorious Providences over the Church, in all Distresses, Difficulties and Dangers, and wonderful Deliverances at last out of all, Psal. 105, 106, 107. and 126, 76. 4. *In* great Temptations, Psal. 73. 5. In sad Relapses into sin, Psal. 51. 6. *In and under* Sense of Gods hot displeasure and indignation for sin, Psal. 6. 38, 39. 7. *In and under* Spiritual Desertions, the Lord hiding and with-holding from his People the Sense of his wonted favours, Psal. 22. 77. 88. 8. *In* Privation of Gods publick Ordinances, and exile from the Holy Assemblies, Psal. 42. 63, 84. 9. *In* insurrection and confederacies of many Enemies against Gods People, Psal. 3. 59. 60. 64. 83. 78. 79, 10. *In* Persecutions by the ungodly, Psal. 7. 10. 11. *In* Deep Afflictions and Distresses, Psal. 6. 13, 102. 118. 12. *In* extream danger of Death it self, Psal 116. In these and many such respects, we have the Saints choice *experiences* recorded in the *Psalmes*, with great variety. And that case can hardly befall us, which in some of these *Psalmes* we may not finde exemplified in the people of

k Licet omnis Scriptura Divina Dei gratiam spiret: præcipue tamen dulcis psalmorum liber. *Ambr. in ps. Dav. præf. p. 460. Tom. 4. Basil 1577.*

l Quid est quod non sibi occurrat Psalmos legenti? In his lego canticum pro dilecto, & Sacræ desiderio Charismata salutaria, in his torcularia Divini Mysterii recognosco. In his Revelationum gratiam, Resurrectionis recentes testimonia, repromissionis munera. In his discovitare pericula, discitio erubescere peccatorum delectorum. Tanus Rex, tam tus Propheta, (sic me provocavit exemplo, ut aut Commissum studeam extenuare peccatum, aut non Commissum cavere.) Quid igitur Psalmus nisi virtutum est Organum? D. *Ambros in Psalm. David. Præf. p. 461. Tom. 4. Basil. 1577.*

V. *How excellent is this Book in the Spirituality of it!* Oh what sublime, spiritual, heavenly, and raised breathings are here towards the Father of Spirits! Are they *Saints*, or *Angels*, or *Seraphims* that speak in these *psalms*? what gracious Soul of experienced sense can read these psalms, and not be raised, and not be ravished, and not be transported as once the Apostles on the Holy Mount, wherein Christ was transfigured? Who can feelingly go along with *David* in his sacred Raptures, and not be (as it were) caught up in spirit into the third Heavens with him? Who can truly taste of this heavenly *Manna*, and not nauseate as sordid mire and dung all these earthly enjoyments?

1. *Here* we have most spiritual Meditations, and heavenly Contemplations. *As*, touching God, Ps. 96. 97. His works, of Creation, Ps. 8. and 19. 1, to 7. and 104 and 100. Of providence, Psal. 18 and 78. Christ our Mediator, and his Prophecy, Priesthood, and Kingship, Psal. 68. and 110 and 2. and 93. Christs endeared Relation to his Church, Psal. 45. The Law of God, Psa. 19. 7, &c. and 119. *throughout, &c.*

2. *Here* we have most spiritual Doctrines, *As*, *that*, the truly godly man is the onely happy man, whose iniquities are pardoned, *&c.* Psal. 1. and 15. and 32. *that*, whatever be the afflictions of Gods people, yet God is good to *Israel, &c.* Them he will guide with his Counsels, and after receive them to glory. Whom have they in Heaven but him, *&c.* Psalm 73. *&c.*

3. Here we have most spiritual Confessions and Lamentations for sin, Psal. 51. and 6. and 38.

4. Here we have most spiritual Ejaculations and Prayers. Eagle-wing'd Devotions, mounting up with greatest faith, zeal, and fervency towards God. Emphatical wrastlings with strongest Arguments; as Ps. 3. and 25. and 27.

5. Here we have most raised spiritual affections towards God, and communion with him in his Ordinances; Ps. 42 and 63. and 84.

6. Here we have most Angelical, Seraphical praises, Confessions and Thanksgivings to God, with spiritual joy and heavenly triumph. as Ps. 18. and 30. and 47. and 103. and 116. and 118. and 144. *to the end of the Book.*

O how much of Grace, of Heaven, of the Spirit of God, abounds in this precious *Book*, (as is evident by these few instances, to mention no more) and how influential are they to the spiritualizing & elevating of Believers hearts! how sweetly may we here converse *with God*, and *with his Saints* of old, and with

History instructeth, Law teacheth, Prophecy foretelleth, Reproof correcteth, Morality perswadeth: In this Book of Psalmes here is a procedure of all these, and a Medicine for mans salvation, &c. ——A Psalme is the Benediction of the people, The laud of God, The praise of the Vulgar sort, The applause of all, The speech of every one, The voice of the Church, A shrill confession of the Faith, A full devotion of Authority, The gladsomeness of Liberty, The noise of pleasantnesse, The resultation of joyfulnesse. It mitigates wrathfulnesse, It hides perplexednesse, It alleviates sorrowfulnesse. Nocturnal Weapons, Diurnal Masteries. A Shield in Fearfulnesse: A Feast in Holynesse. It's the Image of tranquility, The pledge of peace and concord, &c. ——What is it, which thou meetest not with, in reading the Psalmes To the like effect *Basil the Great* said elegantly; * *All Scripture divinely inspired and profitable, was for this cause written by the Spirit, that as in a common Medicine-shop for souls; every man might gather out the Medicine fit for his peculiar disease. ——For some things the Prophets instruct us, And others the Historians, And others the Law. And others the Proverbs: But this one Book of Psalmes, comprehends in it what is profitable out of them all. It prophecies things to come, It records Histories, It gives lawes for our life, It prescribes what things are to be done, and in a word, It's a common Storehouse of good Doctrines, bringing to every one things found out with singular care, &c. ——A Psalme is the tranquillity of the mind, The Arbiter of peace, stilling the swellings and waves of the Thoughts. ——A Psalme is the procurer of Amity, The union of those that disagree, a Reconciler of those that are at enmity: For who can count him an enemy, with whom he*

* Πασα γραφὴ θεόπνευστος, καὶ ὠφέλιμος διὰ τοῦτο ἀνέγραφεν ὑπὸ τοῦ πνεύματος, &c. *Basil Magn in Homil. ante Ps. 1. T. 1.*

ences sends up one voice to God. That therefore which of good things is accounted most excellent, Singing of Psalms doth afford, viz. Love, &c. ——— A Psalme is an expeller away of Devils, A procurement of the succour of Angels, Armour against nocturnal fears, Rest in diurnal labours, tuition of Infants, An ornament of Youth, The solace of old men, and womens most apposite Ornament. It inhabits Wildernesses, It brings markets to sobriety. To beginners it's the first Element, To proficients an augmentation. To the perfect a consummation, The voice of the Church. ——— A Psalme is the work of Angels, The heavenly imployment, The spiritual Incense. O the wise invention of our Teacher, whereby we may at once both sing, and learn the Doctrines of salvation! it is, That things taught do more heat our souls. For a forced learning is not permanent, but what we learn with delight and joy, more firmly fixeth on the soul. And what mayest thou not learn hence? Not the magnificence of Fortitude? Not the exactnesse of Justice? Not the venerableness of Temperance? Not the perfection of Prudence? Not the manner of Repentance? Not the measure of Patience? Not any of all good things thou canst name? Hence is, Perfect Theology: The Prediction of Christs coming in the flesh: The Commination of the Judgment: The hope of the Resurrection: The fear of Punishment: The promises of Glory: The Revelation of Mysteries. In the Book of Psalms all things are treasured up as in a common Store-house. So he. ———The same Basil also, in the same Homily, saith; * The Holy Ghost, observing mankind so hardly drawn to vertue, for that we being prone to pleasure, were negligent of a right life, what did he? He mingled the delight of Melody with Doctrines, that by the harmony and melodiousnesse of hearing we might secretly accept the commodiousnesse of words. Likewise Physicians, who giving an harsh and loathsome Medicine to drink, do rub the brim of the Cup with honey. For to this purpose the neat harmony of Psalmes was Excogitated, that those who are young in age, at least in manners, whilest they are making melody may have their souls really instructed. For scarce any going hence from us remembers a Prophetical or an Apostolical Precept: but the Oracles of the Psalmes, all will sing at home, and carry them with them to the market, &c.

* Ἔστιν ἡδὺ τὸ πνεῦμα τὸ ἐπὶ τὸν ἀρετὴν ἡμῶν ἀνθρώπων ὄντων πρὸς ἀρετὴν τὸ ἐπιτερπὲς ἐγκεράσαν τοῖς δόγμασιν, ἵνα ἡδονῇ τῆς ἀκοῆς, &c. Basil Mag. in Homil. ante Psal. 1. Tom. 1. Paris. 1618

VII. Finally, *How excellent is this Book of Psalmes in regard of its general suitableness and usefulness to all sorts of Christians in all manner of cases and conditions that may come upon them.*

1. *Here Christians are richly furnished,*

1. *Against* all wants, in the LORD their Shepheard, and Portion; *Psal.* 23. *and* 73. 25, 26.

2. *Against* all weaknesses and infirmities, in the LORD their strength and Rock, *Psal.* 18. 1. *and* 27. 1. *and* 73. 25, 26.

3. *Against* all temptations to fretting and murmuring at the prosperity of the wicked, or to dejection and despondency at the adversity of the godly, *Psal.* 37. *and* 73.

4. *Against* all their enemies and persecutors, in God their Shield, Refuge, Rock of their Refuge, High-Tower, &c. *Psal.* 3. *and* 18. *and* 27. *and* 10. *and* 109.

5. *Against* all tribulations, afflictions & distresses, by Gods Presence, faithful Promises, Comforts, Experiences of the godly, &c. *Psal.* 3. *and* 23. *and* 30. *and* 34. *and* 102. *and* 116. *and* 107. *and* 51.

6. *Against* all spiritual desertions, wherein the LORD hides his face and wonted favour for a time from them, *Psal.* 22. *and* 77. *and* 88.

7. *Against* all Destitution of Gods Ordinances, *Psal.* 42. *and* 63. *and* 84.

8. *Against* all Remaines of Corruption, and Lapses into sin, *Psal.* 6. *and* 38. *and* 51.

9. *Unto* all Duties of faith in Christ, so often promised, as *Psal.* 2. and in all the prophetical Psalmes: and of obedience unto God according to his Word, so often required and encouraged. As *Psal.* 19. 7. &c. *and* 119. throughout.

10. *Unto* all Devotions; 1 In sweetest Meditations. As *Psal.* 1. 8. 104. 92. 119. 91. 45. 2 In most fervent prayers. O what vehement, pathetick, Heaven-piercing prayers are recorded in the Psalmes! As *Psal.* 3. 6. 25. 51. &c. As also 3 In most enlarged Praises. As *Psal.* 34. 30. 116. 118. &c.

11. *Unto* all Assurance of Grace and Glory, *Psal.* 15. *and* 24.

12. In all Ages young and old, *Psal.* 119. 9. *and* 37. 25. *and* 92. 14. *and* 27. 4.

13. *And with* an Excellent *Body of Divinity*, which may be clearly collected out of this Book of Psalmes.

2. *Here Masters of Families are sweetly instructed,* how to walk with God in their Families, by the Psalmists example, *Psal.* 101.

3. *Here Kings, Princes, Rulers, Magistrates and Judges,* are abundantly directed and provoked to their due management of all their Power and Authority for the Publick good. As *Psal.* 2. 10, 11, 12. *and* 58 *and* 72. *and* 82.

4. *Here the whole Church of God may learn how to carry themselves, Towards* Christ as her spiritual Husband, *Psal.* 45. *Towards* Princes and Rulers therein, *Psal.* 20. *In* all publick dangers, difficulties and distresses, *Psal.* 44. *and* 46. *and* 60. *and* 78. *and* 74. *and* 79. *and* 124. *and* 137. And *In* all publick Deliverances and Salvations, As *Psal.* 46. *and* 48. *and* 47. *and* 68. *and* 118. &c.

What shall I say? This Book of Psalmes is so useful in every regard unto the People of God, that I may say with that learned and elegant *Augustine*? It is t *Childrens Tuition, Young men's Ornament, Old men's Solace, and Womens fittest comelinesse.* ——— *The first Element for Beginners, An Increment for Proficients, A firme Establishment for the perfect, The joynt voice of the whole Church.* And afterwards he thus concludes; *What is it, that may not be learned in the Psalmes? Doth not the greatness of all Vertue, The Rule of Righteousness, The Gracefulness of Charity, The Consummation of prudence. The Law of patience, and every thing that may be called good flow from the psalmes; The Knowledge of God; The perfect Prediction of Christ to come in the flesh; The Common Hope of the Resurrection; The fear of punishments; The promise of Glory; The Revelation of Mysteries; Yea, all good things are hid and heaped together in these Psalmes, as in some great and common Treasury.*

t Tutela Pueris, Juvenibus ornamentum, Solatium senibus, Mulieribus aptissimus decor. —Incipientibus primum efficitur elementum, Proficientibus incrementum, Perfectis stabile firmamentum, Totius Ecclesia vox una. —— Quid est quod non discatur in Psalmis? Non omnis magnitudo virtutis, non norma Justitiæ, non pudicitiæ decor, non prudentiæ consummatio, non patientiæ regula; non omne quicquid dici potest bonum, procedit ex ipsis; Dei scientia; perfecta prænunciatio Christi in carne venturi, & communis Resurrectionis Spes; Suppliciorum Metus; Gloriæ pollicitatio; Mysteriorum Revelatio: Omnia prorsus in his velut magno quodam & communis Thesauto recondita atque conserta sunt bona. *August. Prolog. in Psal. Tom* 8,

The Psalter (saith u *Gerhard*) *is wholly a Golden Jewel, made up and adorned with three things,* viz. 1 *The Gold of Doctrine, and Information:* 2 *The*

u Est omnino Psalterium monile aureum ex tribus Contextum & Concinnatum, *viz.* 1. Ex auro Doctrinæ & informationis: 2. Ex Margaritis Consolationis: 3. Ex gemmis Precationis. Psalterium est, 1 Theatrum operum Dei, illa enim spectanda in eo exhibentur. 2 Pratum suavissimum & amplissimum Rosarium, ubi plurimus flores pulcherrimos intruemur, 3 Paradisus, non solum nudam fragrantiam florum, sed ipsos etiam fructus. 4 Pelagus patentissimum, in quo Margaritæ preciosæ latent, quæ non nisi ab illis, qui tempestatum procellas patiuntur inveniri queunt. 5 Cælestis Schola, in quo Deum Doctorem nostrum alloquimur. 6 Universæ Scripturæ Compendium. 7 Gratiæ divinæ speculum, in quo facies amænissimæ benignissimi Patris nostri relucet. 8 Anatomia animæ nostræ artificiosissimæ, indicans omnes animæ affectus, motus, & motuum illorum remedium. *Joan Gerhard in loc. Commun de Sacra Script. in Exegesi.* S. 144.

Pearls

Pearls of Consolation: And 3. The Gemmes of Prayer. *The Psalmes is, 1. A Treasury of Gods works, for there they are offered to our view. 2. A most sweet Field, and largest Bedsay, where we may behold many most beautiful flowers. 3. A Paradise, not only having a manifold fragrancy of flowers, but also the fruits themselves. 4. A most wise Book, wherein precious Jewels are hid, which can only be found of them who can endure the storms of Temptation. 5. An heavenly School, wherein we speak to God our Teacher. 6. A Compendious Summe of the whole Scriptures. 7. A Ladder of Divine Grace, wherein the most pleasant face of our kindest Father shines forth. 8. A most artificial Anatomy of our Soul shewing all the Senses Affections, Lusts, Motions, and the Remedy of those Motions.* So he.

To conclude, the Psalms are a Summary Abridgement of Theology; the תורה Hagadah or Peculiar treasure of the Old Testament; the Fore-runners and Harbingers of the New Testament; the Epitome of Law and Gospel; and the well-stored Paradise of the whole Scriptures. They are the *Anatomy* of Mens Hearts, a perfect *Discovery* of spiritual diseases therein, and most rich *Shop* of all Remedies against the same. By these the doubtful one is *directed*, the trembling one is *erected*, the weak is *strengthened*, the tempted is *established*, the deserted is *refreshed*, the destitute is *enriched*, the afflicted is *relieved*, and the every way perplexed is *comforted*.

All these things speak aloud the singular *Excellency* of this *Book of Psalms*.

Sect. VI. *The General Partition or Distribution of this Book of Psalmes.*

This sweetest *Book of Psalms* (which is *a Cabinet of the richest Jewels*, every *Psalm* being a distinct *Jewel*) may upon several Considerations admit of several Distributions or partitions. As,

I. *According to the Instrumental Authors, Amanuenses, or Penmen of the Psalmes.* Being written, not by any one, but by several Holy men of God, and at several times. For,

1. *Moses* wrote Psal. 90. as the Title shows; *A Prayer of Moses the man of God.*

2. *DAVID* wrote very many psalms, *viz.* I. *All those*, which have his *name* prefixed in the titles of the *Psalms*, as, Psal. 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70, 86, 101, 103, 108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145. II. *All those*, which the *New Testament*, or any other Scriptures ascribe to *David*, as, x Psal. 2. y Ps. 95. z Psal. 72. And it is very probable, from the Subject matter of many other psalms which have either no Title at all, or a peculiar Inscription expressed in the Title, not agreeable to David (having reference to Davids *Psalms* were penned by *David* [a] and 63. and 65. and 68. and 69. and 70. and 71. and 72. and 86. and 101. and 103. and 108. and 109. and 110. and 122. and 124. and 131. and 133. and 138. and 139. and 140. and 141. and 142. and 143. and 144. and 145. and 146. and 147. and 148. and 149. and 150. and 151. and 152. and 153. and 154. and 155. and 156. and 157. and

In the *Psalmes*

2,8,16,18,19,20,22,24,40,45,47,85,93,96,97,98,99,110,117,118.

6. *A Mixture* of these together in one and the same Psalm. Divers Psalmes being made up of Information, Exhortation, Consolation &c. And such are accounted, *Mixt-Psalms*, as *Psal.* 23,24. 37,46,55 and many such like.

2. Gods people, and we Act towards God, either In

1. *Repentance* for sin. And such Psalmes are called, *Penitential Psalmes*, anciently. And there are seven that are accounted *Penitential Psalms*, viz. *Psal.* 6,32,38,51,102,130,143. *See on Psal.* 6. Sect. 3.

2. *Prayer*, for our selves or others, for good or against evil, &c. Whence such Psalms are called, *Psalmi* Ἐυχτικοί, *viz.* Petitory, or Praying Psalmes. As, *Psal.* 3,4,5,6,7,10,12,13,17,20,21,25,26,27,35,38, 39,40,51,55,56,57,58,59,60,61,63,64,67,69,70,71,72,74,75,79, 80,83,84,85,86,88,90,94,102,109,120,123,132,137,139,140,141, 142,143.

3. *Praise*, and Thanksgiving; For Divine Excellencies in God, or Mercies received from God. Such are *Psalmi* Ἐυχαριστικοί, *viz.* Gratulatory, or Thanksgiving Psalms. as, *Psal.* 8.9.18,29.30.34.48.65. 66.68.76.81.82.92.93.95.96.97.98.99.100.130.104.105.106.107. 111.113.115.117.118.122.124.134.135.136.147.148.149.150.

4. *Both Prayer and Praise* joyntly in the same psalmes. And these are Mixt-Psalms, *Praying-Prasing-Psalmes*. as, *Psal.* 16.28.21.33. 36.41.72.108.116.126.138.144.

III. *According to their various Denominations, given them in the New Testament, viz.* PSALMES, HYMNES, SPIRITUAL SONGS, Ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδία, &c. *Ephes.* 5. 19. *Col.* 3. 16. From these three Denominations all the *Integral Parts* of this Book are distinguished by some into 1. *Psalms.* 2. *Hymnes.* 3. *Spiritual songs.* Of this last number one said well; f *Sure I am that David's Psalms are Spiritual songs, if ever there were any spiritual songs in the World.* But for better understanding of these three *Denominations*, briefly note these few things, *viz.*

f *Mr. T. Foord of Exon. in his Singing of Ps. the Duty of Christians, &c. Serm.* 1. *p.* 17.

1. *That*, these three Greek words, do answer to three other Hebrew words used in the Titles of the Psalms, *viz.* Ψάλμοι, *Psalms*, to מזמורים *Mizmorim*: ὕμνοι, *Hymnes*, to תהלים *Tehillim*: and ᾠδαὶ πνευματικαὶ, *Odes Spiritual*, or *spiritual songs*, to שירים *Shirim*. This hath been g spoken to already, and the Etymon or Notation of the words opened.

g *See before in* Sect. II.

2. *That*, these three *Hebrew-words* are found in the Hebrew-Titles of the Psalms: and these three *Greek words* are also found in the Greek-Titles of the Psalmes in the Greek version of the LXXII. Interpreters. As 1. מזמור *Mizmor*, Ψάλμος, *A Psalm*: *Psal.* 3. *and* 4. *and* 5. *and* 6, and most frequently throughout the Book. 2. תהלה *Tehillah*, Ὕμνος, *An Hymne*, Psal. 145. in which psalm though the LXXII. have not Ὕμνος, *An Hymne*, but Αἶνεσις, *A Praise*, which for sence are one and the same, *Hymne* signifying *Praise*: yet the very word Ὕμνος is in Greek in the Titles of Psal. 6,54,60.66. and in the close of Psal. 71. 20. 3. שיר *Schir* ᾠδὴ, *An Ode*, *A Canticle* or *A song*: *Psal.* 30. *and* 45. *and* 46. *and* 65. *and* 68, *and* 108. *and* 120, *to* 135. And the Apostle in those passages in the New Testament, *viz. Ephes.* 5. 19. *Col.* 3. 16. seems evidently to follow & make use of those three Greek Denominations used by the LXXII. *Greek Interpreters*, in the Titles of the Psalmes. And the LXXII. have all these three Names together in the Title of Psalm 75. Εἰς τὸ τέλος ἐν Ὕμνοις Ψάλμος τῷ Ἀσαφ ᾠδὴ πρὸς τὸν Ἀσσύριον. ——*With Hymnes, a Psalme of Asaph, a Song unto the Assyrian.* Which renders it the more likely that the Apostle borrowed these three Names from the *Septuagint Greek Version* of the Titles of Psalmes.

3. *That*, learned Writers have various Apprehensions about these *Denominations* and the Differences of them one from another. They distinguish them especially three ways. I. *In regard of their Subject Matter.* *Psalmes* (thinks h *Hierome*) *are of things Moral, to be practised or avoided: Hymnes of things Divine, as of Gods Power, Majesty, Providence, &c. Spiritual Songs of things Natural, but in a spiritual way; As of the Harmony, beauty, order, &c. of the Creation.* Or, as Beza i judgeth *Psalmes contain various and mixt Arguments; As Lamentations, Complaints to God, Narrations of our Conditions before God, Expostulations*, &c. *Hymnes are* ἐξομολογητικοὶ, *Laudative, peculiarly containing the praises of God. Odes, or Spiritual songs, are of some peculiar and special Matter of Praise, shorter, and of an higher strain of Divine Poetry.* II. *In regard of the Manner or way of Tuning and Singing them*, as well as the Matter contained in them. *Psalms* (thinks k *Zanchy*) were sung with other Instruments besides the voice. *Hymnes* only set forth Gods excellencies and Praises. *Odes* or *songs* contain not only Praises, but also Exhortations, Prophecies, &c. and these sung onely with the voice. To this effect also l *Calvin.* m *Junius* thinks, psalmes were tuned with instruments: *Hymns* with voice: *Odes* the Genus to both. III. *In regard of the Authors and Penmen of them*,, as well as in the former respects. Psalms are those which were penned by David and others in Meetre to be sung in the Temple in a Musical way: *Hymnes* are those extemporal praises which break forth from an heart filled with the Spirit and observant of Gods goodnesse occasionally, as the Hymnes of *Debora*, *Anna*, *Zechary*, *Mary*, &c. *Odes* or *Songs* were such as were premeditated not without some Art; as the songs of *Moses*, &c. to this effect *Grotius* n.

h *Hieronym in Coma largiur. ad Ephes.* 5. *lib.* 3.

i *Bez. in Annot. ad Col.* 3. 16.

k *Hieronym Zanch. in Com. ad Eph.* 5. 19. *& ad Colos* 3. 16. *paulo aliter.*

l *Joan. Calvin. in Comment. ad Col.* 3. 16.

m *Jun in Prolegom. ad lib. Psal.* Sect. 1

4. *That*, notwithstanding these Differences or Distinctions Excogitated by learned Writers, these three Denominations in Hebrew and Greek are not so exactly and precisely different one from another, as som curious *Criticks* do pretend. For, 1. These three Hebrew and Greek words are promiscuously used in the Psalms, and in the *Titles of psalmes* one for another. As in *Judg.* 5. 3. and in 1 *Chron.* 16. 6. *compared with* Psal. 150. 3. which is the same psalm. Thus מזמור *Mismor*, *A psalm*, is rendred by the LXXII. ᾠδὴ *An Ode* or *Song* in *Psal.* 38 *Title.* And שיר *Schir*

n *Hug. Grotius in Annot. ad Matth.* 26, 30. *& ad Ephes.* 5. 19. *& ad Colos.* 3 16.

Schir, usually rendred by Ὠδὴ *An Ode, A Song*; is sometimes rendred Ψαλμὸς *A Psalm*, as in Psal. 45. *title.* Psal. 47. *title.* And by Ἐξομολόγησις or Αἶνος As Isai. 42. 10. And תְּהִלִּים Tehillim, *praises* is the General Title of the whole Book of Psalms wherein are both Psalmes, Hymnes and Spiritual Songs: and תְּפִלָּה *Tefillah* is rendred Προσευχὴ *an Hymne*: As in 2 Chron. 7. 6. and 29. 30. Psal. 72. 20. and 86. 6. and 90. 1. and 102. 2. Two of these words, or Denominations are sometimes joyntly prefixed in one and the same Title, as in Psal. 29. 1. מִזְמוֹר שִׁיר *Mizmor, Schir, A Psalme, A Song*: In the Greek Ψαλμὸς ᾠδῆς *A Psalme of a Song.* The like see in Psal. 45. *title.* 65. *title.* 66. *title.* 87. *title.* 88. *title.* But in other Psalmes it is מִזְמוֹר שִׁיר Schir Mizmor. *A Song, a Psalme*: Greek Ὠδὴ Ψαλμοῦ *an Ode* or *Song of a Psalme*: As Psal. 65. *title*, and 83. *title.* 3. In the Greek version of Psal. 75. *title*, the three Greek Denominations (used by the Apostle, Ephes. 5. 19. Col. 3. 16.) are put all together: Εἰς τὸ τέλος, ὑπὲρ Ὑπνων, Ψαλμὸς τῷ Ἀσάφ, ᾠδὴ πρὸς τοὺς Ἀσσυρίους. *I. e. Unto the end, in Hymnes, a Psalme of Asaph, a Song to the Assyrians.* 4. Unto these adde, That תְּהִלִּים *Tehillim*, is the Common Title of all the *Psalmes* and *Songs*, &c. in this whole Book. מִזְמוֹר *Mizmor* is the particular Title of most *Psalmes.* And שִׁיר Schir, *a Song*, is the Title of both Songs and Psalmes promiscuously, As of Psal. 87. 92. 66. *compared with* Psal. 120. to 135. Nor do the Greek Denominations admit such a critical difference. For Ψαλμὸς, *A Psalme*, is from Ψάλλω *To sing*: And Ὕμνος *An Hymne*, From Ὑμνέω *To sing praises*: And Ὠδὴ *An Ode, A Song*, &c. from Ἀείδω *To sing.* And the Apostle applyes two of these words ᾄδοντες καὶ ψάλλοντες. *Singing and making melody.* To all the three Denominations, *Psalmes, Hymnes, and Spiritual Songs*, Eph. 5. 19.

5. *That* therefore it seems most likely, The Apostle mentioning all these three Denominations intended especially these things. *viz.* 1. *To teach us*, by mentioning these several words, that all our Singing, however stiled, or of what sort soever, should be of a Divine and Spiritual Nature, for glo-

o Zanchy is much for the Singing of Scripture-Psalmes onely in the Church vid. Hieron. Zanch in Com. Eph. 5. 19. 20. p. 203. *De musica in Ecclesia.*

1. The Inscriptions or Titles Expresly Mentioning some Penman or other, Do chiefly point at *five Penmen* or *Amanuenses* which the Holy Ghost made use of in writing the Psalmes, *viz. Moses, David, Asaph, Heman and Ethan.*

1. *MOSES* his name is prefixed onely to *Psal.* 90. *A prayer of Moses the man of God.*

2. *DAVID's* name is prefixed to seventy three Psalmes, *viz. Psalms* 3. 4. 5. 6. 7. 8. 9. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 34. 35. 36. 37. 38. 39. 40. 41. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 68. 69. 70. 86. 101. 103. 108. 109. 110. 122. 124. 131. 133. 138. 139. 140. 141. 142. 143. 144. 145. But *Davids name* is prefixed to these variously. For,

1. Some are Entituled; *of David.* As these fourteen, *viz. Psal.* 11. 14. 18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103. 138. 144. Now of these fourteen Psalmes. 1. *Some* are Entituled, *Of David*: without any other addition at all, understanding; An Hymne, Song, Psalme, Prayer, &c. of *David, viz. Psal.* 25. 26. 27. 28. 35. 37. 103. 138. 144. 2. *Some* are Tituled, *Of David*; with some Addition annexed. *viz.* 1 Either with Addition of the Direction of them as to the Musick onely. As *Psal.* 11. 14. 61. 69. 2 Or of the direction of them as to the Musick, and of some description of David. As, *Psal.* 36. 3 Or of the Occasion of Davids penning it. As, *Psal.* 34. 4 Or of both Direction of it as to the Musick; Description of the Penman; Denomination of it, *A Song*; and occasion of writing it. As, *Ps.* 18.

2. Some are intituled, *A Prayer of David.* As these two *Psal.* 17. 86. And one, (with Addition of another Denomination, and of the Occasion) is intituled, *Maschil of David. A Prayer when he was in*

the Cave, viz. *Pſal.* 142.

3. *One* is called *Shiggajon of David.* The Occaſion being added, viz. *Pſal.* 7.

4. *Some* are entituled, *Michtam of David*; that is, *Davids Jewel*, or *Golden-pſalme*. And this, 1. Without any other Addition. as *Pſal.* 16. 2. With Addition of 1 The Direction as to the Muſick onely, viz. *Pſal.* 58. 2 The Direction as to the Muſick, and the Occaſion of writing them alſo. as *Pſal.* 56. 57. 59. 60.

5. *Some* are entituled, *Maſchil of David*; or, *An Inſtruction*, or *Inſtructing pſalme of David*: viz. Theſe ſix, *Pſal.* 32. 52. 53 54. 55. 142. But differently, *viz.* 1. One, without any other Addition, *Pſal.* 32. 2. Two of them with the Addition of the Direction as to the Muſick, *Pſal.* 53. 55. 3. Two of them with Direction as to the Muſick, and Declaration of the Occaſion of writing them *Pſal.* 52. 54. 4. One of them, with another Denomination, and the Occaſion, &c. *Pſ.* 142.

Beſides theſe *ſix Maſchils of David*, there are eight more *Maſchil's*. So that we have in all *xiiii Maſchil's* : viz. *Pſ.* 32. 42. 44. 45. 46. 52. 53. 54. 55. 74. 78. 88. 89. 142.

6. *Some*, yea moſt are entituled, *A pſalme of David.* As theſe 33 following, viz *Pſal.* 3. 4. 5. 6. 8. 9. 12. 13. 15. 19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143. But very differently. For of theſe,

1. Eight are intituled onely thus, *A pſalme of David. Pſ.* 15. 23. 24. 29. 101. 110. 141. 143.
2. Twenty are thus entituled, with Addition of Directions as to the Muſick, viz. *Pſ.* 4. 5. 6. 8. 9. 12. 13. 19. 20. 21. 22. 31. 39. 40. 41. 62. 64. 109. 139. 140. In the Muſical Direction, two of theſe are particularly commended to *Jeduthun*: viz, *Pſ.* 39. 62 As alſo is one of *Aſaph's pſalmes*: viz. *Pſal.* 77
3. Two are thus entituled, with Addition of the Occaſion: viz. *Pſal.* 3. 63.
4. One thus entituled, the Uſe or Scope of the Pſalme being added: viz. *Pſ.* 38.
5. One thus entituled, The Muſical Direction, and Occaſion being annexed: viz. *Pſ.* 51.
6. One is thus entituled, The Muſical Direction and Uſe being added: viz. *Pſal.* 70.

7. *One* is Denominated, *Davids Hymne*, or, *An Hymne of David*, or, *David's Praiſe*: viz. *Pſal.* 145.

8. *Three* are intituled, *A pſalme, a Song of David.* The Occaſion of the Pſame being added to one, viz. Pſ. 30. The Direction as to the Muſick, to the other two, viz. Pſ. 6:, 68.

9. *One* is entituled; *A Song, A Pſalme of David*, viz. Pſ. 108.

10. *Four* are entituled, *A Song of Degrees of David*: viz. *Pſal.* 122. 124. 131. 133.

Beſides which there are other 11 Songs of Degrees: *viz. Pſal.* 120. 121. 123. 125. 126. 127. 128. 129. 130. 132. 134. In all, *XV. Songs of Degrees.*

3. *ASAPH's* Name is prefixed to twelve Pſalmes: *viz. Pſal.* 50. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. Of all which *Aſaph* ſeems to have been Penman and not onely Singer. Now of theſe,

1. Four are entituled, *A pſalme of Aſaph*: viz. *Pſal.* 50. 73. 79. 82.
2. One is intituled, *A Song, a pſalme of Aſaph*: viz. *Pſ.* 83.
2. Two are intituled *Maſchil of Aſaph*, *Pſ.* 74. 78.
4. One, *To the Maſter-Muſician, Al-taſchith, A Pſalme, a Song of Aſaph* viz. *Pſ.* 75.
5. One, *To the Maſter-Muſician on Neginoth, A Pſalme, a Song of Aſaph*: viz. *Pſ.* 76.
6. One, *To the Maſter-Muſician, To Jeduthun, A Pſalme of Aſaph*: viz. *Pſ.* 77.
7. One, *To the Maſter-Muſician upon Shoſhannim Eduth, A Pſalme of Aſaph*, Pſ. 80.

8. One

8. One, *To the Master-Musician, A Psalme for the sonnes of Korah*: viz. *Psal.* 88.

4. HEMAN: whose one Psalme is prefixed to the Fifty-eighth Psalme: Entituled, *A Song, a Psalme for the Sons of Korah, to the Master-Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.*

5. ETHAN: Whose one Psalme is prefixed to the Eighty-ninth Psalme: Entituled, *Maschil of Ethan the Ezrahite.*

2. The Inscriptions or Titles which expressly mention the Penman of all of those Psalmes, are XXXVIII. viz. The Titles to *Psal.* 42. 44. 45. 46. 47. 48. 49. 66. 67. 72. 84. 85. 87. 88. 90. 98. 100. 101. 103. 106. 111. 112. 113. 120. 122. 135. 136. 138. 139. 145. 146. 147. 148. 149. 150.

Now these Titles are very various. For,

1. One is entituled onely thus, *A Psalme*: viz. *Psal.* 98.
2. One thus, *A psalme for Confession*: viz. *Psal.* 100.
3. One thus, *A psalme, a Song for the day of Sabbaths*: viz. *Psal.* 92.
4. Two are entituled, *A psalme, a Song*. The Direction as to the Musick being added thereunto: viz. *Psal.* 67, 87.
5. One thus, *To the Master-Musician, A song, a psalme*: viz. *Psal.* 66.
6. Eleven are Directed, as to the Musick, *To the sons of Korah*: viz. *Psal.* 42. 44. 45. 46. 47. 48. 49. 84. 85. 87. 88. Of which,
   1. One is evidenced to be penned by *Heman the Ezrahite*: viz. *Psal.* 88. *A Maschil.*
   2. Three are *Maschil's*. Two entituled thus, *To the Master-Musician, Maschil, for the sonnes of Korah*: viz. *Psal.* 42. 44. One thus, *To the Master-Musician upon Shoshannim, for the sonnes of Korah, Maschil, a Song of the well-beloved-Virgins*: viz. *Psal.* 45.
   3. Three are entituled thus, *To the Master-Musician, a psalme for the sons of Korah*: viz. *Psal.* 47. 49. 85.
   4. One thus, *To the Master-Musician upon Gittith, A psalme for the sons of Korah*: viz. *Psal.* 84.
   5. One thus, *To the Master-Musician, for the sonnes of Korah, a song upon Alamoth*: viz. *Psal.* 46.
   6. One thus, *A Song, a Psalme for the sonnes of Korah*: viz. *Psal.* 48.
   7. One thus, *To the sonnes of Korah A Psalme, a Song*: viz. *Psal.* 87.
7. One is entituled, *For Solomon*, viz. *Psal.* 72. Of this *David* was Penman, as is hinted there in *verse* 20.
8. One thus, *A Prayer for the Poor-afflicted, when he shall be overwhelmed and shall pour-forth his Meditation before-the-faces of* JEHOVAH: viz. *Psal.* 102.
9. Fifteen are entituled, *a Song of Degrees*: viz. *Psal.* 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134. Of these, four are intituled, *a Song of Degrees of David*: viz. *Psal.* 122, 124, 131, 133. One is entituled, *a Song of Degrees for Solomon*: viz. *Psal.* 127. The rest are entituled onely thus, *a Song of Degrees*. So that of these Songs of Degrees, Eleven mention no Penman at all.
10. Finally, Ten have this word prefixed, *Halelu-jah*: that is, *Praise-ye-the-LORD*: viz. *Psal.* 106, 111, 112, 113, 135, 146, 147, 148, 149, 150. And every one of these also in like manner endeth with *Halelu-jah*, except *Psal.* 111. which endeth thus, *His praise endureth for ever*: Tending to the advancement also of the *LORD's Praise*.

Thus this precious *Book of Psalmes*, *Begins* with the *Blessednes* of the Godly, A most fit beginning (said P Ambrose) *Psal.* 1. 1, 2, &c. And that Blessednesse, in and through the Messiah, by Faith; *Psal.* 2. 11 &c. 12. And it *Ends* with *Halelu-jah*: The high language of the Godly-blessed, here on Earth, and hereafter in Heaven for evermore.

Thus the whole *Book of Psalmes* may be Distributed in reference to the *Inscriptions* or *Titles* of the Psalmes. The Exposition of the *Titles* see in the respective *Psalmes*.

P Beatus, &c. Quam aptum, quam opportunam principium.—A præmio cæpit ut pondus futuri certaminis elevaret: Meritedem præmisit, ut unusquisq; præsentium rerum solicitudines ac labores corde transilitus, ad emerendam beatitudinem futurorum avida festinatione contenderet. *Ambr. in Psal.* 1. *Enarrat. p.* 462. *Tom.* 4 *Basil* 1577.

II. In

II. *In reference to the manner of their* Deſcription or *Writing*, the *Pſalms* may be Diſtributed into, 1 *Alphabetical*: and 2. *Not-alphabetical*.

1. *Pſalmes Alphabetical*, are thoſe, which are written according to the Order of the *Letters in the Hebrew Alphabet*: the Verſes, or ſeveral Periods thereof, beginning with the ſeveral Letters of th Alphabet in Order; The firſt with א, The ſecond with ב, The third with ג, &c. And there are in all ſeven ſuch Alphabetical Pſalmes: *viz.* Pſal. 25, 34, 37, 111, 112, 119, 145. And in theſe the Alphabet is expreſſed ſomewhat variouſly and now and then the method is ſomewhat interrupted in ſome of them, as ſhall afterwards be noted in the Explication of thoſe pſalms particularly & reſpectively. No whether this q Alphabetical way of writing theſe pſal. was at firſt intended as a help to *memory* onely; or for any ſubſerviency to the *Muſick*; or for any other advantage, is ſomewhat difficult to determine. But this is very Obſervable, that thoſe pſalmes, which are written in this Alphabetical Form, are among the reſt very eminent and notable. And by this Hebrew Alphabet Schollers may the better remember thoſe pſalmes in the Hebrew. And hence, it is not unwarrantable, nor unuſeful to Pen the Engliſh pſalms, or any other Verſion thereof, *&c.* in the *Engliſh*, or other Alphabet, for the help of memory.

2. *Pſalmes Not-Alphabetical*, are all the reſt. They not being written in Hebrew according to this Alphabetical Order.

q Sunt & aliquot alii Pſalmi Alphabetici, ſed non omnes eodem modo. Ea res unam ad muſicam pertineat, an vero tantum ad memoriam juvandam, incertum eſt: Et Rabbini fatentur ſe nihil ſcire de hac re. Certum illud eſt, eos omnes Pſalmos, qui ſic ſunt, inter alios eminere. *Sim. de Muis in Arg. ad Pſalm* 25.

III. *In reference to the Collecting*, or *Digeſting of the pſalms into ſeveral leſſer Books within this one Book of Pſalmes*; This Book is very aneiently divided into five *books* by the Hebrews: Making the *pſalms*, as it were, *Another Pentateuch*, or *Five-fold-volume*. *David's Pentateuch*, anſwering to *Moſes Pentateuch*, *viz.*

I. *The firſt Book is*, from the beginning of Pſal. 1. to the end of Pſ. 41. ספר אחד *Sepher Achad*; comprising in all 41 Pſalms. And ending thus, —*Bleſſed be the* LORD *God of Iſrael from everlaſting & to everlaſting*; *Amen and Amen*, *Pſal.* 41. 13. And it is obſervable, that all theſe *Pſalms* are by the Titles hinted to be *David's pſalms*, except four: viz. *Pſal.* 1. 2. 10. 33. And pſalm 2. is declared to be *David's pſalm*, in *Acts* 4. 25 26. Hereupon it's probably conceived that this Firſt book was collected by *David*, as almoſt all the pſalmes were written by him.

II. *The Second book is*, From the beginning of *Pſ.* 42. to the end of Pſ. 72. ספר שני *Sepher Sheni*: Containing in the whole 31 pſalmes: and cloſed up thus;——*And bleſſed be the Name of his Glory for ever, and let all the Earth be filled with his Glory: Amen and Amen. Ended are the Prayers of David, ſon of Jeſſe. Pſal.* 72. 19, 20. And 19 of theſe 31 pſalms were penned by *David*; as the Titles of them, and Pſ. 72. 20. do evince. Probably alſo *David* might collect this book.

III. *The third Book is*, From the beginning of Pſ. 73. to the end of Pſal. 89. ספר שלישי *Sepher Sheliſhi*: Comprehending in all 17 pſalmes: and concluding thus;—*Bleſſed be* JEHOVAH *for ever: Amen and Amen*, *Pſal.* 89. 53. And of theſe 17. only one is aſcribed to *David*; One to *Heman*; one to *Æthan*; three other are directed to the *ſons of Korach*, no Penman being hinted; but Eleven are aſcribed to *Aſaph*. Probably *Aſaph* might collect and diſpoſe in Order this Book.

IV. *The Fourth Book is*, From the beginning of Pſal. 90 to the end of Pſ. 106. ספר רביעי *Sepher Rebighni*; made up of 17 pſalmes alſo: And ſhut up thus;——*Bleſſed be* JEHOVAH *the God of Iſrael, from eternity and unto eternity: and let all the People ſay, Amen, Halelu-jah, Pſal.* 106. 48. and of theſe 17. onely one is aſcribed to *Moſes*, two to *David*, the reſt are either *un-titled pſalms*, or in their Titles mention no Penman at all. It's hard to conjecture who collected this Book.

V. *The Fifth book is*, From the beginning of Pſal. 107. till the end of Pſal. 150. ספר חמישי *Sepher Chamiſhi*: Having in it in all 44 pſalms: and terminating the whole Book thus; *Let all breath Praiſe* JAH; *Halelu-jah*, *Pſal.* 150. 6. And it is obſervable, that 25 pſalmes of theſe 44 are in the Titles aſcribed to *David*, and not one of all the reſt aſcribed to any other Perſon, moſt of them being *un-tituled*. And who can tell how many more of theſe were penned by *David*? this book (as was formerly hinted) is ſuppoſed to be thus collected in the dayes of *Judas Maccabæus*. But whether then, or before: and by whom, whether by *David* or *Ezra*, or ſome other, is altogether uncertain. r Sect. III.

This is the Partition of this Book of pſalms according to the Hebrew, thus ſub-divided into *five leſſer books*. Touching this Diſtribution, let me note a few things, *viz.*

1. *That*, all the 150 pſalms are but one entire book, or Volume, as * *Hierome* alſo notes. For, 1. The New Teſtament is wont ſtill to alledge it as only one Book ſ——*And David himſelf ſaith in the Book of pſalmes, &c.* t——*For it is written in the book of pſalmes, &c.* 2. The hebrew Bibles proceed in one continued enumeration of theſe pſalmes, till they come to the 150. never beginning their Enumeration again at any of theſe *leſſer books*: *unus liber, quinque libelli.*

* *Hier. Sophronio p.* 78 *Tom.* 3. *Baſil.* 15. 53.
ſ Luke. 20. 42.
t Acts 1. 20.

3. *That*, notwithſtanding, this Diſtribution of the book of pſalmes into five *Little books* is Ancient. *Hierome* ſaith, u *With the Hebrews the Pſalter is divided into five Volumes.* And elſewhere reckoning up the *Hagiographi* in order, he ſaith, x *And the Firſt Book begins with Job: The Second with David, which they comprehend in five inciſions, but one Volume of pſalmes.* *Epiphanius* ſaith, y *Yet neither let this paſſe thee, O lover of good, That the Hebrews have divided the pſalter into five little-books, that it might be as it were another Pentateuch.* z *Greg. Nyſſen* alſo affirms the *whole Pſalms to be diſtributed into five parts*; declaring alſo th Act and reaſon of that diſtribution.

u In 5 Volumina Pſalterium apud Hebræos diviſum, &c. *Hier. in Ep. Marcellæ T.* 3. *p.* 65.

x Et primus liber incipit ab Job: Secundus a David, quem quinque inciſionibus & uno Pſalmorum volumine comprehendunt. *Hier. in Præfat. ad lib. Regum. Tom.* 2. *p.* 17. *Baſil.* 1553.

y Ἀλλὰ μὴ ἔστιν σοι παράδοξα, ὦ φιλάγαθε, ὅτι οἱ τὸν Ψαλτηριον διλίχον εἰς πέντε βιβλία οἱ Ἑβραῖοι, ὥστε εἶναι καὶ αὐτὸ πεντάτευχον. *Epiph. lib. de Menſuris & Ponderibus.*

z *Greg. Nyſſen. Tract.* 1. *in Pſalm. cap.* 5.

3. *That*, All theſe five Books are terminated almoſt in the ſame manner and words. And in them all there ſeems to be a plain borrowing of the Expreſſions, from thoſe wich *David's* pſalm, at the bringing up of the Ark, was concluded withal; viz. a *Bleſſed be* JEHOVAH *the God of Iſrael, from Eternity and unto Eternity: And all the people ſaid Amen, and Praiſed* JEHOVAH. Now, whether theſe Concluſions were Added to the ſeveral Books by the *Penmen* of the pſalmes themſelves, Or by him or them that were *Collectors* of the pſalms into theſe *Five books*, is ſomewhat doubted. If the former, whereunto my judgement inclines, then poſſibly this diviſion might ariſe from the peculiar cloſe of theſe five pſalmes, viz. Pſal. 41. 72. 89. 106. 150. Eminently obſervable in and among all the reſt of the pſalmes. If the later, whereunto b ſome propend, then poſſibly, the diſtribution was firſt made, and afterwards theſe concluſive paſſages added, in imitation of that of *David* forementioned. But *Genebrard* is of opinion, that this Diſtribution did ariſe from the *five-fold-Argument*, and the diverſity of

a Chron. 16. 36.

b Simeon de Muis Com. in Pſal. 41. 14.

of the Authors or Penmen, when there was any notable change. For, [illegible] The first book is of [illegible] and adverse things; and so forward in those [illegible] The second of joyful successes; and in great part [illegible] both the fears of Kings and Authors (if indeed [illegible] they were singers only) in the midst are found [illegible] things forrowful and adverse. The fourth and four others [illegible] In the fourth matters joyful succeed; by degrees [illegible] there is such a mixture of [illegible] The fifth and last of all, is altogether [illegible] to praise alone, and is of most Argument, made up of Prayers, Praises, Confessions, Thanksgivings; [illegible] teaching by precepts, another while mocking and scoffe at wicked errors. Bucer. St. de Mess. lect. 2. [illegible] That the Psalms were disposed into Order, not with any respect to the History, but only to Particular Mystical mysteries. That haply those Psalms [illegible] Meetre was the cause, or at least [illegible] And yet Psalm 150. which was the last which David penned, is not placed last of all the Psalms, because they that disposed this Book of Psalms into Order, thought fit to close, and as it were, seal up this Volume with Psalmes concerning the Praises of God.

c Dicam quod mihi nunc denuum venit in mentem suspicari; psalmorum habita ratione Historiæ, sed numerorum duntaxat Poeticorum aut Musicorum esse in Ordinem digestos: Ita ut ij forsan Psalmi in eundem locum fuerint conjecti, quorum eadem esset ratio Metrica, aut quorum saltem Musici numeri convenirent. Forsan, dico: nihil affirmo. *Sim. de Muis Com. in Psal.* 72. 20.

d Hicque psalmus (viz. 72.) postremus est omnium quos unquam Scripsit: ideoque librum unum libris Psalmorum claudit. Neque tamen qui Psalmos in ordinem digesserunt, istum librum postremo loco collocarunt; quod totum Psalmorum Volumen, Psalmis, qui Dei laudes continerent, judicarint esse claudendum ac veluti obsignandum. *Sim. de Muis in Argumen. Psal.* 72.

Sect. VII. *An Account of things performed in this Version of the Psalmes into English Meetre, out of the Hebrew: And in this Exposition of the Psalmes.*

This *Book of Psalmes* (written e for our Edification and Consolation as well as all other Scriptures) was in the Original Hebrew penned, not in *Prose*, (as most other Books of the Old Testament,) But in succinct *Poetical measures* (and some of the psalms in f *Rithmes*) that they might be sung in the Temple of old, 2 *Chron.* 29. 30. compared with 1 *Chron.* 15. *throughout.* This is sufficient warrant to us, For translating or turning the Psalmes, Hymnes, and spiritual songs of this Book, out of the *Hebrew* into English Poetical *Meetre* and *Rithmes* also, that we may sing them *with understanding*, and therewith *make melody in our hearts unto the Lord*, *Eph.* 5. 18, 19. *Col.* 3. 16. 1 *Cor.* 14. 15.

That Poetical or Metrical Version of the *Book of Psalms* into English, by *T. S. I. H.* and others, which hath now for a long time been of general use in these 3 Nations was of good use to the Churches in *England*, *Scotland*, &c. in those darker times wherein it was compiled, in the Dawnings of their Reformation from Popery. But since those times, spiritual Light and Experience much increasing in these Nations; the more intelligent sort have observed; 1. *That* the Compilers of that Version, being strangers to the Hebrew, have very often left out the matter, yea, in most places omitted the Emphasis of the Hebrew, and in sundry places mistaken the true sense and meaning of the Holy Ghost; 2. *That*, in passages not a few, they have needlesly inserted expressions very gross and barbarous; 3. *That*, the whole Version is) for the smoothness of the *Meetre*) carried so far remote from the Hebrew-text, and filled up with so many Additionals of their own.

2 Tim. 3. 16. Rom. 15. 4. Eph. 5. 19. Col. 3. 16. Jam. 5. 13. Buxtorf. in Thesaur. p. 529. & Fran. Gomar. in Davidis Lyra. & in Epist. Dedicator. ibid. prefix. t. p. 388. &c. Part. 3

This is a reason [illegible] Version [illegible] Verse [illegible] Meetre [illegible] Common [illegible] Psalms [illegible] Church [illegible] Some [illegible] Some [illegible] Version [illegible] Verse [illegible] Meetre [illegible] Tunes [illegible] Ministers and People of God.

Therefore, Having heretofore made an Experiment, what might be yet further done in this kind for the just satisfaction of the pious, and zealous desires of judicious Ministers and Christians, and imparting a Specimen or Sample thereof unto many of them; I have been at last so far overcome by their frequent importunities, as to publish this my Metrical Version of the whole Book of *Psalmes* also, with an Exposition thereupon; In like manner and method as I have g formerly presented to publick view, *The Scripture-songs*, dispersed here and there in the books of the *Old* and *New Testament*. And I have thought it most proper to inferre this my *Version* and *Exposition of the Psalms* in its own place in this third *Edition of The Key of the Bible*, for the compleating of that Work, This *Book of Psalms* being the only Book of *Old* and *New Testament*, which was left unexpounded in the second Edition of that *Key*. Now touching things performed in this *Metrical Version* and *Exposition* of the *Psalmes*, I offer this brief Account * &c.

g *Vid.* In my *Key of the Bible*, of the second Edition *Lond. Ann.* 1649.

* See also afterwards in Sect. 8. *Thes.* 2. *Inference* IV.

1. *This Metrical Version, or Translation, very closely approacheth to the Hebrew.* The *Hebrew* text is the *Fountain*, all Translations are but *as streams* flowing from that Fountain; and the nearer the streams are to the Fountain, the more pure and desirable they are. To this end the grand and primary Intendment in this Version hath been, to bring it to the greatest nearness possible unto the *Hebrew*: that as much of God, and as little of man, as may be, might appear therein; and the spirits of Gods people might consequently receive the more abundant satisfaction and consolation in this Sacred *PSALM-Melody*. More particularly,

1. *Here you have the proper immediate and genuine rendering of the Hebrew, without remote Expressions or Circumlocutions.* And where the propriety of our English Tongue, or current of the *Meetre* would not so conveniently bear that exactness, the proper and exact Version is put in the *Margin*, and some other (as neer to it as could be had) into the *Meetre*, with *Letter-references*. That even in singing we may readily cast our eye upon the propriety of the Hebrew-words or phrases, for the advantage of our Meditation and Devotion. How much this conduceth to compleat the Translation, and to promote Edification, let the wise-hearted prudently consider.

2. *Here you find the whole Text entirely expressed, without injurious Omissions: and if any the least particle be in avoidably left out of the Meetre, which is extream sparingly, it is set in the Margin.* For, I judge it a temerarious boldnesse, and inexcusable unfaithfulnesse in any Translator of Holy Scripture, knowingly and wittingly, to baulk the rendering of any words. This is not to *Translate*, but to *Correct*, yea, to *corrupt* the Text; which is intolerable. And therefore, all the *Inscriptions* or *Titles* prefixed, and

all the *Postscripts* suffixed to the psalms; as also all the *Selah's*, and *Higgaion-Selah*, (being all of them parts of the *Hebrew text*, and very useful in respect of the sense, though not so suitable to be sung,) are printed in Prose distinctively in their own respective places in an old English Character, to signifie they are not to be Sung with the rest.

3. *Here you see the pure Text un-mixed with needless Paraphrastical Additions.* So that in singing the psalmes thus translated, we may worship the LORD our God more sweetly and satisfactorily according to Divine, not Humane Manifestations. By this close adhering to the Original, *This Version* is rendered much *shorter* than many others, And where the proportion of the Meetre, or propriety of the Hebrew Tongue (which much studies brevity, and oft-times leaves words to be understood for the perfecting of Sentences) did necessarily enforce upon some supplemental Additionals: Those words supplyed, are; 1. *Either* Implicitly comprized under the force and Emphasis of the Hebrew word, and linked thereto with a *Makkaph* (־). As, *Psal.* 1. 4, *But as-the-small-chaff-dust:* כמוץ *As the dust*; properly signifies, *as-the-small-dust-of-chaff.* So *Ps.* 3. 1. *My-distressing-enemies,* צרי *My troublers*: properly, *My-straiting-foes*, or *distressers.* So *Psal.* 18. 1. *I'le-love-thee-dear:* ארחמך *I-will-love-thee*; properly signifies, *I-will-love-thee-dearly*: or *I-will-love-thee-with-inmost-bowels.* This course is frequently observed. 2. Or, The additional words, which are not comprized under the genuine signification of the Hebrew, are differenced plainly by an *Italick Character* from the rest of the Text; that we may plainly see what is *Textual*, what *Additional.* And much care hath been used in adding such words as are most *Homogeneal* or suitable to the respective places. And if the learned in the Hebrew will please to take any other *Metrical Version* of the psalms in English, and comparing it with the Hebrew exactly, will but make an experiment in any two or three *Psalmes*, by noting what Hebrew words are not translated but omitted, and by *under-scoring* all the other words which are super-added, more than what is in the Hebrew; then they shall easily perceive what care hath been taken in this *Version*, and how much it differs in this point from other *Translations.*

In Summe; Read the whole *Version*, as it is here made up both Textuals and Additional words now and then: And so you have A *Metrical* or *Poetical Version.* Read the Version without the words super-added, and printed in *Italick Letter*: And so you have a *perfect Prose Translation.* Read the Text with the *Marginal words*: and so you have the *Proper Emphatical Grammar Criticisme* according to the propriety of the *Hebrew-Original.* And all this helps us abundantly, with the more judgment and comfort *in singing* to *make melody in our hearts unto the* LORD. *Ephes.* 5. 18. *Col.* 3. 16.

II. *The Meetre of this Version is so ordered,* 1. *That,* Barbarisms, Obsolete and antiquated Expressions, and light frothy Poetical flashes are studiously therein declined. 2. *That* the verse runs for the most part with much smoothness, the accustomed Poetical quantities of our English words being heedfully observed; and the verse expressing a perfect sense or conveniently leading unto that part of the sense which is comprized in the verse or line following. 3. *That* the verse is adorned with fit (and for the most part, with double) *Rythmical Terminations.* Notwithstanding, the *smoothnesse* of the verse is to be preferred before the *Rythme*: and the closeness of *the Version* to the Hebrew fountain is to be regarded, mong the spiritually wise, before them both.

III. *The Tunes are in this Version so contrived,* That they are, 1. *Of* much variety; to prevent tedious irksomness. 2. *Of* ordinary facility; being only such as are common and easie, and sometimes two Versions, the one easier than the other; That so many of the Psalmes may be sung in our English Congregations. The *b* Old Metrical Version having put many Psalms, and that without *Aliter's*, into such intricate Tunes, that few Congregations can sing them: which is a very great inconvenience. 3. *Of* peculiar Affinity to the *Scope* and *Matter* of the *Psalm.* To avoid unsuitableness, *Chearful tunes*, being Accommodated to Psalmes of Comfort, Joy, and Thankfulness: *Sad and solemn Tunes*, to Psalmes Mournful and Penitential.

b See in old Metrical Version, Ps. 120. 121. 122. 124. 125. 126. 127. 130. 136.

IV. Finally, *That nothing might be wanting to this Version, that was necessary to the Edification of Gods People, in this Celestial Psalm-Melody; The sense of every particular Psalm is laid open briefly in a plain familiar Exposition annexed respectively.* That persons of the meanest apprehensions heedfully perusing the same, or at least *The Summary Contents*, before singing; may not only *sing with the Spirit*: but *with the understanding also*, as the *i* Apostle requires. In which *Exposition*,

i 1 Cor. 14. 15.

1. The Summary Contents are prefixed to every psalm, in very few words. Which notably hint the matter of the whole Psalm, and of the chief branches thereof, whereby fit Psalms may be chosen, and when chosen they may be sung with better judgement.

2. The Kind, Sort, or Nature of the Psalm, is laid down after every psalm.

3. The Penman, which the Holy Ghost made use of for writing the Psalm, is (so far as can be found out, by that, or other Scriptures) mentioned.

4. The Occasion of writing the Psalm is (what may be) discovered.

5. The Scope or End intended in each Psalm, is also propounded. And touching the *Scope*, *Chrysostome* said truly; k *As without the foundation the Building is invalid: so without finding out the Scope, the Scripture is unprofitable.*

k Ὥσπερ ἄνευ τοῦ θεμελίου ἡ οἰκοδομὴ οὐδὲν ὄφελος, οὕτω καὶ ἄνευ τοῦ σκοποῦ ἡ γραφή. *Joan Chrysost. in Exposit. Psal.* 3. *p.* 4. *Tom.* 3. *Paris.* 1636.

6. The Logical Analysis, or Principal parts of every Psalm, according to their plain, natural, and genuine Order in the Context, are succinctly Explicated: wherein the careful and attentive Reader may easily observe the more obscure and intricate passages in the Psalms, as well as the whole Series of the Text, so far illustrated, as to lead him to the clear and right sense thereof. By all which, this Heavenly Experimental and Comfortable *Book of Psalms* is so cleared and expounded, that not only young Students in *Theology*, but even private Christians of vulgar capacities, may in good measure comprehend the meaning, and have insight into the mysteries of this *Devout Heart-ravishing Book.*

Sect. VIII. *Of Singing of Psalms.*

Having thus far *Prefaced*, concerning, 1. *The Order.* 2. *The Denominations* or *Names.* 3. *The Authors.* 4. *The Occasion and Scope.* 5. *The singular Excellency.* 6. *The General Partition of the book of Psalms.* 7. This present *Metrical Version*, and *Analytical Exposition* of all the *particular Psalms* in this Heavenly Book. 8. In the last place it seems very necessary to close up this Preface with some brief Discourse touching *Psalmody*, *Psalme-melody*, or *Singing of Psalmes.* And this, 1. *Partly*, because many doubts and Scruples have risen among Christians about *singing of psalms.* 2. *Partly*, because *Singing of psalmes*, as it is a Duty of much sublimity and Excellency, so it is a Duty of no small Difficulty to be rightly performed *l.* 3. *Partly*, because *singing of psalmes*, duly managed is a most advantagious and beneficial part of Gods worship, both to Christians in *private* m, and to the Churches of God in *publique* n. And what I intend to say about this Subject I shall lay down in certain distinct *Theses* or *Positi-*

l Ephes. 5. 19. Col. 3. 16. 1 Cor. 14. 15.
m Jam. 5. 13. Acts 16 25. Mat. 26 30.
n Ephes. 5. 19. Col. 3. 16.

Psalmes, with their respective Applications and Confirmations, with all possible brevity and perspicuity.

Thesis. I.

Singing of Psalmes with voice is an Ordinance of Christ, and a Duty of Christians now under the New Testament.

Touching the Antiquity of *Singing Psalmes and Spiritual Songs*, &c. it is very great. It is of ancient, in the dayes of *David*; *See 2 Sam. 23. 1, 2. and 22. 1. &c. 1 Chron. 16. 7. &c. and 25. throughout. The Book of Psalmes throughout.* As the dayes of the Judges, *Judg. 5. 1. &c.* Yea, as the dayes of *Moses* not onely *after* the giving of the Law at Mount *Sinai*, *Deut. 31. 19. to the end. with 32. 1. to 44.* But also *before* the giving of the Law at *Horeb*. *Exod. 15. 1. &c.* so that it seems in some respect to be a part of Gods natural worship, and not meerly to depend upon Institution. And as *Singing of Psalmes* and other Spirituall Songs was very ancient; so it was both most highly commended and much required and used under the Old Testament b. But of these things there being no Scruple at all, I have laid down the Position with respect to *Singing Psalmes* onely under the *New Testament*, about which all the Doubts and Scruples are. Here therefore consider 1 *The Explication*; 2 *The Confirmation of the Thesis.*

b *See Psal. 33. 1, 2. and 92. title, 3. &c. and 147. 1.*

I. *For Explication of the Thesis*, two things are to be cleared; 1 *What is meant by singing of Psalmes with voice.* 2 *What sort of singing with voice it is which is now Christs Ordinance and the Christians Duty.*

1. *What is meant by singing of Psalmes with voice? Answ.* This may be resolved, *Negatively*, and *Affirmatively.*

Negatively. 1. *Hereby*, is not to be understood, the Ordinary Pronuntiation onely: but something further. 2. *Understand* not singing with the voice onely: As Exclusive to the Hearts joyning with the voice. For, *Making Melody to the LORD in our Hearts*; *Singing with Grace in our hearts to the Lord*; *Singing with the Spirit and with the understanding also*, are required as the principal Melody to the Lord p. And without the Conjunction of mind and heart with the audible voice, vocal *Singing* is but Hypocritical, q. *Hereby*, understand not, such vocal *Singing of Psalmes*; *As* is onely private, of one man alone r. *Or* of a few persons together r. *Or* as is onely publique, of an whole Church or Congregation together s. But understand both private and publique *Singing of Psalmes* with audible voice. Both are Christs Ordinances, and Christian Duties required of the Faithful, as Occasion shall be offered, now under the New Testament.

p *Eph. 5. 19. Col. 3. 16. 1 Cor. 14. 15. Jam. 5. 13. Act. 16. 25 Eph. 5. 19. Col. 3. 16.*

Affirmatively. By *Singing of Psalmes with the voice*, understand; A musical articulation, or melodious modulation or tunning of the voice in pronouncing of Psalmes, *&c.* that so we may have more space, for meditation, for expressing our spiritual affections of joy or grief, *&c.* for edifying one another, and for glorifying the Lord. This is the nature of *Singing Psalmes* in the *General*. Now herein are hinted to us the General uses, advantages, or benefits of *Singing Psalmes, Hymnes, and Spiritual Songs, viz.* Vocal *Singing of Psalmes, &c.* 1. Gives more space of time and deliberate Scope for spiritual Meditation upon that which is sung t. The words being as it were produced and drawn out at length, the thoughts have the longer opportunity to fix, ponder, dwell, and be detained thereupon in a more deliberate and distinct Meditation. And this use we should constantly make of *Singing Psalmes:*

t *Psa. 104. 34. and 5. 1 and 19. 14. and 49. 3.*

made

2. Excited

u *Jam. 5. 13 Psa. 95. 1, 2. and 100. 1, 2.*

x *Eph. 5. 18 19.*

y *Eph. 5. 18 19.*

z *Psa. 92. 1, 2 and 63. 4. and 104. 33. Eph. 5. 19. Col. 3. 16.*

a *Col. 3. 16.*

b *Col. 3. 16.*

c *1 Cor. 14. 15, 16.*

d *Col. 3. 16.*

e *Psa. 68. 1 with Numb 10. 35.*

f *Jam. 5. 13 Acts 16. 25 Eph. 5. 19. Col. 3. 16.*

g Ψαλμὸς μετ' ἀναπαύσεως ἐστι τρόπος ᾠδῆς, *Zonar. in Can. 75. Concil. in Trullo.* Videatur etiam *Amesius Medul. Theol. l. 2. c. 9. S. 43. &c.*

h *1 Cor. 14. 15.*

i *Exo. 15. 1, &c.*

k *Amesius in Med. Theol. l. 2. c. 9. S. 43. &c.*

l *Jo. Cotton of Singing Psalms, ch. 1. p. 5, 6. Lon. 1647.*

made known to them by his visible works of Creation and Providence, though they never come to the knowledge of *Scripture-Psalmes* or *Songs*.

2. *Singing of Psalmes, &c. with voice, is commanded to Christians and Churches by the Writings of the New Testament*; and therefore is their undoubted Duty now under the New Testament. This Duty is commanded, I. *More privately*, to particular persons, severally, when they are cheerfully disposed: *Is any merry? Let him sing Psalmes* m. II. *More publiquely*, to Christians joyntly, yea, to Church-Assemblies. As, 1 *To the Saints and Church at Ephesus*; —— *But be ye filled with the Spirit: Speaking to your selves in Psalmes, and Hymnes, and Spiritual Songs, singing and making melody in your heart to the Lord* n. In which words note, *First*, The persons here spoken to, and charged with this Duty, *viz.* The Saints at *Ephesus*, and the faithful in Christ Jesus o. This takes in all the Christians there; even the whole Church. *Secondly*, The Exhortation or Command it self; in three words, Λαλοῦντες, Ἀδοντες, Ψαλλοντες *Speaking, Singing, Making-melody*. These denote the Acts required of them. *Thirdly*, The Subject-matter which they are to sing, about which these Acts are to be exercised, *In Psalmes, Hymnes, and Spiritual songs. Fourthly*, The Mode or Manner in which all this is to be performed, *viz.* Profitably, for one anothers spiritual good, and edification; there singing being stiled, *a Speaking one to another in Psalmes*, &c. that is, A Speaking so in Psalme-singing together, as to teach and admonish one another therein, according as the parallel place expounds it p. Sincerely, with the heart. *Fifthly*, The Object to whom this worship is specially to be directed; *To the Lord. Sixthly*, The Occasion of this Exhortation and charge here, *viz.* That singing Psalmes may evidence they are *filled with the Spirit*, this being a very spiritual Exercise, and flowing from the Spirit q: As also that both these may be an Antidote against drunkennesse, drunken mirth, drunken Songs, &c. So that vocal singing of Psalmes, &c. is here clearly enjoyned to the *Ephesians*. 2 *To* the *Colossians*, the Saints and Church of God at *Colosse*. Though the Apostle had notably dehorted them and warned them in this very Epistle by many Arguments against Legal and Jewish Ceremonies, as abrogated by Christ r: yet it's very observable, that in the same Epistle he much urgeth and presseth *Singing of Psalmes*: giving them thereby clearly to understand, that *Singing of Psalmes* was no Jewish Ceremony, nor abrogated by Christ; but still to be continued under the *New Testament*; *Let the Word of Christ dwell in you richly in all wisdome, teaching and admonishing one another in Psalmes, and Hymnes, and Spiritual Songs, singing with grace in your hearts to the Lord* s. Here note, *First*, An Exhortation of them to be well acquainted with the Holy Scriptures, *Let the Word of Christ dwell in you*, &c. *Secondly*, The manner how they should acquaint themselves with the Scriptures, the Word of Christ, *viz.* Familiarly and intimately; *Richly*; *In all spiritual wisdome* touching matters of Faith and Obedience. *Thirdly*, The use of this their Acquaintance with the Holy Scriptures exemplified in one eminent spiritual Duty whereunto they shall thereby be enabled, *viz. Edifying one another, Teaching and Admonishing one another in Psalmes*, &c. *Fourthly*, The way and manner of right singing of Psalmes, &c. it must be, *With Grace*; *In their Heart*; *To the Lord. Fifthly*, The Parties charged with these Duties, *The Saints and faithful Brethren in Christ at Colosse* t. Now this *Teaching and admonishing one another in Psalmes*, &c. necessarily requires and imports an audible voice in singing. 3. *To* the Church of *Corinth*. To this Church the Apostle commands, that they *sing with the Spirit, and with the understanding also* u: that is, *Not onely with their own understanding*, (*for all that sung with the Spirit did so*,) *but with the understanding of the Hearers, that so he that occupied the place of the unlearned, might be edified by such giving of thanks, and say Amen*: as one hath rightly observed *.

3. *Singing of Psalmes, &c. with audible voice hath been practised by Jesus Christ and his holy Servants in the New Testament.* When Christ first instituted the Lords Supper, He and his Apostles sweetly closed up that Sacred Ordinance with *joynt singing of an Hymne* or Psalme x. And *Paul* and *Silas*, in prison, about midnight praying, *Sang an Hymne to God* (ὑμνοῦντες τὸν Θεὸν:) *And the prisoners heard them* y: therefore they sung with audible voice. Herein therefore we are to learn of Christ, and to follow him: yea, and to follow his Apostles and Servants, *as they followed Christ* z. And not only Christ and his Apostles, but also the Primitive Apostolical Churches were wont in their publique Assemblies to sing Psalmes: As the Church of *Corinth*; *How is it then Brethren? when ye come together, every one of you hath a Psalme, hath a Doctrine*, &c. *let all things be done to edifying* a. They sung Psalmes in an *unknown Tongue*, (many in that Church had the Gift of Tongues) but he exhorts them to sing in a *known Tongue*, that others that were unlearned might be edified, and enabled to say, Amen: *What is it then? I will pray with the Spirit, and will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also: Else when thou shalt blesse with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? for thou verily givest thanks well, but the other is not edified*, b &c. The Church at *Ephesus*, is commanded and directed by *Paul*, *To speak to themselves in Psalmes*, c &c. And the Church at *Colosse*, *To teach and admonish one another in Psalmes, and Hymnes*, d &c. Which Apostolical charge, no Question, these Churches did accordingly perform; as the *Centuriators* do well observe e.

And as *Singing of Psalmes* was used in the *Purest Primitive Apostolical times* in the Church-Assemblies: So it was continued all along in the *Successive Churches* f, hitherto; though it is too evident that some corruptions and vanities by little and little crept into this, as into other parts of Gods worship, in after-times.

* Is Comm. of singing Psalmes. 1. 2. Lord. 1647.

x *Mat.* 26. 30.

y *Act.* 16. 25.

z 1 *Cor.* 11. 1.

a 1 *Cor.* 14. 26.

b 1 *Cor.* 14. 15. 16. 17. 18. 19. 20.

c *Eph.* 5. 18. 19.

d *Col.* 3. 16.

e *Hist. Eccle. Magdeb. cent.* 1. *l.* 2. *c.* 6. *de congressibus publicis.*

f Singing of Psalms was used, *In the second Century*: to celebrate Christ and his Deity, against the calumny of *Theodotus*, *Euseb. Eccles. Hist. l.* 5. *c.* 28. *Nicephor. l.* 4. *c.* 21. They sung Psalmes before and after meat; *Clem. Alex. Strom. l. ult. & Padag. l.* 2. *c.* 4. And in the time of *Justin Martyr*, the custom of singing with Instruments inanimate was taken away; and simple singings were retained: Ideo quod cantilenæ ad crepitacula & organa, magis dicere viderentur pueros, quam Ecclesiam. There this singing with voice is highly commended by him: *Author. Respons. ad Orthodox. adject. Justin. M. ad Quest.* 107. *Hist. Eccles. Mag. Cent.* 2. *c.* 6, *de pub. Congressibus*. *In the third Cent. Nepos* and many others much used singing of Psalmes with great delight. *Euseb. Hist. l.* 7. *c.* 22. *Hist. Eccles. Mag. Cent.* 3. *c.* 7. *de ratione Gubernandi*. *Tertullian* reports, That *Pliny the second*, when he governed the Province (he began in the 95 year after Christ, which was in the dayes of *John* the Evangelist, who dyed not till 101 years after Christ: *Helvic. Euseb.* wrote to *Trajan* the Emperor an Epistle touching the Christians, *Ann Christ.* 107.) beholding many Christians condemned, and being troubled thereat, Consuluit tunc Trajanum Imperatorem, allegans præter obstinationem non sacrificandi, nihil aliud se de sacris eorum comperisse, quam cœtus antelucanos ad canendum Christo & Deo, & ad confederandam disciplinam, &c. *Tertul. in Apologet. c.* 2. *Euseb. Hist. Eccles. l.* 3. *c.* 27. And again; Post aquam manuatem & lumina, ut quisque de Scripturis Sanctis, vel de proprio ingenio potest, provocatur in medium Deo canere: Hinc probatur quomodo viverit. *Tertull. Apologet. c.* 39. *sub fin. In the fourth Cent.* The frequent use of *Singing Psalmes* in publique Assemblies, is abundantly testified by divers Writers; especially by *Basil* in *Epist. ad Cler. Neocæsar. & Hist Eccles. Mag. Cent.* 4. *c.* 6. *Ritus public. Congressuum*. Dicas Psalmum in corde tuo, in quo non dulcedo vocis, sed mentis affectus quæritur, —— *Hieronim. ad Rustic. Mon. p.* 46. *B. Tom.* 1. *Basil.* 1553. Turpia verba non intelligat, cantica mundi ignoret. Adhuc tenera lingua Psal-

m *Jam.* 5. 13.

n *Eph.* 5. 18 19.

o *Compare Eph.* 1. 1. *with* 5. 8, 15, 18, 19.

p *Col.* 3. 16. *with Eph.* 5 19.

q Psalmos hymnosque piorum a Spiritu sancto quasi primario artifice dimanare, colligitur ex Eph. 5. 18. 19. *Daven* in Col. 3. 16.

r *Col.* 2. 8. *to the end.*

s *Col.* 3. 16.

t *Compare* Col. 1. 2. with Col. 2. 16.

u 1 *Cor.* 14 15. 16

Psalmis dulcibus intonare: ... p. 55. A. Tom. 1. ... whose two silver Trumpets ... Psalmos in Ecclesia ... 37. p. 131. Tom. 3. ... of the Eastern Churches ... Churches throughout the World ... Sess. L. 9. C. 7. Tom. 1. ... indication of the Practice of the Churches in singing of psalms.

4. *Singing of Psalms with ...* ... *are different of Christians being filled with the Spirit of God, and a singular effect or fruit of the Spirit of God*, whereby he delights to ... preth himself in Christians now under the New Testament. ——— *Be filled with the Spirit: speaking to your selves in psalms, Hymns and Spiritual songs* &c. Eph. 5. 18, 19. For, 1. *They* that are *filled with the Spirit*, have it *by the Holy Ghost*, Rom. 14. 17. Gal. 5. 22. and Spiritual joy delights to express it self in singing of psalms. 2. *They* that are *filled with the Spirit*, have their hearts fixed in love, zeal, and all holy affections towards God: and consequently cannot chuse but *sing and give praise*. Jam. 5. 13. 3. *They* that are *filled with the Spirit*, are ready to be spiritually affected and led by him in his own wayes. Rom. 8. 14. Gal. 5. 25. And, as Psalmes are indited by the Spirit of God: so the *singing of Psalms* is a spiritual exercise often enjoyned by the Spirit of God. *Psal.* 95. 1, 2. and 96. 1, 2. Pf. 57. 7, 8, 9. 2 Sam. 23. 1, 2. Eph. 5. 19. Col. 3. 16. Jam. 5. 13. 4. *They* that are *filled with the Spirit*, are inclined and ought to profit others. 1 Cor. 12. 7. and singing of psalmes is one way whereby we may much profit one another, viz. in teaching and admonishing one another: Now, all these things considered, how can it chuse but be a Christian Duty to *sing psalms*, that hereby they may the more assure themselves they have the Spirit of God, and that so they may walk answerable to the Spirit, as in others, so in this spiritual imployment; in spiritual joy, fixed zeal, obedience to the Spirit, and profiting others?

5. *Singing of Psalms and edifying one another thereby, is one eminent end why the Word of Christ should dwell in Christians, richly, in all wisdome* &c. *now under the New Testament.* Consequently *singing of Psalmes* ——— is the Duty of Christians, and an Ordinance of Christ now under the New Testament. Col. 3. 16.

6. *Singing of psalmes by believers under the New Testament, is oft-times Prophetically foretold and foterequired in the Old Testament.* And therefore singing of psalmes is clearly an Ordinance of Christ, and a Duty of Christians under the New Testament: the antecedent is evident in sundry instances of the Old Testament. As, ——— *O sing unto the LORD a new Song; sing unto the LORD all the Earth: sing unto the LORD, blesse his Name* n. And again; *Make a joyful noise unto the LORD, O all the Earth. Serve the LORD with gladnesse: come before his presence with singing* o. In both which places, *all the Earth* must refer to the *Gentiles* as well as to the *Jews*: all the Nations must sing unto the LORD, that is, The Jews at that present: and the *Gentiles* afterwards when they should be called and converted to the LORD: then the *Gentiles* also should worship the LORD with singing of Psalms. So that these passages are tacit Prophecies of the *calling of the Gentiles* p, and of their New Testament-worshiping of God by singing psalms. Add hereunto that notable passage; *O come let us sing unto the LORD: let us make a joyful noise to the Rock of our Salvation. Let us come before his presence with thanksgiving: and make a joyful noise unto him with Psalmes* q. This Psalm is undoubtedly a *Prophecy* of Christ, and of the worship that shall and ought to be performed to him solemnly in Sacred Church-Assemblies under the *New Testament*: and especially (as some think) on the LORD's-day-Sabbaths, the Sabbatisme or Rest of the New Testament. For, the Apostle interprets

Eph. 5. 18, 19. Jam. 5. 13. Pf. 57. 7, 8, 9. 2 Sam. 23. 1, 2. Mat. 22. 43, 44. with Pf. 110. 1. Col. 3. 16. Col. 3. 16. Pf. 96. 1, and Chron. 16. 23. Psal. 100. 2. That Psal. 96. is a Prophecy of the times of the New Testament see in the Exposition of Psal. 96. Sect. 3. hereafter. Pf. 95. 1, 2

... *Old Testament, till remain and continue Duties under the New Testament*; viz. The Duties of Gods natural Worship required in the *First Commandment*, As Duties meerly inward and spiritual, as Knowledge of God, Faith, Affiance, Love, &c. and Duties partly spiritual and inward; partly corporeal and outward, As Hearing Gods Word, praying to him, and praising in Prose or Meetre by singing of psalms, &c. The Duties of the *Second Third* and *Fourth Commandments*, as to the Substance of those Commandments, which are undoubtedly moral, &c. Only those Duties of Gods Worship under the Old Testament, which were, 1 *Meerly Typical*, shadows of future good things; As Priests, Sacrifices, Altars, &c. Or 2 *Meerly positive and alterable*, as keeping The Seventh-day Sabbath; Or 3 *Judicial, so farre as Judicial*, as stoning to death the Sabbath-breaker; Or 4 *Peculiarly limited to the Jewish Church and people, and those times of the Churches minority*, As the manner of the Covenant-Administrations, &c. these things onely are abrogated and abolished now under the *New Testament*, and are not obligatory to Christians.

Isa. 52. 7, 8. * Rom. 10. 12, 13, 14, 15. x

ſhine? Therefore, as the practiſing of all things required under the old Teſtament without diſtinction, was a deſperate revolting to *Judaiſme* and to *Moſes*, and rejecting of *Chriſtianiſme* and of Chriſt himſelf: So the rejecting of all things required under the *Old Teſtament* without differencing ſome from others, would be a dangerous rejecting of Chriſt as well as *Moſes*, of *Chriſtianiſme* as well as *Judaiſme*.

Obiect. But *ſinging of Pſalmes with voice*, was onely a Type of *ſinging of Pſalmes with Grace in the heart*; and ſo is abolished.

Anſw. 1. Nor Scripture, nor any ſound reaſon can evince *ſinging of Pſalmes* with voice to be Typical in this, or in any other reſpect. 2. By the ſame Reaſon, *praying with the voice* was a Type of praying with the heart; and ſo praying with the voice is now to be laid aſide: for *ſinging of Pſalmes* is (as hath been ſaid) a kind of praying. 3. Had *ſinging of Pſalmes* with audible voice been Typical, *David* would not have prophetically enjoyned it under the New Teſtament on the Lords-day-Sabbath y. *Paul and James* z would not have exhorted Chriſtians unto it under the New Teſtament for their manifold ſpiritual advantage thereby. Nor would Chriſt, and his Eleven have *ſung an Hymne* after *the Lords Supper* a, which is a Feaſt of the New Teſtament. Nor would *Paul* and *Silas* have practiſed it among the Gentiles b. 4. The light of Nature which never inſtructs by Types and ſhadowes, doth as well teach us to praiſe the LORD by *vocal ſinging* in times of our rejoycing; as to cry unto God with *vocal Prayers*, in times of our calamities c.

y *Pſ.* 95. 1, 2, 7. *&c.*
z *Eph.* 5. 18, 19. *Col.* 3. 16. *Jam.* 5. 13.
a *Mat.* 26. 30.
b *Act.* 16. 25.
c *See Jo. Cotton of ſinging Pſalmes.* ch. 3.

2. Hence, *They that oppoſe or neglect, in its ſeaſon*, ſinging of Pſalmes, &c. *to the* LORD, *do evidently oppoſe or neglect a New-Teſtament Ordinance of Chriſt, and a Duty of Chriſtians.* And how unſafe both theſe courſes are, let every Chriſtian judge.

Obiect. In the former Scriptures *Eph.* 5. 16. *and Col.* 3. 16. the Apoſtle exhorts Chriſtians to *ſpeaking to themſelves in Pſalmes*, and to *teaching and admoniſhing one another in Pſalmes*, &c. So that they were to make uſe of *Pſalmes* in ſpeaking, teaching, and admoniſhing, &c. not in ſinging. He there mentions not *ſinging* till he comes to *making melody in the heart*, *ſinging with Grace in the heart*; and this is *ſinging with the Spirit*.

Anſw. 1. The Apoſtle in *Eph.* 5. 18, 19. preſcribing a remedy againſt drunkenneſſe, ſaith; *Be ye filled with the Spirit*: that's the moſt effectual remedy in the world againſt drunkenneſſe, or any other ſin. And then he ſhewes them; how, being filled with the Spirit, they ſhould and would act, exerciſe, or expreſſe themſelves, *viz.* in *ſpeaking to themſelves in Pſalmes*, &c. as if he had ſaid, when men are filled with Wine, in their drunken cups, &c. they ſpeak one to another they know not what, they ſing prophane, filthy, wanton Sonnets, &c. or paganiſhly they ſing Songs to their Idols, &c. but you Chriſtians muſt not do ſo, But *be ye filled with the Spirit*, and *ſpeak ye one to another in Pſalmes, Hymnes, and Spiritual Songs*, &c. Thus rejoyce you with heavenly melody in your hearts to the LORD. And the latter words in both thoſe places, *Eph.* 5. 19. *Col.* 3. 16. are exegetical to thoſe in the beginning of the verſes, explaining what he means by *ſpeaking, teaching*, and *admoniſhing*——*viz.* thus edifying one another in ſinging Pſalmes. And it's an excellent way of ſpeaking to themſelves and to one another, when Chriſtians *ſing Pſalmes*. 2. It is granted, That the Pſalmes are a choice part of Scripture; and Chriſtians may and ought to teach and admoniſh one another out of them, as out of other Scriptures d; And this the Apoſtle in theſe places *Eph.* 5. 19. *Col.* 3. 16. may imply and preſuppoſe: But therein he plainly intends ſomthing further, *viz.* A diſtinct way or manner of ſpeaking, teaching, and admoniſhing, &c. for mutual edifying, *viz.* In their ſinging of Pſalmes, &c. as they do by joyning in prayer or like duties. Therefore ſome do well note e, That, *Speaking, teaching one another in Pſalmes, Hymnes*, &c. *as is done in ſinging, is one thing; Speaking, teaching, and admoniſhing one another out of Pſalmes*, &c. *is another.* *Had Paul intended onely or principally this latter, he would not have ſaid,* Ψαλμοῖς——*in, or with Pſalmes, &c. as here he doth; but* καὶ ἐξ Ψαλμῶν *out of the Pſalmes, or from the Pſalmes: as in the phraſe for ſuch a duty;* —— *Philip* beginning (ἀπὸ τῆς γραφῆς ταύτης) from that Scripture, preached to him Jeſus f.—— *Paul expounded to them* teſtifying the Kingdom of God, & perſwading them the things concerning *Jeſus* (ἀπὸ τε τῦ νόμυ Μωσέως καὶ τῶν προφητῶν,) both out of the Law of *Moſes* and the Prophets g. 3. Though *ſinging* be not mentioned till the latter end of thoſe two verſes, *Eph.* 5. 19. *Col.* 3. 16. yet it referres to, and expounds the former part of thoſe verſes. To limit *ſinging* onely to the *heart*, and *inward melody* of the ſpirit, is utterly beſides the Apoſtles intent in theſe verſes, contrary to the nature of *ſinging*, and deſtructive to all edification or advantage to others by ſinging. Where do we read of *ſinging* in all the Scripture without the voice? How can one mans heart-melody profit another, which cannot hear it? How groſs and ignorant a *Contradiction in the Adject*, and abſurd nonſenſe is it, to talk of *ſinging in heart* without the *voice*?

d 2 *Tim.* 3. 16, 17. *Rom.* 15. 4.

e *T. Foot of ſinging Pſalmes. Serm.* 1. p. 11. *Ju. Cotton of ſinging Pſalmes.* ch. 1. p. 3. *Mr. Cobb, Sydenham of ſinging Pſalmes.* p. 14. 176, 177.

f *Act.* 8. 35.

g *Act.* 28. 23.

3. Hence, *Let all Chriſtians own and exerciſe themſelves in ſinging Pſalmes*, &c. *as in their New Teſtament Duty, and Chriſts Ordinance.* Sing Pſalmes, &c. privately and publiquely, to the LORD. Sing Pſalms, in your Families with other Family-Duties, ſo you ſhall render them as little Churches: Sing Pſalmes in the Churches ſo ſhall you make them as a little Heaven on Earth.

Theſis. II.

The Subject-matter of Chriſtians ſinging now under the New Teſtament, ſhould peculiarly be the Scripture-Pſalmes, Hymnes, and Spiritual Songs.

May be evinced by theſe enſuing Arguments or Reaſons, *viz.*

1. *Becauſe*, The Denominations of the Subject-matters which Chriſtians and Churches under the New Teſtament are exhorted and required by the Apoſtles to ſing, *viz.* *Pſalmes, Hymnes, and Songs*, Are the very Scripture-Denominations which are prefixed to *David's* Pſalmes, and other Scripture-Pſalmes. For, 1. Theſe three Greek words are borrowed from the *Greek Verſion of the LXXII.* upon the Pſalmes: (The Apoſtles in the New Teſtament much following the Verſion of the LXXII. as the learned well know.) Ψαλμοὶ *Pſalmes*, is uſed by the LXXII. in the Titles of *Pſal.* 3. 4. 5. 7. 8. 9. and moſt frequently in the Titles of other Pſalmes. Ὕμνοι *Hymnes*, is uſed by the LXXII. in the Titles of *Pſal.* 6.—*in Hymnes upon the eighth*, &c. Of *Pſal.* 54.—*in Hymnes of inſtruction to David.* Of *Pſal.* 60.——*in Hymnes to David.* Of *Pſal.* 66. *in Hymnes a Pſalme to David.* And in the cloſe of *Pſal.* 71. according to the Greek, but which is 72. according to the Hebrew, *verſe* 20. The Greek ſaith, *Ended are Hymnes of David ſonne of Jeſſe.* Ὠδαὶ, *Odes*, or *Songs*, is uſed by the LXXII. in the Titles of all the Pſalmes of Degrees from *Pſal.* 120. *to* 135. (according to the Hebrew account,) and in the Titles alſo of many other Pſalmes. Yea, all theſe three Names, *Pſalmes, Hymnes*, and *Songs*, are uſed by the LXXII. in the Title of *Pſal.* 75.—— Ἐν Ὕμνοις, Ψαλμῷ τῷ Ἀσαφ, Ὠδὴ

h In Bibl. Polyglot. in Psalm.

In this Preface Sect. II. & Sect. VI. III.

Jo. Coleman of singing of Psal. 4. at the end. T. Foord. Quest. of Exam. of singing Psalms Serm. 1. 16, 17. Lond. 1653

n T. Foord Min. of Exam. of singing of psalms Serm. 1. p. 27.

n 2 Tim. 3. 16, 17. 2 Pet. 1. 21 Heb. 3. 7. compared with Psal. 95. 7. o John 4. 24.

p Math. 17. 4.

q Math. 26. 30. with Heb. 2. 12.

[See to this end, Jo. Gerh. Harmon de Passione. Cap. 1. l. 3. c. 6.

3. Because, Christ and his Apostles by their Example instruct us to sing *Scriptures, Psalmes, Hymnes*, &c. *And when they had sung an Hymne, they went forth*, &c. What *Hymne* was this which Christ and his Apostles sang? I find here among learned men especially three *Opinions*. I. *Some* think this Hymne was that heavenly Prayer which Christ made at that time, which is recorded in *John* 17. as *Beda*, and *Gronovius*. But this Opinion I dislike; 1. *Because*, it is not proper nor usual to call a *Prayer* an *Hymne*. 2. *Because*, Christ *only* uttered that Prayer, *John* 17. but both Christ and his Apostles joyned (for the word is plural, ὑμνήσαντες) in singing that *Hymne*, *Mat.* 26. 30. II. *Some* think that Christ composed some *New Hymne* for that Occasion. But this satisfies not, 1. *Because*, It is not said, that Christ did sing any *New Hymne*; but onely that *they sang an Hymne*. 2. *Because*, it is most likely that had Christ compiled any New Hymne, some of the Evangelists, especially *John*, would have recorded it, seeing they do not omit but relate things of far lesse moment than this about the Worship of God. III. Others, (both learned and well acquainted with Jewish Customes, do rather judge, that this Hymn was that knot of *Eucharisticall Psalmes* betwixt *Psal.* 112. *and* 119. *which six Psalmes* the Jews were wont to sing after their eating of the *Passeover*. Some think this Hymne began with Psalm 111. and so consisted of eight psalmes, till Psal. 119. And the Jews were wont to call this *Hymne*, THE GREAT HALELU-JAH. For mine own part, I am much of Opinion that this *Hymne* which Christ and his Apostles then sang, was some one or more of *Davids Psalmes*; and rather this their GREAT HALELU-JAH

LU-JAH, than others. And my grounds are, 1. *Because*, It is indefinitely said; *They sang an Hymne* t, viz. after the *Passover* and *Lords-Supper*. It's spoken of, as a thing familiarly used and known, and needing no further declaration of it, what *Hymne* it was. And the people of God by this phrase could not easily understand any other, then some one or more of *David's Hymnes*: because such were ordinarily used in the Worship of God in the Temple, Synagogues, *&c.* and it is most likely Christ would use that Worship of God which was then of force, Himself being made under the *Law* u, and affirming of himself. That it *became him to fulfill all righteousness* x. And the whole Book of Psalmes is stiled, סֵפֶר תְּהִלִּים *The Book of Hymns*. 2. *Because*. If Christ and his Disciples had sung any other *Hymne*, then some of the *Hymnes* in the Book of Psalmes which were used to be sung in the Temple and Synagogues, the Evangelists would not have omitted such an *Hymne* indited peculiarly for the *Lords Supper*, but have related it for the Churches use and benefit in all after times. 3. *Because*, Among the *Hymnes* in the Book of *Psalmes*, it seems most likely that Christ would sing that Hymne which was then in use among the Jewes after the *Paschal Supper*. Now *Paulus Burgensis* converted from the Jewes, and therefore well acquainted with the Jewish wayes of worship, with other learned Writers do averre, *That the Jewes were wont after their Passeover solemnly to sing these Eucharistical Hymnes* forementioned x. To this Example of Christ and his Apostles, adde also the Example of *Paul* and *Silas*, who *at midnight sung an Hymne* to God in prison, *Acts* 16. 25. which *Hymne*, according to common understanding, must be taken for one of the *Scripture-Hymnes*, unless something in the Text or Context should direct us to interpret it otherwise.

t Mat. 26. 30.

u Gal. 4. 4

x Mat. 3. 15

x *Psal.* 113 1, *&c. Laudate* —— Iste Psalmus cum 5 sequentibus, usque ad Psalmum, Beati immaculati —— Exclusive, vocatur ab Hebræis *Halelu-jah Magnum* h. e. *Hymus magnus*, de quo singularem faciunt solennitatem. Nam in tribus Festis præcipuis & Neomeniis stantes istum Hymnum cum majori cantant solennitate, quam cæteros Psalmos totius Psalterii. Insuper in Nocte Paschæ, quando Agnus Paschalis comedebatur, post ejus commestionem recumbentes ad Mensam ipsum Hymnum solenniter dicebant. Unde de hoc Hymno ex istis 6 Psalmis compositio intelligi debet illud quod imminente passione Math. 26. legitur; *Hymno dicto exierunt*, &c. Eo quod Christus post Agni Paschalis commestionem hujusmodi consuetum ritum servans, Hymnum prædictum cum Apostolis recitavit. Quod etiam Hebræi hodie Agno Paschali carentes in illa nocte Paschæ istum Hymnum cum Axymis solenniter, ut possunt, cantant. *Cumque Burgensis ex Judæi fuerit conversus, ideo de hoc Ritu certi quippiam eidem constare potuit. Burgensis sententiam approbat Justinianus Episcopus Nebrissensis, qui edidit Psalterium quinque linguarum. Drusius lib. 7. observat. 15. annotat Judæos quamvis Agno Paschali carentes in nocte Paschatos istum Hymnum cum Axymis solenniter, prout possunt, etiamnum hodie Cantare. Alii existimant Hymnum illum incipere a Psal.* 111. *juxta Hebræos, cujus initium*; Confitebor tibi Domine, &c. *Sicque octo Psalmi constituerent illum Hymnum, quem Judæi vocare solent*, Halelu-jah magnum הַלֵּל הַגָּדוֹל Jo. Gerh. in. Harmon. Evangel. de Passione, &c. in Math. 26. 30. cap. 1. p. 3. a. b. Genev. 1628.

y Post aquam manualem & lumina, ut quisque de Scripturis Sanctis —— potest, provocatur in medium Deo canere. —— *Tertull. in Apologet. c.* 39 *p.* 69. *Frank.* 1597.

z —— Maxime illud quod etiam de scripturis defendi potest, sicut de Hymnis & Psalmis canendis, cum & ipsius Domini & Apostolorum habeamus documenta & exempla & precepta. De hac re tam utili ad movendum pie animum, & accendendum divinæ lectionis affectum, varia consuetudo est, & pleraque in Aphrica Ecclesiæ membra pigriora sunt: ira ut Donatistæ nos reprehendant, quod sobrie psallimus in Ecclesia Divina Cantica Prophetarum, cum ipsi ebrietates suas ad Canticum Psalmorum humano ingenio compositorum, quasi tubas Exhortationis inflammant. *August. Epist.* 119. *c.* 18. *Tom.* 2.

4. *Because*, wheresoever the New Testament alledgeth *Psalmes*, it intends *Scripture-psalmes*, *Davids psalmes*, *&c.* Thus, when Christ distributes the whole Old Testament into a Trichotomy, it is into the *Law of Moses*, *the Prophets*, *and the Psalms* a. For the singular Excellency of the *Psalmes*, he makes them a distinct Volume or Book of themselves Thus; *David himself saith in the Book of Psalmes, The Lord said unto my Lord* b, *&c.* Again; —— *For it is written in the Book of Psalmes, Let his habitation be desolate, and let no man dwell therein, and his Bishoprick let another take* c. Further; —— *As it is written in the Second Psalme, Thou art my Sonne, this day have I begotten thee* d. —— *Wherefore he saith also in another Psalm; Thou shalt not suffer thine Holy One to see corruption* e. Still the Psalmes alledged in the *New Testament*, are intended only of the *Scripture-Psalmes* of the *Old-Testament*. When therefore the Holy Ghost in the New Testament requires us to sing *Psalmes*, *Hymnes*, *&c.* what *Psalms* can we rationally imagine he intends but the *Scripture-Psalmes*, so familiarly and frequently mentioned in the *New Testament*.

a *Lu.* 24. 44

b *Lu.* 20. 42 43. 44. *with Psa.* 110. 1.

c *Act.* 1. 20, 16. *with Psa.* 69. 25.

d *Act.* 13. 33. *with Ps.* 2. 7.

e *Act.* 13. 35. *with Ps.* 16 10.

5. *Because*, the *Scripture-psalmes* were written for those ends and purposes, which the Apostle requires us to intend and aim at *in singing of psalms* under the New Testament, *viz.* Praising and Giving thanks unto the Lord, Teaching or instructing one another, Admonishing one another f, and chearing up our hearts in godly rejoycing g. For, 1. *Praising and giving thanks* to the Lord, takes up a very great part of the *Book of psalms*. One is entituled, *Davids psalm of praise*, *Psal.* 145. *tit.* Many (as some think) are entituled, *Halelu-jah*, *praise-ye-the-LORD*, As Psal. 146. 147. 148. 149. 150. with sundry others. What raised praises and Thanksgivings are dispersed throughout the whole Book! as Psal. 8. 19. 29. 30. 34. 96. 98. 100. 103. 104. 105. 106. 107. &c. yea the whole Book hence hath its Denomination, סֵפֶר תְּהִלִּים *Sepher Tehillim*, i.e. *The Book of Hymnes*, or *Praises*. 2. *Teaching and Instructing* is another end of *Scripture-psalms*. Many psalmes for the Subject-matter of them are Doctrinal or Teaching psalmes. As, Psal. 1. 15. 19. 24. 37. 119. and many others. Some are entituled, *Maschil*, *An Instructing psalm*. As Psal. 32. 42. 44. &c. There are in all 14. Maschils; as hath been formerly noted h. 3. *Admonishing*, is another end of *Scripture-psalmes*. Sundry psalmes are reprehensory, or Monitory, &c. Reproving for sin and corruption. As, Psal. 10. 14. 37. 49. 50. 52. against *Doeg*. 53. 58. against corrupt Judges, &c. Sundry psalmes also are Hortatory unto Duty. As, Psal. 37. &c. Admonition hath in it, both reprehension for sin, and Exhortation to Duty. 4. Another end of Scripture-psalms, is *Comforting and cheering up our selves* in the LORD, that we may rejoyce and triumph in him. Many psalmes are of such Argument. As, Psal. 96. 98. 146, &c. These are the ends why psalms were written and recorded in Scripture: and these are the very ends why we are to *sing psalms* to God by New Testament-command; and they are all *Moral Ends*, of constant and perpetual concernment to Gods Church and people in all Ages. They therefore that cry down *singing of psalmes* now under the *New Testament*, decry a *Moral Duty*, and sacrilegiously endeavour to rob both themselves and others of these excellent moral ends and benefits, redounding by the well-performance of this Duty,

f *Eph.* 5. 19, 20. *Col.* 3. 16.

g *Jam.* 5. 13

h *See in S.* VI. *numb.* IV.

6. Finally; *Because*, If the Scripture-*Psalmes*, *Hymnes*, &c. be not the very Psalmes, &c. which we ought to sing as the New Testament requires i, and as the Old Testament enjoynes on the Sabbath-dayes k under the New Testament: then we have no *Psalmes*, *Hymnes*, and *spiritual Songs* to sing, which we can comfortably and safely acquiesce in, as fully

i *Eph.* 5. 19 *Col.* 3. 16.

k *Ps.* 95. 1 2. &c.

fully acceptable to God, and for the quality or manner of it impossible. For, 1. Where (except in Scripture) can we find any such things described or certainly set out, as the Apostles Psalms, Hymnes, and Spiritual Songs? How or by what rule shall we know and distinguish Psalmes from Hymnes, and both from Spiritual Songs, especially we speaking the Tongue of Scripture-Psalmes, and there also are clearly and expressly distinguished? Now unless Scripture-Psalmes, &c. nor Old nor New Testament nor light of Reason, doth lead us thereto (which of any other Poetical Compositions, 2. How shall the Church and people of God come by any other Psalmes, &c. wherewith they may sing to the Lord, when they reject and cast off singing of Scripture-Psalmes? Either we must have them by *Extraordinary*, or *Ordinary Gift*. 1. Not by *Extraordinary Gift*, enabling men to utter Psalmes suddenly, as conceived by extraordinary inspiration. For experience tells us there is no such Gift in any Church on Earth. Indeed there once was such a Gift in that Primitive Apostolical Church of *Corinth*, at the first planting of the Gospel among the Gentiles and they sing *Psalmes* in a strange language, filling the Heathen with admiration, &c. but since the Gospel is received, these and other extraordinary Gifts have ceased. If any that pretend to such Gifts (who are not learned) can suddenly utter *Psalmes*, &c. in strange Languages, it would much convince us, that such extraordinary Gifts are not totally abolished. 2. Not by *ordinary Gift*, enabling men to prepare and compose Set-formes of *Psalmes*, *Hymnes*, &c. for the Churches use from time to time. For then Christ would have ordained some Officers in the Church to have attended this work, as he hath appointed Ministers to attend *the Ministry of the Word and Prayer*; &c. *Deacons*, to take care of the poor, &c. Or else *would have inclined some member of the Church or other with a Spirit of Psalmody* (as one saith) *for framing Psalmes suitable to the Churches occasions and conditions from Sabbath to Sabbath* n. But we have no footstep of either of these in Scripture or Experience.

1 Cor. 14. 6. with 15 16. verses.

Act. 6. 4, 5, 6.

Heb. 4. 11, 12. 13 —

Jo Cotton Singing Psalm. ch. 6

3. As for those Poems, which both for matter and forme are meerly of Humane Invention and Composition, be they never so exquisitely framed, yet are they not to be compared with *Scripture-Psalmes*, *Hymnes*, &c. For at best these are but *Humane* and fallible, liable to much frailty, infirmity, errour and vanity; and therefore the heart of a Christian can never fully acquiesce in them, as most acceptable to God. And therefore to substitute those *Humane* infirm fallible Compositures, in stead of the *Divine*, infallible, and perfect *Scripture-Psalmes*, &c. is abominably to set up and preferre *Vanity* before *Verity*, and Mans *Inventions* before Gods *Institutions*.

Thus the Second Thesis is evident.

Inferences, hence,

I. Then, *Some Duties of Gods Worship tyed under the Old Testament, are not Aniquated or abolished, but rather confirmed and continued under the New.* As here, *Singing of Psalmes*, which was usual under the Old Testament, is confirmed and perpetuated by the Apostle. But of this formerly o.

See in Sect. 1. Inf. foregoing

II. Then, *A stinted Prescript or Set-forme of Prayer to God, or Praise of God, is lawful and warrantable.* For, the Scripture-*Psalmes*, *Hymnes and spiritual Songs*, which we are enjoyned by the Apostle and by *David* to sing now under the New Testament, are most of them Prayers to God, and Praises of God: And so they are Set-formes of such Prayer and Praise.

Eph. 5. 19 Col. 3. 16. Jam. 5. 13. Psal. 95. 1, 7, &c.

Prayer is either 1. *Conceived* and uttered extemporally upon emergent occasions: As, that of *Jacob*, *Gen.* 32. 9. to 13. of *Moses*, *Exod.* 32. 11, 12, 13, 31, 32. of *Joshuah*, *Josh.* 7. 7, 8, 9. of *Solomon* at the Dedication of the Temple, 1 *King.* 8. 22. to 54. of King *Jehoshaphat* against his enemies, 2 *Chron.* 20. 5. to 14. of *Daniel* for the Captives in *Babylon*, &c.

Deut. 6. 6, 7. Psal. 119. 97. Luke 11. 1. &c. Neh. 9. 5. &c. Luke 22. 44. Psal. 55. 17. Dan. 6. 10. Psal. 119. 164. Acts 10. 9. Psal. 5. 3. Psal. 88. 13. Psal. 119. 147. Psal. 130. 6. Psal. 63. 6. Psal. 119. 62. Psal. 119. 55. Psal. 119. 148. Psal. 119. 164

not to have the like stamp of Divine Authority in Old or New Testament.

Here sundry *Objections* are made, which as followeth may receive their brief *Solution*, as,

1. Object. *Had* Paul in *Eph.* 5. 19. *and Col.* 3. 16. *meant Scripture-psalms, &c. or* Davids, *he might as easily have named Scripture-psalmes, &c. or* Davids: *As David named his*, Psalms of David, Songs of David, &c. *when he delivered them to the Master-Musicians, &c. to be sung.*

Answ. 1. Had *Paul* intended to exclude *Scripture-psalms, &c.* he might as easily have excluded them by name, and have limited the Churches to psalms, &c. of the Spirits extemporal suggestion. 2. Can any man of a good conscience give a sound and satisfactory Reason why the Apostle should name *psalmes, Hymnes, and songs*, which are the very Denominations of the Scripture-Ditties, unless to direct us to sing the Scripture-psalmes, Hymnes, and spiritual songs? 3. *Davids* Name is not prefixed to all the psalmes written by him. And though at first, it was requisite the particular psalms should be made known to be inspired to some Prophet of God, by his name prefixed or some other way: yet now the whole *Book of psalmes* being received as of divine inspiration, there's no necessity of mentioning alwayes the *Penmen's* Names. And the psalms are often alledged in the New Testament without mention of any Psalmists Name.

2. Object. *But, The* Psalmes, Hymnes, and spiritual songs *here appointed by Paul to be sung, are the words of Christ which are* to dwell in us richly, *&c.* a. *not the words of Davids, &c.*

a Col. 3. 16

Answ. 1. And are not the words of *David*, and the words of every Penman of Holy Scripture, and the whole Scripture of Old and New Testament, the *words of Christ?* 1 Is not Christ *the word*, the essential *Word of God*, by whom he reveals his will unto us, through his Spirit *b*: and so becomes the Author or efficient cause of the Scripture by his Spirit c? Is not Christ the Son of God, that person that appeared to *Moses* under the Old Testament, and instructed him about sacred things, as *Tertullian* d contends: Yea, as the Proto-Martyr *Steven* in his Sermon notably asserts e. 2. Is not Christ the primary Object or Subject-matter, as well as the Author of the Scriptures? *The whole Scriptures are as swadling-bands of the blessed Child Jesus.* In the Old Testament Christ is *Veyled*: In the New *Revealed*: In both testified; See *John* 5. 39. *Act.* 3. 22. 24. *and* 10. 43. The whole Scripture is but as the Cabinet; Christ the *Jewel* contained in that Cabinet. 3. Is not Christ the end and Scope of the whole Scripture? how ignorantly then are the *words of David*, &c. opposed to the *words of Christ*. 2. The *Word of Christ* is to *dwell richly in us* f by the Apostles direction: not that the whole *Word of Christ* is to be sung, for only that part is to be sung which is comprized under *Psalmes, Hymnes, and spiritual songs*; but that by *the Word of Christ dwelling richly in us*, we may be the better enabled to *teach* and *admonish* one another in *singing psalms*, &c. This being one excellent use and improvement of the Holy Scripture, and to sing fit and pertinent psalms requires good skill in the Word of Christ.

b John 1. 1 &c. 18. 2 Cor. 4. 6.
c 2 Tim. 3 16. 2 Pet. 1. 21.
d Tertul de Trin. Adverf. Jud. adverf. Marcion.
e Acts 7. 38.
f Col. 3. 16

3. Object. *To devise new spiritual songs, fit to teach and admonish one another, will require our being filled with the Spirit. Eph.* 5. 18. 19. *and to have the Word of Christ dwell in us richly in all wisdom, Col.* 3. 16. *But the Apostle needed not to have exhorted to either of these, for the singing of Scripture-psalms already set in ordinary tunes. A very small measure of the Spirit and Word of Christ may suffice for that.*

Answer. 1. The Apostle in these two Epistles g doth not speak of their devising or inventing of any *new spiritual songs*; but of singing Scripture-*Psalms, Hymnes, and spiritual songs* already devised and recorded in the Bible, as hath been already proved. 2. It requires a large measure of the Spirit and of the *Word of Christ* to be *dwelling in us*, To suit and sing the Scripture-psalms, to such ends and in such manner, as is here appointed. 1. *To* select and fit the Scripture-psalms, &c. fitly unto every emergent occasion; As, *To* the Subject-matter of Sermons; *To* occasions of grief, mourning, humiliation, repentance, &c. *To* occasions of joy, gladness, thankfgivings, &c. *To* teaching of such or such Doctrines, *To* admonishing for such or such sins; *To* exhorting to such or such Duties, &c. 2. *To* sing psalmes to right ends; As Praising the Lord, Teaching and admonishing one another, comforting and cheering up our own hearts, &c. *h*. 3. To sing psalmes also in a due manner, *with Grace in the heart* i; So as to regard the inward heart-melody to the LORD, more than the voice-melody to the ear, &c. These things require not a smattering but a plentiful measure of the Word and Spirit in us, for the due performance and management thereof.

g Eph. 5. 18, 19. Col. 3. 16.
h Eph. 5. 18, 19. Col 3. 16. Jam. 5. 13.
i Col. 3. 16. Eph. 5. 19.

4. Object. *The Scripture-psalmes were, as to the singing of them, appropriated to the Temple-worship: as appears*; Partly, *By the Titles of many psalmes appointing them to be sung by Temple-Officers and Musical Instruments*; Partly, *By our Saviours and his Apostles not singing of them, and therefore the singing of such Scripture-psalmes, &c. seems to be abolished with the Temple.*

Answer. 1. The Scripture-psalmes were sung in the *Temple* doubtlesse after the Temple was erected; and by Musicians, and with Musical Instruments appointed for the Temple, as the Titles of some of them do import: But though it be granted they were used in the *Temple*, it doth not therefore follow that they were appropriated onely to the Temple. For, *some* of them, as the Songs of *Moses*, and of *Deborah* k, were sung long before *David's* time; *Some* of them were appointed to be sung, before the Temple was erected; as Psal. 105. great part of it, and Psal. 96. &c. at the bringing up of the Ark into the City of *David* l. Psal. 92. *and* 95. on Sabbath-dayes; and many others upon other occasions. *Some* were sung after the Temple was destroyed and burnt, as Psal. 74. *see ver.* 3. *to* 10. And Psal. 44. though directed to the sons of *Korach*, yet is thought by the Apostles alledging of it *m*, to be especially intended of the times of the *New Testament*: because, except in the Primitive times, the *like innocency* met together with the *like calamity* is not to be found among the children of Israel, whilest the Temple was standing. Therefore *Scripture-psalms* not being appropriated to the Temple, were not, as to the singing of them, abolished with the Temple. 2. Jesus Christ and his Apostles (as hath been evinced already) did both sing Scripture-psalms, Hymnes, &c. themselves, and also have enjoyned Christians to do the like *n*. And therefore herein we are to obey and imitate them.

k Exod. 15, 1. &c, Deut. 32. & 33. Pf. 90. tit. Judg. 5. 1, &c.
l See 1 Chron. 16. 7, &c.
m Compare Rom. 8. 36 with Psal. 44. 17. to 22.
n Mat. 26. 30. Acts 16. 25. Jam. 5. 13 Eph. 5. 18 19. Col. 3. 16.

5. Object. *As Paul directs Timothy about publick Prayer in the Church, 1 Tim.* 2. 1, 2, 3, 4. *but prescribes no form of Prayer to be used: so he directs singing of psalms, Eph.* 5. 19. *Col.* 3. 16, *but prescribes no Form of psalmes to be used. And generally those Objections that are made against a Set-form of Prayer, as* That it is contrary to the Second Commandment, that it stints and quencheth the spirit, *&c. strike alike against all set-formes of psalmes as unlawful.*

Answ. 1. It is granted, that the Apostle directing *Timothy* about publick Church-prayer, 1 *Tim.* 2. 1, 2, 3, 4. *prescribes* no *Form of Prayer*: And it must on the other hand be granted also, that neither there nor any where else in his writings doth he *prohibit* the use of a *Form of prayer*. Nor doth any other Scripture prohibit it: Nay, the Scriptures evidently allow it: as, in the form of the Priests blessing the people o; and in that form of Prayer which the Lord taught his disciples; *When ye pray, say; Our Father, &c.* p. And if it be lawful, and a duty, as hath been proved, to sing Scripture-psalmes, then it is lawful to use a Set-form of Prayer;

o Numb. 6. 23. *to the end.*
p Luk. 11. 1, 2. &c.

er: For many, yea, most of this publique profession, as Psal. 5. 8. 9. &c. And therefore, whose practice in good and agreeable to Scripture, cannot be necessary to the Second Commandment, nor can be fully exercised in singing of Scripture-psalms, for the Spirit, for those extraordinary gifts mentioned before of a Minister quenched, and through the Spirit in every one of the Congregation, so that they are tyed up to his particular forms of prayer, &c.

q See before in Inference II. the Lawfulnes of Set-formes r Eph. 5. 19. Col. 3. 16.

2. It is manifest that the Apostle directing Christians to sing psalmes, prescribes no Forms to be sung. For, whilest he directs them to sing Psalmes, Hymns, and Spiritual songs, he plainly points out to them what Psalmes, &c. he would have them sing, those being the very Titles and Denominations of the Scripture-psalmes, as hath been proved. Therefore the psalmes which the Apostle would have Christians to sing are Scripture-psalmes; unlesse any should be so devoid of reason, as to say, that Scripture-psalmes are neither Psalmes, Hymns, nor Spiritual Songs.

6. Object. But the Church of God is fit to be edified by the proper and personal gifts of the present Members which they have received from the Spirit of God, Eph. 4. 7, 8, 11, 16. 1 Pet. 4. 10, 11. Rom. 12. 4, 6. 1 Cor. 12. 7. And we have invincible examples in the Church of Corinth, of exercising personal gifts, as well in Singing as in Praying and Prophecying: 1 Cor. 14. And we have gifts in these times of composing spiritual songs, for the Churches edification. In this way therefore of personal gifts the Church is to be edified, and not by singing of Scripture-psalmes.

Answ. 1. The Manifestation of the Spirit is given to every man to profit withall, 1 Cor. 12. 7. but (still he must endeavour that profit of others in his own sphere and place, whether private or publique. No member of the body must be unprofitable: but private members must not usurp the publique employments of publique Officers. 1 Pet. 4. 10, 11. Rom. 12. 4, 6. 1 Cor. 12. 15, 16, 17, 18, 19, 28, 29, 30. II. The edification of the Church is to be carried on both publiquely and privately by other means also, besides the proper personal spiritual gifts of the present members. Are not the Writings of the Prophets and Apostles (though they be dead) most eminent means of the Churches edification? As it is said of Abel, being dead, he yet speaketh t. So may it not be said of them, they being dead, yet speak, yet pray, yet sing, &c. to our edification? and shall not the New Jerusalem be founded and built partly by some influential help of the old Apostles of the Lamb u; and are not reading the Word, hearing it read, meditating thereon, and every other Ordinance of Christ, useful for edification of the Church? III. The Instance of singing in the Church of Corinth by personal gift of the present members, will not enforce us now to sing in the Church only by a personal gift of the members present. For their gift of singing was wholly extraordinary and miraculous, joyned with the gift of Tongues. The gift of Tongues was used by them four ways; 1. In speaking mysteries, 1 Cor. 14. 2. 2. In praying, ver. 14. 3. In singing, ver. 15. 4. In blessing and thanksgiving, ver. 17. Now if any among us have such an extraordinary gift as they had, they may sing extraordinarily, as they did. But till then, their practice can be no president for us. IV. Though some amongst us have a gift of composing a spiritual psalm or Song, yet must he not therefore bring it and sing it in our Church-assemblies, no more than he that hath a gift to conceive a Prayer or compose a Sermon, must presently come to pray and preach in the Church. None but he that is duly called u thereto should meddle with publique Administrations. Nor, is it safe to neglect the eminent infallible inspirations of Gods holy Spirit in Scripture-psalms, &c. for any

Heb. 11. 4.

r Rev. 21. 14.

u Heb. 5. 4, 5. Acts 13. 1, 2, 3.

x 1 Cor. 14. 15, 16, 17, 26, 27, 28.

y 1 Cor. 14. 1. to 34.

z Fran. Gomarus in Davidis Lyra. in operum parte 3a. Bucr. Thesaur. p. 629. a 1 Cor. 14. 26.

2. That there's a necessity of translating Scripture-psalmes &c. into Meetre, and that such Meetre as they may best be sung to edification. For, 1. Psalmes, &c. only in plaine or Prose translation, cannot well be sung in ordinary Congregations; but psalmes in succinct Meetre, in certain Measures, may be easily, harmoniously, and profitably sung, as experience evidenceth. 2. The singing of psalms in Prose, as used in Colledges, Cathedralls, and other places, seems to be lesse grave, serious, melodious, edifying: The words being hurried over with so much haste and precipitation, especially where periods are long, that there's no time for meditation upon what is sung, which is one chief advantage of singing. Nor can any thus sing without a book. 3. The Hebrew psalmes, &c. were put into Meetre, or certain fixed Measures, for singing: as among the Learned some have notably demonstrated z. Which justifies, our translations of them into Meetre also, in order unto singing.

3. That the Metrical version of the Scripture-psalms Hymnes, &c. should be so ordered as may be best sung to most spiritual advantage and edification a. And to the compleating of such a Metrical Version, these things are very desirable and requisite: viz. I. Exact nearnesse of the Version to the Original, so far as is possible. That so as much of God, and as little of man as may be, may appear therein. This will greatly satisfie the godly judicious, and heighten their spiritual melody to the Lord. To this end, 1. All remote paraphrases, and Circumlocutions, should be carefully avoided, and the plain genuine sence of the words and phrases (as far as the Propriety of our English Language will bear it) laid down, to the true sence and intent of the Holy Ghost. 2. All omissions of words should be studiously shunned. 3. All additions of words or phrases should be diligently declined. 4. Whersoever Alterations, Omissions, or Additions could not easily be avoided: That in all Alterations, the propriety of the Hebrew or Greek words or phrases be put in the Margin; That in all Omissions, the word or particle omitted, be supplyed in the Margin, that whilest a man sings he may instantly cast his eye upon the Margin, and so help his devotion and meditation; And, That in all Additions, the Additional words be printed in a different Character, to distinguish them from the Text, and be still congruous to the subject-matter whereunto they are superadded. II. Convenient smoothnes of the Meetre, or verse. Thus it shall be read or sung with more delight. And therefore, 1. All old obsolete barbarous expressions should be declined. 2. The due quantities of our English Syllables (without which the verse will run very ruggedly and unpleasantly) must be well observed. 3. And the Rythmical terminations of the verses (which with a kind of graceful grace set off & adorn the

Version, especially to the more harmonious minded) should be discreetly and soberly ordered. III. *Proper suitableness of various and easie Tunes, wherein they are to be sung, is very necessary.* Tunes should be, 1 *Proper* and suitable to the Nature and Subject-matter of the Psalmes, *viz.* More grave, sad, solemn tunes should be suited to Penitential, Lamenting, Mournful Psalmes, as *Psal.* 6. 22. 38. 51. 88. 90. 102, &c. More pleasant chearful tunes to Psalmes of Praise, &c. as *Psal.* 30. 45. 126. 118, &c. 2 *Various.* The Psalmes are of very various matter. And variety brings a kind of delight and refreshment to the Singers. 3 *Easie.* That every one of them may be sung, as there shall be occation, for edification. There's not one of them, but is very useful for edifying. Therefore if any Psalme be translated in an unusual or difficult tune to gratifie more Expert Singgers: yet should it also be translated a *second time* in an ordinary and easie tune for the benefit of all. And experience tells us That sundry choice Psalmes are put into such hard unusual tunes in our common Translation of singing-Psalmes b, that most Congregations in these three Nations cannot at all make use of them in singing and *making melody therein unto the Lord.* IV. An Exposition of the Nature, Scope, and Parts of the Psalmes, that they may be sung understandingly.

b *viz.* Psal. 120. 121. 122. 124. 125. 126. 127. 130. 136.

Now in this *Metrical Version of the Psalmes* here following, all these things are studiously intended and performed c. And herein how far all other Metrical Versions of Psalmes which are yet extant, do come short, is left to the judicious and impartial Reader to consider and determine.

c *See before in* Sect. VII. *numb.* 1.

V. Then, *The Metrical Version of Scripture-Psalmes, Hymnes, &c. the more exactly it agrees with the Original Hebrew and Greek of Old and New Testament. (provided it be conveniently smooth, agreeable to the propriety of our English Tongue, and fitted for suitable and easie tunes) the better it is.* For,

1. The *Original* words, being immediately inspired of God, are incomparably the best of all; Are most Divine, most pure, most infallible, &c. And therefore, the nearer any *Version* approaches to the Original words, to the *Fountain* d, the more Divine, pure, and infallible, &c. it must needs be, and consequently every way the better: the more remote it is from the Original, the more Humane muddy, fallible, &c. it is, by reason of the more humane mixtures therein.

d *Dulcius ex ipso fonte bibuntur aqua.*

2. That *Metrical Version of Psalmes* must needs be best, which is most conforme unto the Rule and Standard of all Translations: but that Rule and Standard is the *Original.*

3. That *Metrical Version* of Psalmes which most fully attains its end, is best: but that *Metrical Version* which comes neerest to the Original Hebrew and Greek of Old and New Testament, most fully attains its end. *viz.* The glorifying of God, and edifying of our selves and others in singing of Psalmes, e &c. For, Then we are best satisfied, that we sing, not so much humane Composures and Ditties, as the Scripture-*Psalmes, Hymnes, and Spiritual Songs indeed.* Then our understandings are the more Informed, our hearts and affections the more Raised and Spiritualized, to sing *with Grace*, delight and inward melody unto the Lord, in materials of his own devising and inspiration. And therefore let us most prize and use those Versions, that most closely approach to the Originals.

e *Eph.* 5. 18, 19, 20. *Col* 3. 16.

VI. Then, *Christians have need to be well versed in Scripture-Psalmes, Hymnes and Spiritual Songs that they may sing them profitably.* As the Mother of Zebedees children with her two sons were blamed by Christ for *asking they knew not what* f: So may they, that are unskilful in the *Scripture-Psalmes*, be condemned for singing they know not what. *Scripture-Psalmes, &c.* are to be sung: but how can he sing them rightly, that's greatly unacquainted with them? There's scarce that case or condition of a Christian in the world, but there is some *Scripture-Psalme* or other most agreeable thereunto: but here's the skill, to find out *Psalmes* suitable for every case, and to apply them accordingly. This requires good Christian-judgement in, and acquaintance with, the *Scripture-Psalmes*: as that a man competently know the Nature, Subject-matter, Scope, and chief parts of the Psalmes. In all which the ensuing *Explication* will be a singular help. Therefore thou that would'st sing *Scripture-Psalmes* judiciously, profitably, &c. peruse and meditate much upon them, be a skilful Artist in them, for the best improvement of them.

f *Mat.* 20. 22. *Mar.* 10. 38

VII. Then, *In singing Psalmes, let the Churches of Christ in publick, and Christians in private, make peculiar use of Scripture-Psalmes, Hymnes, and Spiritual Songs.* With these, Praise the LORD thy God, solace thy self, and edifie others. *Scripture-Psalmes* are incomparably the most excellent *Psalmes* in the world, for *Author, Matter, Forme and End.* The Singing of *Scripture-Psalmes* now under the New Testament, is an Ordinance of Christ, and a Duty of Christians. Therefore, Sing these *Psalmes, Hymnes and Spiritual Songs* in publick and private, &c. but sing them as Scripture-Psalmes should be sung. To this End, I shall 1. *Lay down certain Rules or Directions for the right singing of Scripture-Psalmes.* 2. *Resolve certain Cases, Practical Questions, or Doubts about singing of them.*

Rules or Directions for right singing of Scripture-Psalmes.

1. *Have grace in the Heart.* When the Apostle directs us, to sing *Psalmes, Hymnes, &c. with Grace in our hearts unto the Lord* g, he necessarily presupposeth the having of Grace in our hearts. For how can Grace be *Actually* used, unless it be first *Habitually* had? *Grace* is so necessary to the well-performing of every holy duty, both for the Qualifying of the *Person* h, and for the Original of the *Action* i: that without it nothing can be acceptable to God. God first hath respect to our Persons, and the Ground or Rise of our Actions: and then to our Actions and Performances. A Graceless man can never make melody to the Lord in singing Psalms, nor please God in any other performance. *None could learn that Song,* (which is put for all Gods pure Christian-Worship) *but the* 144000. *redeemed from the Earth,* None can *praise the Lord but the upright* k.

g *Col.* 3. 16.

h *Tit.* 1. 15. 16. *Hag.* 2. 11, 12, 13. 14. *Gen.* 4. 4, 5. *Jam.* 5 16.

i 1 *Tim.* 1. 5

k *Heb.* 11. 6 *Rev.* 14. 2. *Psal.* 33. 1.

2. *Sing with the Spirit: with the Assistance, Guidance, and active Furtherance of the Holy Spirit of God.* As the Corinthians were directed in their extraordinary Singing l, *to sing with the Spirit, viz.* with that extraordinary Gift of the Spirit which they then had; so we in our ordinary Singing answerably should sing with the ordinary assistance of the Spirit of *God.* For as in *Praying*, so in *Singing* (much of which is prayer) *the Spirit helps our infirmities with groans that cannot be uttered* m. And *be filled with the Spirit*, that you may be filled with joy and enlargement in Singing, *Eph.* 5. 18, 19.

l 1 *Cor.* 14. 15, 16.

m *Rom.* 8. 26, 27.

3. *Sing with the Understanding:* so as others may understand thee, much more that thou mayest understand thy self n. *Philip's* Question to the Eunuch; *Understandest thou what thou readest* o? is a good Question for every Christian when he sings; But *do I understand what I sing?* Do I understand the Nature of this Psalm, whether it be *Doctrinal, Prophetical, Historical, Hortatory, &c.?* Do I understand the matter of this Psalm, The Scope of it, &c? Do I understand how to extract my portion out of this Psalm, though writ upon other occasions? The Command is, *Sing ye Praises with understanding* p. To sing, pray, &c. without understanding, is *to offer the Sacrifice of fooles* q. And in the time of the Law, a blinde Sacrifice was abominable to *God.* To help thy Understanding

n 1 *Cor.* 14. 15, 16.

o *Act.* 8. 30.

p *Ps.* 47. 7.

q *Eccl.* 5. 1.

1. Mark

1. Mark well the Tides of Psalmes. 2. Note the Propriety of Hebrew phrase in margine. 3. Use that Version which is nearest the Hebrew. 4. Peruse this Exposition first.

4. *Sing with the heart and inward affections, making melody with Grace there to the Lord*: as well as with the voice making melody to the outward eare. The Apostle insists in a special manner upon this Direction.

r Eph. 5. 19. Col. 3. 16.

(1.) It must be with the heart, and not only with the voice. *Singing and making melody to the Lord in your heart* r. Singing must be *Cordial* as well as *Oral*: other wise it will be no better than an hypocritical lip-labour, an *exercise of bodily exercise* s. We must often consider, how God calls for the heart; *My son give me thine heart* t. And as *God is a Spirit, so he will be worshipped in Spirit* x. We must *glorifie him both in our body and in our spirit, which are Gods* y. And therefore, as we say with *David*; *Awake, up my Glory* z. ——— (that is, my tongue, as an eminent glory of man above other creatures, and a singular instrument of his glorifying God.) ——— *I will sing and give praise even with with my glory* a. So we must say with him; *Bless the LORD, O my soul, and all that is within me bless his Holy Name*, b &c. ——— *O God mine heart is fixed, I will sing and give praise even with my glory* c. Or with the blessed Virgin Mary; *My Soul doth magnifie the LORD, and my Spirit rejoyceth in God my Saviour* d. The *Glosse* rightly prefers the real heart-melody before the formal Voice-musick: saying;

s Eph. 5. 19
t Mat. 15. 8
1 Tim. 4. 7, 8.
u Prov. 23. 26.
x John. 4. 24.
y 1 Cor. 6. 20.
z Psal. 57. 8, 9.
a Psal. 108 1.
b Psal. 103. 1, 2.
c Psal. 108. 1.
d Luke 1. 46.

Non vox, sed votum; non Musica chordula, sed Cor:
Non clamor, sed Amor; Psallit in aure Dei.

Soule's vow, not ayery voice; sound heart, not sounding string:
Pure love, not piercing-noise; in Gods ear sweetly sing.

(2.) It must be also with Grace in the Heart. So the Apostle directs; *Singing with Grace in your hearts to the Lord* e. Grace must not onely be in the heart of the *acceptable Singer*: but must also be acted and exercised in the heart in all *acceptable singing*. *Grace in the heart* is the best *Key* or *Musical tune* to any Scripture-*Psalm, Hymne* or *Spiritual song*: without which inward Melody, all Vocal Musick though never so sweet and Harmonious, is but meer discord, jarring, and empry howling in the ears of the Lord. The heart and affections should *be filled with the Spirit* f, should have a lively tincture of Grace, Heavenlinesse and Spiritualnesse upon them, should be as it were spiritually touched with the matter sung, as the *Needle* is touched with a *Loadstone* and moves according. Then the heart will sing with spiritual raptures, elevations, and raised meditations indeed. Therefore when thou goest to sing, say; *Awake up my heart*, awake up my grace, my faith, love, joy, zeal, &c. as *David* said, *Awake up my glory*, &c. *I my self will awake right early* g, when he was singing. The voice of *active Grace* in singing is most sweet, most melodious to the Heartsearching God.

Col. 3. 16.
Eph. 5. 19
Psal. 57. 8, 9.

5. *Sing with prudent accommodation, or suiting of the Psalm, to the present condition of the Singers, to the present Ordinances, worship of God, or To the present works or Providences of God, so much as may be.* As *Solomon* said of a *word fitly spoken* (*Heb.* spoken upon his *wheeles*,) *It is like Apples of Gold in Pictures of Silver* h: So may I say of psalmes fitly selected and accommodated to present purposes, they are *set and sung upon their wheels*, and are like Apples of Gold, &c. This accommodating, fitting, or suiting of Scripture-psalmes to several purposes, requires a good measure of skill and care herein. The Minister is to do it in Church-Assemblies: The Master of Family in his private Family: and every Christian for himself in private when he is disposed to sing *Psalmes*.

Prov. 25. 11.

(2.) *Suit Psalmes to the present Ordinances and Worship of God in hand.* As on Sabbath days, sing *Psal.* 92. 95. 84. 42. 103. After Administration of the Lords Supper, sing Psal. 22. 28. 103. 118. Or some psalm of the *Great Hallelujah* between Psal. 111. & 112. *and Psal.* 119. which as most probable Christ and his Apostles sung after the Institution of the *Lord Supper* as hereafter is shewed in the *Explication of Ps.* 111. 5. 4. Before or after a Sermon of the happiness of the godly, wretchednesse of the wicked, sing Ps. 1. 37. 112. After or before a funeral-Sermon, sing part of Psal. 2. 89. 90. 102. 49. Before or after the handling of Christs Kingly Office, sing Psal. 2. 45. 110. 96. 97. 98. 99. Of his Priestly Office, sing Psal. 110. Of his Prophetical Office, sing Psal. 40. &c.

(3.) *Suit Psalmes to the present Works and Providences of God, publick or private.* As in dayes of publick morality, &c. sing Psal. 93. In dayes of Famine, sing *Psal.* 33. 34. In time of War, sing *Psal.* 27. 46. *Luthers* Psalm in time of publick and eminent danger, *Psal.* 68. In time of victory over enemies, sing *Exod.* 15. *Judg.* 5. *Psal.* 18. *Psal.* 124. In time of publick desolations on the Church of God, &c. sing *Psal.* 44. 74. 79. 80. 83. When Gods publick Ordinances and pure Worship fail, &c. sing *Psal.* 42. 83. 84. In time of Gods observable judgements upon the ungodly, &c. sing *Psal.* 9. 105. 106. 136. In time of eminent mercies by Sea and Land, sing *Psal.* 107. 115. 116. 118.

6. *Sing with holy and heavenly Meditation upon the Subject matters sung.* One eminent use and advantage of singing is to dilate & draw out the voice the more leisurely and deliberately, that so the thoughts may have the more time to act and expatiate in *Meditating* on what is sung. Hence the Psalmist resolves to *sing* and to *Meditate on God in singing*, and that such his *Meditation should be sweet* i. *Singing* raiseth the heart, *Meditation* fixeth the heart: How sweet is it when both do meet together! But still be careful that thy *Meditation* in singing be, *Devout, Speedy* and *Pertinent*. 1. *Devout*, full of spiritualnesse and holinesse, tending to elevate the heart and affections, and to awaken and actuate all thy Graces. 2. *Speedy*, no longer than the singing of the sentence will bear: otherwise it may prove a distraction k. The thoughts are quick and speedy as lightning: they may profitably touch or take the heavenly matters as they go along, and away. 3. *Pertinent to the matter sung, and not diverting from it.* Distraction and a Dream comes by suffering the thoughts to wander. As the jarring string marres the outward Musick: so the impertinent thoughts spoil the inward *melody* l. When therefore thou singest, let thy thoughts and *Meditations* keep close to the matter: As, when thou singest *Doctrines*; Think how they teach thee and others the Truths of God: When thou *Singest Prophecies*; Think how exactly they have been fulfilled, or shall be accomplished hereafter. When thou *singest Admonitions* against any sin; Think how may this shame me and others for like offences? or, what a mercy is it to me, that I am kept from these iniquities? When thou *singest Exhortations*; think how dull am I and need quickening? When thou singest *Histories*, Think of Gods wonderful Patience, Providence, Goodnesse, Mercy, Justice, &c. of old; &c. When thou *singest* of the *Faith, Integrity, Love, Zeal, Repentance*,

i Psal. 104. 33, 34.
k 1 Cor. 7. 35.
l Eph. 5. 19

Obedience, &c. of others; Think, O that I had such lively Graces! O that my Graces were so lively, active! When thou *Singest of others sinnes*; Think, did *David* thus lament his sinnes, how then should I lament mine? Did such persons so offend, whither should I have fallen, had not the Lord wonderfully perserved me? When thou *Singest of Threats, Curses Judgments*, &c.; Think, of thy mercy that hast escaped them, of others miseries that have felt them, of Sins mischief that deserves them, and of Gods Justice and Severity that pronounceth and inflicts them, &c. But still keep close to the Subject-matter in hand.

7. *Sing with impartial Application of all things Applicable to thy self.* So Sing, as in others *Sinnes* to reade, remember and aggravate thine own; In others *Temptations* learn how to manage thine own; In others *Graces*, see how to try and discover thine own; In others *Duties*, learn how to provoke and manage thine own; In others *Mercies and Thankfulnesses*; consider how to render for thine own, &c. Thus in all things have a special reflection *upon thy self*, as once the Apostle in another case said, *Lord, is it I?* *Master, is it I* m?

m Mat. 26. 22, 25.

8. *Sing Psalmes to these right Ends for which Singing of Psalmes was intended and ordained.* The Rightness of the *End* highly exalts and magnifies the *Action*. We must not sing *Psalmes* for Custom, Formality, Company, or outward Musick, delighting our external senses: but we must sing for higher and nobler ends and purposes. As,

(1.) *To teach and instruct our selves and one another by Singing* n. Some of the Psalmes are in the Hebrew entituled *Maschil*, i.e. *An Instruction*, or *An Instructing-Psalme*. Such is the Nature and use of it. There are in all xiiij. Maschil's o, all of them affording excellent *Doctrines* and *Instructions*. Again, many of the Psalmes are *Doctrinal* p, *viz.* That in whole or in great part *Teach* some choice *Doctrines*. Thus *Psal.* 1. *teacheth*, That the godly man is the happy man, the wicked man is the wretched man. *Psal.* 19. *teacheth*, That the Book of Nature doth very notably set forth Gods glory: but the Book of Scripture far transcends herein. *Psal.* 34. *teacheth*, the singular and most vigilant Providence which God hath over his people that fear him, especially in the time of their troubles and distresses. *Psal.* 91. *teacheth*, The impregnable safety and security of all them that trust in God, under the wing of the Almighty, &c. Thus other *Doctrinal Psalmes* have their particular *Doctrines* whereby we may in singing particularly teach our selves and others, by serious *Meditating* thereon. But besides, our *singing of Psalmes together* affords sundry General-Lessons unto us. Teaching us, 1. To endeavour after the like spiritual frame of heart in singing, as the holy Psalmists had in penning them. 2. What sweet Harmony and unity there should be among the Saints, singing all at once as with one heart and voice: as joyntly concerned and sharing in the same joyes, the same sorrows, the same priviledges, the same duties, &c. An admirable emblem of Heaven it self. 3. How sweetly and chearfully they should walk and act together. 4. To have comfortable and thankful frames of spirit in all variety and contrariety of conditions, as once *Job* had q, and *Paul* and *Silas* had, that could *sing Psalms in the inner prison at midnight, in the stocks* r. Things most *deplorable*, as well as most *comfortable*, being the matter of Scripture-Songs, &c, And it's not impossible that a good Christian may in some sence *rejoyce in the Lord evermore* s.

n Eph. 5. 19. Col. 3. 16, o Psal. 32. 42. 44, 45. 46. 52. 53. 54, 55. 74 78. 88, 89. 142. p *See formerly in* Sect. VI. *numb.* II. q Job 1.21: r Act. 16. 24, 25. s 1 Thes. 5. 16. Phil. 4 4.

(2.) *To admonish one another by singing* t. As, many Psalmes are *Doctrinal*; So many others are *Monitory*; 1 *Admonishing* and warning against sin, in whole or in part, as *Psal.* 4. *ver.* 2, 3, 4, *and* 10. *and* 14. *and* 50. *and* 52. *and* 53. *and* 58. *and* 82. 2. *Exhorting and inciting* unto Vertue and Duty: As all such Psalmes as in whole or in part are *Hortatory*: as *Psal.* 2. *ver.* 10. &c. exhorting all Kings and Judges to submit to and serve, &c. the Lord Christ. Psal. 37. exhorting to confidence in God and patient waiting upon him, notwithstanding all various dispensations of the Lord towards the godly and the wicked. *Psal.* 92. *and* 95. exhorting how to praise and glorifie God on the Sabbath-day, how to Sing-Psalmes to him, worship him, and hearken to his voice in his Word. *Psal.* 96. 98, 99. 100. *with many others*, exhorting to praise God. Now when we sing such *Monitory Psalms* together (which are accordingly to be sung as occasion shall require,) we in a notable manner admonishe one another, both against Sin, to eschew it; and unto Duty, to pursue it: according to the matter of such Psalmes: Thus *Julian* the *Apostate* took himself to be admonished and reproved when the Christians in his hearing sung the 97. *and* 115. *Psalmes*, declaring the vanity of Idols, and confusion of such as worship them; as is recorded by *Socrates, Theodoret and Nicephorus* in their *Eccles. Histories*.

t Col. 3. 16. Eph. 5. 19.

(3.) *To the acting and exercising of the Spirit of God in us, in and by such spiritual melody.* The Spirit of God, filling the heart of a Christian, delights to exert and put forth himself in singing of *Psalms*. *But be ye filled with the Spirit, speaking to your selves in psalms, and Hymns, and Spiritual Songs, &c.* u, Sing Psalmes therefore, thereby to expresse and exercise the Spirit of God in you: yea, to cherish and increase the Spirit of God in you. For, (as some think x,) *The exercise of the Psalmes is a meanes of increasing in us the Spirit. If we be joyful they increase joy, Jam.* 5. 13. *Is any merry? let him sing Psalmes. If heavy, they refresh us. Paul and Silas sung a Psalme at midnight. The fulnesse of the Spirit in that excellent man David went with this Help, as we may gather from that in the* 2 *Sam.* 23. 1, 2 ——*and the sweet-Psalmist of Israel, said, The Spirit of the Lord spake by me, &c. As the Devils song is of great force to fill with wickedness, wantonnesse, &c. So Gods Song is of great force to make us be filled with his good Spirit. It commeth from the Spirit and maketh the Spirit take increase in us. The Tree of Grace taketh increase by the Fruit it beareth,* So he.

u Eph. 5. 18, 19.

x *P. Bayne on Eph.* 5. 19. *H. Zanch. Comment. in Eph.* 5. 18, 19.

(4.) *To the exerting, exercising and improving of the graces of God in thee.* The Apostle requires that we should *sing with grace in our hearts, and make melody in our hearts to the Lord* y. Then *we make melody in our hearts to the Lord*, when the graces of a sanctified heart, as Faith, Love, Repentance, Zeal, Sincerity, Joy, Thankfulnesse, Holy desires, &c. do act towards the Lord in singing of Psalmes. As, when we sing *Psal.* 31. 46. 118. *and* 125. *and* 37. *and* 91. *&c.* to actuate and quicken our Trust, Hope, and Affiance in God: when we sing *Psal.* 18. *and* 116. *&c.* to excite our Love to God: when we sing *Psal.* 6. *and* 25. *and* 38. *and* 51. *&c.* to renew our Repentance towards God: when we sing, *Psal.* 25. *and* 139. to improve our sincerity and integrity before God: when we sing *Psal* 27. *part of it, and* 42. *and* 63. *and* 84. &c. to expresse and inflame our fervent desires after God, and after communion with him in his Ordinances: when we sing *Psal.* 33. 34. 47. 95. 96 *&c.* to expresse our joy and thankfulnesse to God for his excellent perfections, and gracious dispensations.

y Col. 3. 16 Eph. 5. 19.

(5.) *To extoll and praise the Lord with joy and gladnesse.* The LORD is the principal object to whom we are to direct our Psalme-worship; *Singing and making melody in your hearts to the Lord* z.——*Singing with grace in your heart unto the Lord* a. Him we are to exalt, bless, magnifie, &c. and this with joy and gladnesse. In the Old Testament this was required, *Ye shall rejoyce before the Lord, &c* b. *Serve the Lord with fear, and rejoyce with trembling* c.—— *Glory ye in his holy Name, Let the heart of them rejoyce that seek the* LORD d. And the *not serving of the* LORD *with joy and gladnesse of heart for the abundance of all things*, is severely threatned e. In the New Testament we are also directed, *To rejoyce evermore*; To *rejoyce in the Lord alwaies, and again to rejoyce* f. Now how

z Eph. 5. 19. a Col. 3. 16. b Deut. 12 12. and 14 26. c Psal. 2. 11 d Psal. 105 3. e Deut. 28 45, 46, 47. *&c.* f 1 Thes. 5. 16. Phil. 4 4

can

can we better expresse this our spirituall joy and gladnesse in the Lord and in his Psalms, then by singing of the psalmes composed by him? And
(6.) *To conquer, refresh, and cheer up the Soule.* Singing of Psalmes hath a singular influence this way. *Is any merry? Let him sing Psalmes.* The matter of Psalmes sends sweetly to quicken the languishing of the heart, and to heighten the joy of a merry heart. Paul and Silas imprisoned and in the Stocks at midnight refreshed themselves with singing of Psalmes to God h. The primitive Christians in times of their great persecutions, were wont to cheer up and comfort one another in singing of Psalmes, as Tertullian i testifies. Luther when bad things were brought to him of any evill intendments or evill occurrences to the Church and people of God, or concernments of Christ, still, *Come let us sing the 46. Psalme and feare nothing.*

g Jam. 5. 13

h Act. 16. 24. 25.

i *Tertul. in Apolog. c. 1. p. 13. lin. 9. & c. 39. p. 59. lin. 16. 17. Francfort. 1597.*

(7.) *Finally,* Sing Psalmes *to abolish, prevent, and keep out all carnall, drunken, sinfull, worldly, wicked mirth.* Eph. 5. 18, 19.

Thus of *Rules and Directions* for right singing of Scripture-psalmes.

Resolutions of certain Cases of Conscience, or Practical Doubts about singing Scripture-Psalmes.

1. Case. *Why may we not onely read Scripture-Psalmes, and so meditate therein, as we do with other Scriptures without singing? Or, wherein is there any ease or advantage of singing, above meer reading of them?*

Resol. 1. The *Scripture-psalmes* are to be read, as well as any other parts of Scripture, upon occasions, for our spiritual benefit k: but they are also sometimes to be sung, as well as read, for our further spiritual benefit l. We must not make the Ordinances of God to thwart one another, or fight one with another: *Reading* must not be urged to decry *Singing*; nor *Singing* to decry *Reading*. Both are Gods Ordinances, and are of singular benefit in their place, for *Meditation*, &c.

k Joh. 5. 39. Rom. 15. 4. 2 Tim. 3. 16, 17. Eph. 5. 19. Col. 3. 16. Jam. 5. 13.

2. *Singing* of *Scripture-psalmes* aright, as hath been directed, hath in some respects a preheminence above *Reading*. *Singing* hath chiefly a threefold use and advantage above the bare *Reading* of Scripture-Psalmes, viz. 1. *It's a greater furtherance to holy Meditation upon the Subject-matter sung.* *Singing* dilates, protracts, and drawes out the voice for a much longer time than bare *Reading*; and so gives more time and scope for *Meditation*, and for more deliberate fixing of our thoughts on the Subject-matter. This is a great advantage. *David* hints this, when having sung of the works and providences of God most sweetly, he adds towards the close, *My Meditation of him shall be sweet, I will be glad in the* LORD m. He sang for the furtherance of his *Meditation* upon God, and for the sweetning of it towards him. The more our *Meditation* dwells and fixeth on God, the more sweetnesse we finde therein. 2. *It more pathetically moves, stirres, and raiseth up the affections towards God and the things sung.* As *Jeremiah* lamenting, said, *Mine eye affecteth mine heart* n: So may we say, in *Singing*, *Our voice affecteth our hearts.* The acting of the *outward Senses*, have a strange and secret influence upon the *inward Affections*. As in *prayer*, we pray sometimes with the heart, as *Moses* did, but speak never a word, and our hearts are moved; again we pray both with heart and voice, and by our voice the heart is more moved and the affections more actuated: thus in *singing of Psalmes*, our affections are strangely raised, elevated, rapt, and as it were sometimes intranced through the vocal melo-

m Ps. 104. 34.

n Lam. 3. 51.

I believe that godly men (who are such indeed) have formerly seen more of God in any exercise than in this. To my thinking there is not a more lively resemblance of Heaven upon Earth, Than a company of godly Christians singing Psalmes together. M. T. Ford of singing of Psalmes. Serm. 49. print. Lond. 1653.

3. Case. *But how can we sing Scripture-Psalmes, which were penned for other times, occasions, and persons, and neither are suitable to Our persons, affections or conditions, nor Our hearts to them? Some being Histories of things done under the Old Testament, as Psal. 78. 105. 106. 135. &c. Some being Prophetical Psalmes for particular Ends, whereof we have no concernment, as Psal. 22. Some being Predictions and Prophecies of things to come, as Psal. 2. 22. 110. &c. Some being peculiar to former times, and states of particular persons, or the Church of the Jewes, as Psal. 3. 39. 41. 44. 74. 79. 82. 124. 126. 129. &c. In which cases are not parallel. Some being interwoven with direful imprecations and curses, as Psal. 58. 59. 69. verse 22. &c. how can we sing such psalmes, when we are commanded, Blesse and curse not? Some are Admonitions and Reprehensions to particular persons, as in Dedic. Psal. 52. To Saul's Courtiers, as Psal. 58. &c. how are we concerned in such psalmes? Some psalmes have passages touching legal Sacrifices and Services which are abolished, as Psal. 51. 16. and 69. 31. &c. Hence some have feared they should sin like in singing. Some are utter Exhortations to singing, as Psal. 148. and 149. How can we sing them?*

Resol. These Doubts and Scruples have troubled very many, and deterred them from *singing psalmes*. And therefore I shall resolve them, 1 *More Generally*; 2 *More Particularly*.

1. *More Generally*, touching the unsuitableness of Scripture-psalmes to your affections and conditions, &c. objected, I offer these considerations.

1. That, *the unsuitableness of some psalmes to thine affections and conditions, &c. are no more a just cause to thee to forbear singing them, than the unsuitableness of them and of other Scriptures to thy condition, are a just cause to thee to forbear reading them.* What though thine own sonne rise not up in rebellion against thee, as did *Absalom* against *David* when he penned *Psal.* 3. Or thou art not sick and under the deep sense of Gods wrath, as he was when he wrote *Psal.* 6. Or thou hast not an House to Dedicate, as *David* had when he wrote *Psal.* 30. Or thou art not put to that miserable shift of changing thy behaviour and feigning thy self mad, as he did *when he changed his behaviour before* Achish, &c. *Psal.* 34. Or thou hast not fallen into Murder and Adultery, as he had, whereupon he wrote *Psal.* 51. Or thou never wast in *Babylon*, or delivered thence as they were, in reference to whom *Psal.* 137. *and* 126. were penned, &c. What then? Do not these and like psalmes concern thee at all; Or canst not thou sing them, but thou must tell a lye in so doing? This is a great and grosse mistake. Upon the same grounds thou maist as justly forbear to read them or hear them read. Yea, to read other parts of Scripture, because they do not exactly represent thy condition. Then, thou must forbear to read the Books of the New Testament, because *thou* didst never see Christ in the Flesh, *thou* didst not converse with any of his Apostles, thou never wast at *Rome*, *Corinth*, &c. *thou* did'st never fight with beasts at *Ephesus*, or suffer harm from *Alexander* the Coppersmith, or leave thy Cloak at *Troas*, or wast banished into

into the Isle *Patmos*, or there received Revelations from Christ. But who sees not the absurdity of such Conclusions?

2. That, *in all the psalmes and all the Scriptures of Old and New Testament were written for the manifold good of thee, and of every Christian* q, *though every of* q 2 Tim. 3. 16. 17. Rom. 15. 4. *them do not lively delineate thy very state and condition: So all & every one of the psalms may be for manifold advantage sung by thee, though they do not exactly represent thine estate and affections.* Thy work is to finde out the good which therein the Lord intends thee, & accordingly to extract it: As the diligent *Bee* sucks some sweetness out of every flower.

3. That, *there's no psalme, nor passage in any psalme, but may be very profitably applied, accommodated and made use of by any good Christian that hath Wisdome and Grace, either to Instruct, Admonish, Exhort, Comfort, &c. especially in a way of Meditation.* No psalme is unsuitable to him, that is not in heart unsuitable to that good Christian Frame & Duty that belongs to him. *Some psalmes* set forth the Attributes, Works and Providences of God. These minister to us occasion of admiring, adoring, loving, trusting, blessing, and praising God. *Some*, describe the Person, Offices, Humiliations and Exaltation of Christ: These assure us that Jesus Christ our Saviour was *yesterday, to day, and will be ever the same* r; On whom we are to place our Hope, Faith, Love and Affections; with whom if we uprightly suffer we shall be glorified together. *Some*, set forth the wayes and conditions of the Church and people of God, their Graces, Duties, Sufferings, Deliverances, &c: These lay befor us Matter of Instruction, Imitation, Compassion, Hopeful Expectation and Consolation. As when it's said; *By the Rivers of Babylon there we sat down, yea, wept* s, *&c.* We may thence learn; That Gods Church and people may fall into great calamities, yea, be carried captive into a strange land: That gracious hearts cannot chuse but be deeply affected when the Church is sadly afflicted, &c. When it's said: *Lord, mine heart is not haughty, nor mine eyes lofty*, t &c. We should thence think; how detestable a proud heart and look is, and how acceptable an humble heart and look is to God: and how careful we should be every of us to eschew the one and pursue the other, &c. Some *psalmes* set forth the sinful wayes of wicked men, and Gods Judgments upon them: these may caution us against their wayes, occasion us to blesse the Lord that hath not left us unto like courses. Some *psalmes* to the life represent our hearts, affections, conditions, &c. as if they had been written purposely for us: these furnish with matter and words, whereby we may present our own condition before the Lord.

r Heb. 13 8

s psal. 137. 1, &c.

t Psal. 131. 1, &c.

4. That, *the psalmes thus improved, applyed, and sung, we shall not sing lyes or falshoods before the LORD, but out of Divine Truths we shall extract much spiritual advantage.*

5. That, *there's hardly any condition of Gods people, but it may be notably suited with some Scripture-Psalmes* u.

u The Church in all ages consisted of a number of Believers, and their faith is alwayes one and the same; and this makes all that apprehend Gods promises, to be like to one another in Graces, Meditations, dispositions, affections, desires, spiritual wants in the feeling and use of afflictions, in course of life and Conversation, and in the performance of duties to God and man. And therefore the same Psalmes, Prayers, and Meditations are now as fit for the Church in these dayes, and are said and sung with the same use and profit to the Church in these dayes, as when they were made. Mr. *Perkins in his Com. on Heb.* 11. 9. 10. *p.* 76. *Lond.* 1651.

2. *More particularly.*

1. *When* we sing *Doctrinal Psalmes*, mark the Doctrinal Truth laid down, and sweetly meditate the reon. There's no Spiritual Doctrine but is profitable.

2. *When* we sing *Prophetical Psalmes*, think of the wonderful and infallible fore-knowledge of God that knows things to come as well as present, Of his infinite Sovereignty that ordains and appoints things future irresistibly, and what cause we have to believe his Prophecies and Promises, and undoubtedly depend thereon,

3. *When* we sing *Historical Psalmes*, let us admire Gods Providential dispensations, triumph at his goodnesse, mercy, patience, &c. towards his people, tremble at his judgments, severity, and terrible indignation against the wicked, and learn to love righteousnesse, and hate wickednesse more and more.

4. *When* we sing psalmes that seem *peculiar* to some mens conditions rather than our own, *If* they describe their Graces or Duties wherin we come short, let's quicken our selves by their example, as by *Psal.* 42. 63. 84. *&c.* *If* they set forth their sins from which we have been preserved, as in *Psal.* 51. then let's blesse the Lord that hath kept us, having the same root of sin in us, and let us tremble and fear least we fall so much the more. *If* they delineate their distresses and afflictions with their deliverances, then think what a mercy it is that we have not been implunged in the like calamities. What cause have we in prudence to reckon upon and prepare for such like troubles, and to carry our selves under them answerably.

5. *When we* sing *Psalmes Admonitory*, wherein sin is sharply reproved, or the Sinner direfully threatned and cursed, Then, consider the infinite purity and holiness of God that cannot abide sin, but even for it abhorrs the Sinner; Observe the Justice and Severity of God, and tremble to offend him; Lament and tremble at the woful condition of the wicked that lie under the dreadful Curses of God; Bless God that by Christ hath redeemed thee from all Curse and Condemnation: Beware of allowing thy self in any known sin, which brings down the Curse of God.

6. *When* we sing *Psalmes* that have Reflections upon *Levitical Sacrifices*, then in force, but now under the New Testament abolished. Then let us cast up an eye to Christ the Anti-type of all those Sacrifices, by whose blood we are purged, and by whose merit we are redeemed; And let us imitate their zeal in offering up unto God all sorts of spiritual sacrifices the more cheerfully in spirit and truth, according to the tenour of the New Testament.

7. *When* we sing *Psalmes* that are almost nothing else but Exhortions to the Praises of God. Let us wisely consider herein, 1. The difficulty and sublimity of this duty of praising God, and our own dulness thereunto. 2. The usefulness of these, and like quickning Exhortations, to the furthering of us unto the duty: Hence *David* x begins and ends sundry psalms with such Exhortations. 3. The acceptableness of Praises unto God y, he counts it a singular *glorifying of him.* 4. This pathetical Exhorting unto the praising, is a singular elegant way of Praising him. As if the Psalmist had said; The Name of our God is *above all blessing and praise.* I am not able to reach it. O come all ye Angels, all ye Saints, all ye sons of men, all ye creatures in Heaven and Earth, come, come and help me to make his praise glorious. *O magnifie ye the LORD with me, and let us exalt his Name together* z.

x Psal 103. and 104.

y Psal. 50. 23.

3. Case, *It is doubted, whether one alone should sing a psalm, all the rest only saying,* Amen: *or whether the whole Congregation in Church or Family may lawfully sing together, as is used in* England. *For, in the Church of Corinth one did sing, and the rest said,* Amen a. *And singing psalms is an Act of Prophecy, and* the Prophets were to speak one after another b, *not together. But should the whole Church sing together, then the whole Church should be Teachers, for we* teach one

z Psal. 34. 3.

a 1 Cor. 14 26. 15. 16. &c.

b 1 Cor. 14 30, 31.

c Col. 3. 16. one another in Psalmes, Hymnes, &c. and so singing spiritually unto the Lord; [illegible] Secretary answers for the whole Congregation singing together.

d Jam. 1. 13.

2. As for 1 Cor. 14. This Case concerns not Psalm-singing in Churches [illegible] for his personal Edifying. That granted on all hands to be lawful. From that of Paul's

2. The singing of a particular person in the Church of Corinth, (the gift being extraordinary, by an extraordinary spirit) in a strange tongue, not known by the rest, nor by him, nor any others, being unable to understand him without an Interpretation. And therefore this extraordinary practice ought not, cannot be drawn into a Rule or Pattern for an ordinary course of singing.

e 1 Cor. 14. 15, 16, 26, 27.

3. Notwithstanding any thing here objected, the *joynt singing* of the whole Congregation together is not at all debilitated, but remains still a duty. For,

1. Though *singing Psalms* be acknowledged in some sense an act of *Prophecy*, yet doth it not thence follow that we must sing but by one, and not together. It is not an Act of *Prophecy*, strictly and properly taken, but denotes *Teaching* of one in Office, expounding and applying Scripture for edification: they that so prophesie must do it (as Paul directs) one by one f. But as an Act of *Prophecie* largely taken, as *Prayer* may be reduced to *Prophecie*, so it was said of *Abraham*; *He is a Prophet, and he shall pray for thee* g. Or as *Moses* and *Jeshuah*, &c. are said to *prophecie with harps*, being Singers; so that phrase *praying* or *prophecying* some understand *praying* or *singing* h. And in this large sence the whole Congregation may *prophecie together*, that is, sing together: and the Apostle to the *Corinthians* directs nothing to the contrary. 2. Though the whole Church singing together, be acknowledged to be *Teachers*, what inconvenience is there in so acknowledging? For, the Apostle directs us to *teach the Psalmes* i. And there's a twofold teaching, *Mere proper*, and *ex officio*, by Office; so the Minister teacheth in preaching the Word, and in appointing the Psalm. *Mere communi* and *ex charitate*, of charity, so every member may teach one another, and in a sort, doth it in *singing of Psalms*. 3. The joynt-singing of the whole Congregation together orderly and regularly, is so far from making any confusion in the Church, that rather it excellently demonstrates the unisone, Harmony, Consent and Unity of the Church in the Worship of God. As the Regular striking of many strings of a musical Instrument at once makes the sweeter musick; or as the joynt-praises of the Angels at Christs birth made the more harmonious and delicious melody l. 4. We are not without both *Scripture-Commands*, and *Scripture-Examples* for *joynt-singing* of Scripture-psalms, &c. by the whole Congregation. Scripture-Commands are evident both to *Ephesian* and *Colossian* Churches m. Scripture-Examples are no less evident; For who can doubt but these two Churches followed the Apostles Commands and Directions? And Christ with his Apostles *sung an Hymne* to God after the first Institution of the Lords Supper n. Not to insist upon *Paul's* and *Silas's* joynt-singing-praises to God in prison o.

f 2 Cor. 14. 30, 31.

g Gen. 20. 7.

h 1 Chro. 25. 1. &c. 1 Cor. 11. 4, 5.

i Col. 3. 16

Luke. 2. 13, 14.

k Eph. 5. 18, 19. Col. 3. 16.

l Mat. 26. 30.

m Acts 16. 14, 25.

4. Case, *Whether may women sing with the rest of the Congregation?* For, it is not permitted to women to speak in the Church, but they are charged to keep Silence p. *Much less is the woman permitted* to teach in the Church q: *Now singing of Psalms is a kind of teaching.*

n 1 Cor. 14. 34. 35. 36.

o 1 Tim. 2. 1, 12. &c.

Resol. This Case may easily and briefly receive a satisfactory Resolution. For,

1. *The Woman*; according to the intent of those two Scriptures, *may not speak in the Church* in two Cases. 1. *Not by way of Teaching.* For, That would be to *usurp Authority over the man*, 1 Tim. 2. 12, 13.

p 1 Cor. 14. 34. 35. 36.

q 1 Tim. 2. 1, 12. &c.

r Acts 16. 13, 14, 15.

s Acts 3. 8.

t Exod. 15 20, 21.

u Ps. 119. 104.

x Ps. 18. 1 and 116. 1

y Psal. 119. 20.

z Psal. 26, 4, 5, 6.

a Mat. 13. 47. to 51.

b Mat. 13. 24. to 31. *and ver.* 37 to 44.

c Mat 22. 2. 3, 10, 11.

d Mat. 25. 1, 2. &c.

e Rom. 9. 6

f Gal. 5. 17.

we must sing them, and that in Church-Assemblies, as the Apostle hath commanded g: And therefore we may sing them, though in *mixed Congregations*.

g Eph. 5. 19. Col. 3. 16.

2. *That*, the publique Ordinances and Duties of Religion are of two sorts, *viz.* 1 *Some, more common and general, belonging to all sorts of men by vertue of Gods moral Commandement, and light of Nature.* And these are called duties of Gods *Natural worship*, which every man from the right consideration of Gods Nature is bound to perform to him, as his Creator and Benefactor. As, hearing Gods Word and Will, in any sort revealed to him See *Mar.* 16. 15. *Mat.* 28. 18. In *Antioch* in *Pisidia* the whole City almost (whereof the greatest part were Pagans) came together to hear, *Act.* 13, 44. Pagans often heard the Apostles and others preach. *Prayer*, for what mercies are wanting; and Praises for what mercies are enjoyed, are parts of Gods *Natural Worship*, as I have formerly h shewed, belonging to all, Godly and Wicked, Christians and Pagans. These are the Duties of all: though only true Believers can perform them as they ought. *All the Earth, and the Kingdoms of the Earth* are called upon to *sing Praises* to the Lord, *Psal.* 96. 1. *and* 100. 1, 2. *and* 68. 32. And as there are peculiar grounds to the people of God in Christ why they should praise him, *Eph.* 1. 3. *&c.* 2 *Cor.* 1. 3, 4, 5. *&c.* So there are common grounds why all sorts are to blesse & praise him, as Creation, Providence, &c. Gods greatness, &c. *Psal.* 100, 1, 2, 3. *and* 145. 6, 10. *and* 107. 6. 10 32. *and* 95. 1, 2, 3. *and* 150. 2. to 6. *Praise* (saith one) *is the Natural Duty of all: The proper Duty of Saints: The perfect Act of Angels* —— *And though* (in his judgment) *singing be a part of instituted Worship, yet it is onely an addition of order, and a regulation of a Natural Duty. And as there is no man but is bound to pray for mercies, so none are exempted from praising God for mercies, though they sing in a lower Tune than Saints.* So he. 2. *Some Ordinances and Duties of Religion are more proper and peculiar to the Church and People of God, As the Administration of the New Covenant-Tokens, and Censures. See Matth.* 28. 18, 19, *Act.* 2. 38, 39, 40, 41, *&c. and* 8. 36, 37, 38. *with* 1 *Cor.* 5. 11, 12, 13. Now therefore, seeing singing of Scripture-Psalmes is one of those *Common Duties* which belongs both to good and bad, *The good* have no just cause to be offended that *the bad* do sing with them, for its their Duty to sing: and they should demean themselves very Atheistically should they not sing to God. And shall a good man desert his Duty of singing, because a bad man performes his Duty in singing with him? God forbid. Then they cannot hear together, nor pray together. And that would be lamentable.

h In Sect. VIII. Confirm. of Thes. I. partic. 1.

i *Mr. C. Sydenham of singing Psalmes. ch. 7. Lond 1654.*

3. *That*, though a carnal man, and hypocrite, or prophane person by his singing of Psalmes, may, through his ill management thereof, pollute that Ordinance to himself so farre, that God may abhor both him and his spiritual Sacrifices, and though his principles and practice, heart and life, are so contradictory to many things which he sings, that he sings lyes and falshoods, and so provokes God by his Hypocrisie: must the Ordinance of singing be consequently polluted to the sincere Christian that sings with him, so that he must forbear singing to avoid fellowship with him in his sin? No such matter. This is a meer non-consequence. In this Case I say as *Augustine* said to *Parmenian* the *Donatist*. *Parmenian* asks, *How canst thou remain incorrupt, if thou art sociated with the corrupt? Augustine* answers, *It is so, if a man commits evil with them, or favours them that do commit it; but if he do neither, he is no way sociated; but specially if he adde a third, that he reprove what is ill done*, &c k. ——— *we say, that he who doth not evil, nor consents to him that doth it, and reproves the doer, he converseth firm and perfect among the unrighteous, as the Corn among the Chaff* l. For, as one m hath well observed, *It's not the local contact or conjunction, but the moral conjunction in heart, will, and conscience, that defiles.* What is impure to them that are defiled, is not impure to them that are pure, *Tit.* 1. 15. 16. And therefore I must not out-runne or desert my Duty of singing Psalmes, Praying, &c. because another defiles it: but rather look better to my self that I defile it not, and reprove him one way or other for defiling it. Must I leap out of *Noah's* Ark, because *Cham* is there? Must I not offer my Gift, because another comes disorderly to offer his, before he be reconciled to his Brother? Must not I come into the Marriage-Supper, because there's one there without a Wedding Garment? This is no good Divinity; this were to rectifie one disorder by another.

k Quomodo, inquit, incorruptus poteris permanere corruptis? *Tom.* 7. l Nos dicimus quod qui non facit malum, nec faciendi consentit, & facientem arguit, firmus atque integer inter iniquos, tanquam frumentum inter paleas, conversatur. *Aug. ib.* m Mr. *R. Vines* in his learned and judicious *Treatise of the Lords Supper.* ch. 20. Sect. 8. p. 244. Lond. 1657.

si foelatur, quis malus i. e. si mali aliquid cum eis committit aut committentibus favet, &c. *Aug. contr. Epist. Parm. l.* 2. c. 21.

4. *That*, Finally, Its some Glory to God and Renown to Christian Religion, when even prophane and ungodly men afford an ourward conformity and compliance thereunto, though it is their sin and misery that they cannot sing nor perform other Religious Duties as they ought. For, thus; The Mater of their Duty is performed which God requires; They are taught, admonished, and convinced by the Duties they do; and the Majesty of God and of his true Religion is advanced even among the Enemies of both. And therefore if bad men by singing *Scripture-Psalmes* honour God a little: Let not good men dishonour him by forbearing this Duty, but rather endeavour to honour him much by performing it aright.

Thus of the second Thesis.

Thesis III.

Christians are so to sing Scripture-Psalmes, Hymnes, and Spiritual Songs, as therein to speak one to another to mutual profit and Edification. Here consider,

1. *That Christians ought to sing Scripture-Psalmes to mutual profit and Edification*, is evident; n Eph. 5. 19.

1. *By the Apostles Directions.* n *Speaking to your selves in Psalmes*, &c. To what end are they to speak thus to themselves in Psalmes, but in order to their mutual profit and edification thereby? And elsewhere the Apostle expounds his meaning, saying, *Let the Word of Christ dwell in you richly in all wisdome, teaching and admonishing one another in Psalmes, and Hymnes, and Spiritual Songs*, &c o. Mutual teaching and admonition are much to mutual profit and edification. Another adds; ——— *Is any merry? Let him sing Psalmes* p. As if he had said; This is the way rightly to season, regulate, and order his mirth, by singing Psalmes to spirituallize it. And this is the way to cherish and encrease his mirth being so spirituallized. Thus *Paul* and *Silas* in prison cheared up each other by *singing-praises* to God q.

o Col. 3. 16

p Jam. 5. 13

q Acts, 16. 25.

2. *By the Lords general Scope, Intent, and End in all affairs of Religion, which is Edification and profit.* The General Rule is; *Let all things be done to Edifying* r. For, consider. r 1 Cor. 14 26.

All the New Testament-Officers, both extraordinary and ordinary, are given by Christ for the edifying of his Mystical Body, *Ephes.* 4. 8, 11, 12, 13, *&c.*

All the New Testament-Ordinances are intended for the Churches edifying. As Preaching, Praying, Singing of Psalmes, Sacraments, Censures, &c. 1 *Cor.* 14. 15. 16. 17. 18. 19. 26. *Col.* 2. 11, 12. 13. *Gal.*

Col. 3. 17. 1 *Cor.* 11. 23, 24, 25, *&c.* and 14. 16, 17. 1 *Cor.* 5.

All Spiritual gifts and endowments given to any now under the New Testament, are bestowed for the profiting and edifying of others. *The manifestation of the Spirit is given to every man to profit withal.* 1 *Cor.* 12. 7.

All the Members in the Body of Christ are set there, for the mutual good and benefit of one another, and for the well-fare of the whole Body. 1 *Cor.* 12. 14. to 28.

All things are for profit and edifying: and so must *singing of Psalmes* be in the Church of God.

II. *How Christians ought to sing Scripture-Psalmes, &c. to mutual profit and edification?*

Answ. This hath been at large declared already in the former Direction for due singing of Scripture-Psalmes &c.

III. *Inference.*

1. Then, *The singing of Scripture-Psalmes, is rightly to be looked upon and used by Christians as a profitable and edifying Ordinance.* Profitable, for Meditation, *Psal.* 104. 33. 34. For Teaching, For Admonition, *Col.* 3. 16. *Eph.* 5. 19. For Exerting and Exercising of the Spirit and his Graces in us, *Eph.* 5. 18, 19. *Col.* 3. 16. For inward Refreshment and Consolation, *Jam.* 5. 13. *Act.* 16. 25.

2. Then, *To neglect, despise, or oppose the singing of Scripture-Psalmes, &c. is to neglect, despise, and oppose one of Christs profitable and edifying Ordinances.* Nor is there one Scripture-Psalme, &c. in Old or New Testament, but is many wayes very good and precious to the use of edifying, as are other Scriptures t. What a shame then is it to many in our times that they have cast off this so profitable a Duty of *Singing Psalmes?* *It* (saith one) *the misery of the present age, that those Ordinances that men have practised, albeit without the knowledge of the true grounds thereof, or without the life and sence of the comfort of them, or without the sincere love of them, they have therefore afterwards in the hour and power of Temptation cast them aside, and so forsaken the holy Institutions of God, to embrace and please themselves in their own imagination* u. Another also tell us; *I observe, that few thrive well, after they once neglect or scruple singing of Psalmes. They begin at this commonly, but seldom end here: but proceed from evil to worse, till they come at last to live above Ordinances and Duties* (as they call it) *but indeed live without them, and so live like beasts in the shape of men. Let others think as they please, I never knew Christians thrive better in grace and knowledge, than when repeating Sermons, singing of Psalmes, and such like exercises were more in fashion than they have been of late,* x *&c.*

3. Then, *to sing Scripture-Psalmes, &c. in such sort and manner, as tends not, conduceth not to the spiritual profit and edification of the Church of God, is to loose and pervert one main End and Scope of this Ordinance of singing of Psalmes.* Now this is done by the *Papists* divers wayes. As, 1. *By* their singing Psalmes in Latin, which many of the Congregation understand not. *Paul* gives better Directions, To sing to others understanding and edifying y. 2. *By* their singing of Psalmes with such Descants, Divisions, Repetitions, Battologies, Strains of Voices, and affectation of outward melody, That few or none besides themselves that are of the Choire can tell what they sing, so as to joyn with them to any spiritual profit, their singing so extreamly degenerating into a meer formal, sensual Melody, and (as *Jerome* calls it) *Theatrical Musick* z.

ee *Thes.* *Inf.* VII. *reflexion.*

Tim. 3. 17.

m. 15. 4.

r. Jo. on of ing dms, ch. p. 72. d. 1647.

r. T. rd of ing of lmes, m. 5. p. 174. d. 1653

Cor. 14 16. 17. 19. 26.

Audiant c adolentuli: audiant hi quibus psallendi in Ecclesia officium est; o non voce sed corde cantandum: Nec in Tragædorum mon guttur & fauces dulci medicamine collenlendas: ut in Ecclesiæ Thæatrales moduli audiantur & cantica: sed in timore, in ere, in scientia Scripturarum. *Hieron. in Com. ad Eph.* 19.

Chap. IV.

The Lord ... Heart ... Song.

I. *Why Christians in singing Psalmes should be most carefull to make melody in their heart to the Lord?*

1. *Because* this is the Melody which the Lord by his Apostle principally requires and calls for, Saying, ——— *singing and making melody in your heart unto the Lord* a. And again, ——— *singing with grace in your heart unto the Lord* b. Now what the Lord chiefly calls for, his People should chiefly take care for.

a Eph. 5. 19
b Col. 3 16.

2. *Because*, Heart-melody is the best melody. Voice-melody is sweet to the bodily ear of man: but Heart-melody is sweet to the spiritual ear of God. And that's best melody, which is most melodious to God before whom all Voice-melody without the Heart-melody, is no better than meer lip-labour, bodily exercise, and hypocrisie; not onely unprofitable but abominable c. As farre as the Heart and Soul excels the Body, so farre doth Heart-melody transcend Voice-melody. And if he comes not to serve the Lord *both with Body and Soul*, which are his d; but especially with the heart which is best and most excellent.

c Col. 2. 5. 8, 9. 1 Tim. 4. 8.
d 1 Cor. 6. 20.

3. *Because*, Heart-melody is most spiritual, and consequently most suitable and acceptable to the Nature of God, who is a *Spirit*, and delights to be *worshipped in Spirit and in Truth* e. Voice-musick may most suit and delight man, that's very corporeal; but Heart-musick most suits and delights God, that's wholly spiritual.

e Joh. 4. 24

4. *Because*, The Lord and his Glory is the principal Object and End, which Christians ought to propound to themselves in singing Psalmes and all other Duties f: and therefore both singing and all other Duties should be so managed, as may best attain this end. And doubtlesse the Hearts sincere concurrence with the Voice in singing, tends most to the glorifying of the Lord in that Duty.

f 1 Cor. 10. 31.

II. *How Christians should make Melody in their heart unto the Lord in singing Scripture-Psalmes, &c.*

That Christians may make melody in their Heart to the LORD in singing Psalmes, these things especially are requisite: *viz.*

1. *An holy frame and constitution of Heart and Soul.* The musical Instrument must be first well framed and fashioned before it will afford any melodious sound to man: So the Heart must be new framed and moulded by the renewing and regenerating Spirit, e're it can make any melody to God. The Heart must be *new*, e're it can sing the Lords *New Song*. We must become an *Holy Priesthood*, e're we can offer up this and other *Spiritual Sacrifices acceptable to God by Jesus Christ* g: An *holy Nation, a peculiar people*, e're we can *shew forth the praises of him that hath called us* h, *&c.* We must be first *Gods workmanship in Christ, created to good works*, e're we can perform them and *walk in them* i, as in singing of Psalmes, or any other. A Carnal man can never make spiritual Melody to the Lord.

g 1 Pet. 2. 5.
h 1 Pet. 2. 9.
i Eph. 2. 10.

2. *An holy and heavenly tuning of the Heart for this spiritual Melody.* It's not enough that the Instrument be well framed, but it must be also well strung and tuned for outward musick: So its not enough the heart be put into an holy frame and constitution by habitual Grace, but there must be also an holy and spiritual tune put upon the heart by the gracious dispo-

disposition and fixed preparedness of the heart to this inward Melody. A present disposition and preparedness of Grace gives the best tune into the heart. *O God* (saith David) *mine heart is fixed* (Heb. *firmly prepared*), *I will sing and give praise, even with my Glory* k, &c. But first his heart is fixed, and put in tune, then he *sings* and makes melody to the Lord. Thine heart is as a choice Instrument of many strings. Every Faculty of the Soul, as *Mind, Conscience, Memory, Will*; every affection of the heart, both in the *concupiscible* and *irascible part*, as *Desire, Love, Joy*, &c. *Fear, Hatred, Grief*, &c. are as so many strings; and the ready disposition or preparedness of Grace in every of them to sing praises, &c. to the Lord, are as the heavenly tune whereunto they are to be set. Screw them up all to an heavenly tuneableness: let there be no jarre nor discord in any of these strings, let them all be unisone and harmonious, all pointed towards the Lord, The mind to know him, the will to chuse him, &c. then the spiritual melody will be very sweet.

k Psal. 108. 1,2,3, &c.

3. *An actual using and exercising of thine inward heart, faculties, affections, and graces, as well as the outward Voice, in singing Psalms, &c. unto the Lord.* The musical Instrument, though never so well made, strung or tuned, yet affords no musick till you actually use and touch it, according to the Art and Rules of Musick: So the heart, though wrought unto an holy constitution, and tuned by a gracious disposition, yet yeilds no spiritual Melody to the Lord, till all be actually used and exercised in singing psalmes to God, according to the Rules of the Spirit. ——— *singing with grace in your heart unto the Lord* l. Therefore in singing, still engage thine heart, exercise thy faculties and affections, exert and put forth thy graces: and then thou shalt present an whole Consort of grateful melody unto the Lord.

l Col. 3. 16.

III. *Inferences.*

1. Then, *How farre are they from making sweet and acceptable Melody to the Lord in singing of psalms, who regard onely or principally the vocal Melody, neglecting utterly the cordial Melody!* What cares the Lord for empty sounds? they are odious to him. *Take away from me* (said he to Hypocrites) *the noyse of thy Songs, for I will not hear the Melody of thy Viols* m. And of such Christ said; *Ye Hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is farre from me. But in vain do they worship me*, &c n. Many are ensnared with the outward Musick so farre, as to neglect the inward Heart-melody. Beware of this temptation.

m Amos 5. 23

n Math. 15. 7, 8, 9.

2. Then, *How Superstitious and Idolatrous are the Papists, that sing their Psalmes, Hymnes and Songs to the Virgin Mary, S. Peter, S. Paul, and other Saints!* The Scripture teacheth us to invocate, pray, and sing psalms only unto the Lord o, and to perform all our religious worship to him only, *Math.* 4. 10. *Rev.* 22. 8, 9.

o Eph. 5. 19. Col. 3. 16.

3. Then, *Let all good Christians look chiefly to the Lord, and to their hearts, to make Melody in their hearts unto the Lord, in all their singing of Scripture-Psalmes.* Let your hearts be religiously framed, tuned, and acted, together with all your faculties, affections and graces, when you go about this heavenly exercise. If you sing of God, let your hearts admire and adore him: if of Christ, let your hearts be enflamed with desire and love after him: if of Sin, let your hearts hate and abhor it: if of Judgment, let your hearts fear and tremble at them: if of Mercies, let your hearts rejoyce and blesse God for them: if of things below, let your hearts behold the invisible things of God in the things that are visible: if of things above in Heaven, let your hearts be raised Heaven-wards, earnestly panting and longing *to be there with Christ, which is farre best of all* p.

p Phil. 1. 23.

PSALM.

Pſalme I.

Sect. I. *The Summary Contents.*

Herein are taught, 1. The Happineſs, Converſation, and Proſperity of the godly, verſe 1, 2, 3. 2. The contrary unhappineſs of the wicked, ver. 4. 5. 3. The Cauſe, or reaſon of both, ver. 6.

Sect. II. *The Verſion out of the Hebrew.*

1 O the-Bleſſednesses of that-man,
That hath not walkt *astray*
In Counſel of the wicked men,
Nor ſtood in Sinners way,
Nor hath in ſeat of Scorners ſate.
2. But *doth ſet* his delight
In the LORD's Law: And meditate
In his law day and night.

3. He ſhall, like tree implanted neer
The waters ſtreams, be *made*,
Which in his time his fruit ſhall-beare,
And his leaf ſhall not fade:
And all he doth ſhall-proſpered-be.
4. Not ſo the wicked *thrive*:
But as the-ſmall-chaff-duſt *they flee*,
Which wind away-doth-drive.

5. Therefore the wicked-ones nor muſt
Riſe-up in judgment *cleare*:
Nor in Aſſembly of the juſt
The ſinners *once appear*.
6. Becauſe the LORD acknowledgeth
The righteous-*perſon's* away:
But of the wicked-ones the path
Shall-periſhing-decay.

Sect. III. *The Order, and Excellency of this Pſalme.*

[1] This Pſalm is ranked *Firſt* in Order, both in the Original Hebrew, and in the beſt approved Verſions or Tranſlations both Ancient and Modern [g]. This next enſuing Pſalm alſo being in the New Teſtament, ſtiled, *The ſecond pſalm*, Acts 13. 33. implies this Pſalm to be the *Firſt*: there being no pretence for the priority of any other beſides this. And therefore thoſe Ancient Writers, both *Jewiſh Rabbins* and others, who have accounted this and the next pſalm to be but one pſalm, and that *the firſt pſalm* [h], have been much miſtaken; yea, the Subject-matter of theſe two Pſalmes is ſo greatly different, that thereby they are apparently diſtinguiſhed. *Auguſtine* had rather call it, *One pſalm*, than *the firſt pſalm*; becauſe it brings in the proper voice of God ſpeaking: *And therefore it hath no Title, whereby it ſhould be called, The Firſt; leſt it ſhould be judged better by order of number, and not by Authority* [i]. But this ſeems to be ſaid by him more wittily, than ſolidly. *This it* (as one is much moved) *a moſt excellent Pſalm, and therefore* (ſaith D. *Kimchi*) *put in the firſt place.* Doubtleſſe this choice Pſalm is firſt prefixed to all the Reſt, as a proper *Preface* or Entrance unto this whole Book of *pſalmes*: For in this firſt *Pſalm*, Man's chief End, *True Happineſs*, and the right way to this End, *True Godlineſſe*, are clearly *Propounded*. As in all the reſt of the Pſalmes they are ſweetly and fully expounded. The whole Book being an heavenly Map of true *Piety* and true *Felicity*.

[1] Sed quia hic Pſalmus Proœmium eſt Dei loquentis inducti, ne quid divino eloquio præponeretur, aut primus diceretur, qui non primus, ſed unus eſt appellatus: ſi ideo præſumptionem habere non potuit, nec debuit, Ne ſi habuiſſet ut primus eſſet, melior tantum in ordine Numeri non authoritate judicaretur. *Aug. de Tit. primi Pſalmi, Tom. 8.*

[k] Hic Pſalmus eſt longe præſtantiſſimus, atque idcirco primo loco ponitur: Sic fere David Kimchi. *Sim. de Muis in Argum. Pſal. 1.*

Sect. IV. *The Kind, Penman, Occaſion and Scope of this Pſalm.*

This *firſt Pſalm*, if conſidered according to the *Subject-matter* of it, is purely *Didaſcalical* or *Doctrinal*; A *teaching Pſalm* throughout; as many others, in whole or in part, are [l]. And this Pſalm chiefly teacheth this Doctrine, *That Mans true happineſs is onely to be found in the way and courſe of true Religion and Godlineſs.* If this *Pſalm* be conſidered, as to the outward *Form* or Manner of Penning it, it is ἀνεπίγραφος, *An untituled Pſalm*: Having no *Title* at all prefixed to it in the Hebrew-Original. And with this, there are in this precious Book XXV. Pſalmes in all, that have no Hebrew-Titles or Inſcriptions prefixed to them *viz. Pſal.* 1. 2. 10. 33. 43. 71. 91. 94. 95. 96, 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. *and* 147. *The Penman* or *Amanuenſis* of the Holy-Ghoſt who wrote this *Pſalm*, whether *David* [m], or *Ezra* after the Captivity, or ſome other holy man of God, cannot certainly be evidenced by this or by any other part of Holy Scripture. The Authority of it, and of the whole Scripture, is from the Divine inſpiration, 2 *Tim.* 3. 16. 17. 2 *Pet.* 1. 21. *The Occaſion* of writing this Pſalm in particular, is as uncertain as the Penman. *The Scope* or Intent of the Holy Ghoſt in this Pſalme is, *To teach us, the wonderful happineſs of the truly Godly, but the oppoſite unhappineſſe of the wicked.* And the intent of him that ranked this Pſalm *firſt in Order*,

[l] See *the Preface in Sect. VI. Partic. II.*

[m] *Sim. de Muis in Argument Pſal. 1.*

Heb. as: O the happineſſes.—— your hearts: hearing and inſtruction help of all.

Heb. And he —— Heb. Partitions, or diviſions that divided ſtreams, or currents of water. Heb ſhall-give.—— Heb. doth-drive it away. Heb. know-ing.——

PSA

[g] *Vid. Bibl. Polyglot. in Pſal. 1. G. Ameſ. Analyſ. in Pſal. 1. Hieron. Com. in Pſ. 1. 1. & 2. init.*

In digesting the Psalmes into one Volume, (whether it was *Ezra* after the Jews return from Captivity, as some n think, or some other) is supposed to be this; That this Psalm, as a fit *Preface* to all the rest of the Psalms, might incite all the godly unto constant delight and Meditation in the Law and Word of God o.

n *Athanas. in Synop. Sacr. Script. & Hilarius.*

o *Jo. Calv. in Arg. Ps. 1. Hen. Moller. in Arg. Psal. 1.*

Sect. V. *The Analysis, or Principal Parts.*

This Psalm most elegantly describes unto us, two thing, *viz.*

I. The extreme different condition of the godly and the wicked: The *Happiness* of those: the *unhappiness* of these.

1. The *Happinesse* of the Godly is, 1 *Generally propounded:* And 2 *Particularly Expounded* or illustrated. I. Generally propounded, *ver.* 1, 2. And here the truly godly man is also described, both *Negatively* and *Affirmatively.* 1. *Negatively*, by his entire renouncing of all evil. This is laid down in a threefold Rhetorical *Climax*, or elegant climbing form of speech, rising higher and higher. *viz.* 1 Of Actions; This blessed godly man *walks not, stands not, sits not* p. 2 Of things; *In the Counsel, In the Way, In the Seat.* 3. Of Persons; *viz. Of the Wicked, Of Sinners* q, *Of Scorners. ver.* 1. 2. *Affirmatively* and Positively, by his cordial and constant pursuing of the contrary good. Where note two things; 1 His hearty affection to the word of God; *His delights in the Law of the* LORD. 2 His constant exercise in the Word of God; *He meditates in his Law day and night* r, *ver.* 2. II. Particularly illustrated by the similitude of *a Tree*, 1. Richly planted: 2. Seasonably fruitful: 3. Constantly flourishing. Like which the godly still prospereth in all his wayes, *ver.* 3.

p Considerandus est ordo verborum, abiit, stetit, sedit. *Abiit* ille, cum recessit a Deo. *Stetit* cum delectatus est peccato. *Sedit*, cum in sua superbia confirmatur, redire non potuit. *Aug. Enar. in Psal. 1. Tom.* 8.

q Plus est *via*, quam *Consilium*; plus item *stare*, quam *ambulare*; plus etiam *peccatores*, quam *impii* seu *improbi*. Per *peccatores* enim designat perfrictæ frontis homines, quos nullius jam sceleris pudet, & hoc ipsum delectat peccare, etiam si causa non sit. Quos idcirco *peccatores* nominat, & quidem Hebraicæ voce חטאים *Chataim*, quæ nomen substantivum est, quo obfirmatus peccandi habitus notatur. Sic Sodomitæ *Gen.* 13. 13. & Amalekitæ, 1 *Sam.* 15. 18. appellantur. Hunc vocem aliquid gravios significare quam præcedentem, putat *Ezra* ad hunc locum: eamque esse priscorum sententiam affirmat. *Sim. de Muis Com. in Psal.* 1. 1.

r ——Aut sine intermissione intelligendum est: aut *Die*, in lætitia; *Nocte*, in tribulationibus. *Aug. Ennarr at. in Psal.* 1, *Tom.* 8.

2. The contrary unhappiness of the wicked is delineate, 1. *By* their opposite resemblance to Rootlesse, Fruidesse, Liveleſse *chaffe-dust*, scattered away with the wind, *ver.* 4. 2. *By* their utter seclusion, both 1 From the priviledge of standing up in judgement. And 2 From holy and happy fellowship with the righteous, *Heb.* 12. 22, 23. *ver.* 5.

II. The original cause of this their so far different state: *viz.* The LORD's far different respect and carriage towards the righteous and the wicked. 1. *He knoweth the way of the righteous*: therefore its implied it shalt every way be happy and prosperous. 2. He knoweth not (as is consequently implied) the way of the wicked: and therefore (as is expressed) *The way of the wicked shall perish, ver.* 6. By [*Way*] understand metaphorically, the Manners, Disposition, Course of Life, Studies, Actions, &c. of godly or wicked. By the LORD's [*Knowing*] &c. understand, not his *knowledge of simple intelligence, intuition*, &c. whereby he knowes all things good and bad, *Act.* 15. 18. *Rev.* 2. 2. 3. 9. 13 19. *and* 3. 15, 16. *Heb.* 4. 12, 13. but his *knowledge of predestination* and *Approbation* s, whereby he approves, loves, regards, defends, helps, promotes, prospers, rewards, &c. the way of the righteous, *Gen.* 18. 19. *John* 10. 14. But contrariwise knowes not the wicked and their works, *Mat.* 17. 23. *and* 25. 12.

s Verba notitiarum sensus & intellectus transferuntur (apud Hebræos) ad voluntatem & affectus. *H. Moller. in Psal.* 1.

Psalm II.

Sect. I. *The Summary Contents.*

David I. *Prophecyeth*, under the Type of himself and his own Kingdom, 1. Of the persecuting rage, and folly of Jews and Gentiles against Christ and his Kingdom, *ver.* 1, 2, 3. 2. Of Gods deportment against them hereupon, *viz.* (1.) Deriding them, *ver.* 4. (2.) Threatning them, *ver.* 5. (3.) Disappointing them, by establishing Christ as King; by declaring him to be the Son of God, and by extending his Dominion over the whole World, *ver.* 6. to 10. II. *Exhorteth* all Kings and Judges of the Earth to submit to Christ the LORD, *ver.* 10, 11. 12.

Sect. II. *The Version out of Hebrew.*

1. WHy rage the Gentiles? a *What* vain-things Do people meditate?
2. *Yea* set themselves do Earth's *proud* Kings. And Rulers b machinate Against the LORD c with-joynt-consent And his Annointed: *thus*;
3. Their bands asunder-let-us-rent, And cast their cords from us.

4. He-that-sits in the Heav'ns shall laugh, The LORD deride them shall,
5. Then shall he speak to them in's wrath, And d in's Heat fright them *all.*
6. On Sion, yet, e mine Holy Hill 'Noynted my King have I.
7. That f Firme-Decree declare-I-will, The LORD to mee did say;

My *Welbeloved* Son *art* Thou. This day begot I thee.
8. Ask g me, And Gentiles I'le bestow Thine Heritage to be: And Earth's-ends thy possession *make.*
9. Thou shalt with Iron-rod Crush them: As Potters vessel *weake* Thou-shalt-dash-them-abroad.

10. And now *yee* Kings h wisely-regard, Earth's Judges nurtur'd bee.
11. With Son-like fear serve yee the LORD, And i tremblingly joy-yee.
12. Kiss the Son, lest he k angry-turn, And yee l in way bee-lost, When but-a-little his wrath shall burn: All blest that in him trust.

a *Heb.* and a vain thing, or; and vanity.
b *Heb.* are founded, or; conspire, that is, have laid the plot and foundation of their conspiracie.
c *Heb.* together.
d *Heb.* in his ardent-anger, or; horre.
e *Heb.* the hill of my holiness.
f *Heb.* or; inviolable-statute.
g *Heb.* of me.
h *Heb.* bee wise.
i *Heb.* with-trembling.
k *Heb.* be-angry.
l *Heb.* perish in the way.

Sect. III. *The Order, Kind, Penman and occasion of this Psalm.*

He is a bold man (said Hierome) *that after Peter would interpret this Psalm, or think of this Psalm any other thing then Peter hath spoken in the Acts of the Apo-*

Apostles m. Taking these our aime for the right compounding of this *Psalme*, from the New Testament light, wherein this Psalme is sundry times alleaged, we may clearly and solidly judge as followeth, viz.

As to the *Order* of it, That this is *the second Psalme* ——— *As it is also written in the second Psalme, Thou art my Son, this day have I begotten thee.* Act. 13. 33. And therefore that Opinion of the Hebrewes mentioned by *Hierome*, That *this and the former make up but both one Psalme, because As the former begins, so this Psalme ends with Hallelujah*; is an unfound and erroneous Opinion, as being expresly repugnant to the Letter of the New Testament. Nor is there any validity at all in the Reason brought for it.

m *Psal.* 2. 1. *Tom.* 8. *Vid. andr. Rivet. Com. in Psalm. Propert. in Argum. & Parall. Ps.* 2. n Iste Psalmus in beatitudinem terminatur, unde superior incipit: & ideo apud Hebræos pro uno habentur. *Hier. in Com. ad Psal.* 2. 12. *Tom.* 3.

As to the *Kind* or *Sort* of it, That (if we look at the *Subject-matter* of it) it is *mixt*, being *Prophetical* and *Doctrinal*, but chiefly *Prophetical*. Under the Type of *David* and his Kingdome, Prophecying of Christ and his Kingdome. The letter of it, at least in part, intends *David* and his temporal Kingdom, as the *Type verse* 6, 7, 8, *&c. compared with Psal.* 89. 20. to 29. But the mistery, or mystical sense of it is Jesus Christ our *Messiah* the true *David Hos.* 3. 5. *Ezek.* 34. 23, 24. *and* 37. 24. and his spiritual Kingdom in his Church, and over all for his Church, *Luk.* 1. 32, 33. *Eph.* 1. 22, 23. as the *Antitype*. As appears by the New Testament's often applying of this Psalme to Christ, *Act.* 4. 24, 25, 26, 27, 28. and 13. 32, 33. *Heb.* 1. 5. and 5. 5. *Rev.* 2. 26, 27. This *Psalme* therefore in the Nature of it Is principally *Prophetical*: And yet it cannot be denyed to be in part, *Doctrinal*, touching Christs Kingdome; *Consolatory* to the Church and Members of Christ: and *Hortatory* to the Kings and Judges of the Earth, *verse* 10, *&c.* So that it is of a *mixt Nature*. That (if we respect the outward Form of it) it is, as the First, *An untitled Psalme* o. A Psalme without any Inscription prefixed in the Hebrew. If we look at the end of it, it is *Consolatory*.

See on Ps. Sect. 4.

As to the *Penman* by whom the Holy Ghost committed it to writing, That it was *David*. *God* was the principal Author, *David* the instrumental p ——*Lord, thou art God,* ——*Who by the mouth of thy Servant David hast said, Why did the Heathen rage, and the people imagine vain things? The Kings of the Earth stood up, &c.* Act. 4. 24, 25, 26, &c.

As to the *Occasion* of *Davids* penning it, we have no particular certain discovery thereof. Though it may probably be conjectured, that *David* (out the troubles and opposition he had in his Kingdom, and his settlement at last upon the Throne in despite of all, so that his Dominion reached not only to Jewes, but to forreign people, took occasion to prophesie (by the Guidance of Gods Spirit) of Christs Kingdom, the opposition against it, and the establishment and propagation of it, even unto the Gentiles &c. so that here *the Calling of the Gentiles* is foretold.

Sect. IV. *The Scope.*

The *Scope* intended in this *Psalme*, Is; Prophetically to describe and magnifie the spiritual Kingdom of JESUS CHRIST the Messiah, under the Type of *Davids*, As firmely and immoveably established by God, both in and over his Church, and over the Gentiles and the utmost ends of the Earth, for and to his Church, in despight of all Christs enemies Jewes or Gentiles, and their utmost Oppositions. And to advertise Kings and Judges, much more all inferiour persons, to submit themselves to him and his Regal

Sect. V. *The Analysis, or Principall parts.*

The Holy Ghost in *David* in this Psalme, 1. *Prophecieth*, And 2. *Exhorteth* or *Admonisheth*.

I. Prophecieth, viz. 1. *Relateth*, Sets the propheticall declaration and determin, under the typical Administration of *David* and his Kingdom.

1. The prosecuting rage and folly of Gentiles and Jewes, Kings and Rulers against the Lord, his Christ and his Kingdom. Where note, 1. The Nature, Variety, and Multitude of his enemies; 1 *Gentiles*, 2 *People*, viz. Jewes, 3 *Kings*, 4 *Rulers*. 2. The Acts of hostility and persecuting enmity, properly and peculiarly exercised by these enemies severally; 1 Gentiles, *rage*, 2 People, *imagine*, or *conspire*, 3 Kings *stand up*, 4 Rulers, *take counsel together*. 3. The Adjunct Causelessnesse and Frustlessnesse of all these Acts and Attempts, laid down elegantly in way of interrogation; *Why? A vain thing?* 4. The Object of all this their persecuting enmity and malice; 1. The LORD. 2 *His Annointed, David*, in the Type: Christ in the Truth, *vers.* 1, 2. 5. The Design chiefly intended by these enemies in all these their Actings; To shake off the Rule, Authority, Power, and Soveraign Government, which the LORD and his Christ had over them; and to free themselves from all service, obedience, and subjection to them; *bands and cords* being signes of subjection, &c. *Jer.* 27. 2, 6, 7. *Job* 39. 15. *Ezek.* 4. 8. *Hos.* 11. 4. *ver.* 3.

2. The LORDs deportment against all these enemies and their attempts and in his Appearing vigorously for his Annoynted. Here the LORD is most elegantly personated and represented, 1. *As* securely laughing at their folly, and deriding them: Himself sitting in Heaven, out of their reach, observing all their wayes, being in a readinesse to crush them, and avenge himself and his Christ of them at his pleasure, *ver.* 4. 2. *As* severely threatning them; To *speak to them in his wrath*; and To *fright them in his Heat*, or hot anger, *ver.* 5. 3. *As* utterly disappointing them: By *Annointing his King* (Typically, *David*: Antitypically, Christ,) *upon his Holy Hill of Sion.* (A figure p of the Church of God): And this, notwithstanding all their forementioned Rage, Plots, Endeavours, and Machinations to the contrary *ver.* 6. 4. *As* firmely Approving this his King by inviolable Decree. Here, *David*, or Christ, is brought in as Declaring this firme Decree of the LORD: wherein are expressed two things, *viz. First*, A Description of the person designed and chosen to possesse and govern this Kingdom; *Thou art my Son, this day have I begotten thee.* Which principally agrees to Christ, he being Gods Sonne naturally and peculiarly, *Heb.* 1. 5. And he being singularly the begotten of God, *vers.* 7. By which words the Apostle prove Christs Resurrection from the dead, *declaring him to be the Son of God with power*, Act. 13. 32, 33 Rom. 1. 4. And by which he also affirms Christs Priest-hood, *Heb.* 5. 5. *Secondly*, a Description of the Kingdom given to *David*, in the Type; to Christ, in the Truth. This Kingdom is set forth, 1 *Partly*, by the intermediate cause going before the possession of this Kingdom, *viz.* His Intercession, *Ask of me.* 2 *Partly*, by the ampliitude of his Kingdom granted to him: even over Heathen and utmost parts of the earth. 3 *Partly*, by the quality of this Kingdome, its to be his inheritance and eternal possession, *ver.* 8. 4 *Partly*, by the manner of his Rule, *viz.* he will rule the Rebellious severely, *with the Rod of Iron*, &c. This is illustrated by an elegant similitude. He will consequently rule the obsequious graciously, clemently, &c. This is synechdochically to be understood by the former, *ver.* 9.

p *Sion* is called The Lords *Holy Mountain*, Joel 3. 17. which he loved, Psa. 78. 68 and where he would dwell for ever, Psal. 132. 13, 14 from which the Law should come forth Isai. 2. 3. Therefore was it a figure of Christs Church Heb. 12. 22 Rev. 14. 1. Isai. 60. 14. *Hen. Ainsworth in his Annotat. on Psal.* 2. 6.

II. Ex-

II. Exhorteth or Admoniſheth (by way of an elegant *Apoſtrophe*, or turne of ſpeech) all ſorts duely to behave themſelves towards the LORD's King, the LORD's ſonne Chriſt. Here note, I. The Perſons exhorted and admoniſhed; *Kings, Judges of the Earth.* By a Synechdoche underſtand all ranks and degrees of men. II. The ſeaſon, when they are to perform their duty; *Now.* III. The Duty which they are to perform, *viz.* 1. *To be wiſe*, and *inſtructed*, that is, by all this that hath been ſaid by the Prophet touching the LORD's King, *ver.* 10. 2. *To ſerve the LORD*, and *rejoyce in him.* This is Amplified by the manner of performance, *with fear, with trembling*, verſ. 11. 3. *To kiſſe the Son*, that is, to profeſſe, and teſtifie, and yield Affection, Allegiance, Homage and Subjection to the Son of God. This is urged, 1 *Partly*, from the great danger that will otherwiſe enſue, *viz.* Both of the Sons *anger*; And of their ſudden deſtruction, *periſhing in the way.* 2 *Partly*, from a comparing of the contrary *happy* condition of all ſuch, as *conſide in him, flie-to-him-for-refuge* or *ſhelter*, ſo doing fealty to him, *ver.* 12.

Pſalme III.

Sect. I. *The Summary Contents.*

David, upon occaſion of his ſon *Abſalom's* unnatural Rebellion, 1. Complaineth to the LORD of his Enemies, *verſe* 1, 2. 2. Profeſſeth his Affiance and truſt in God alone againſt all Enemies and dangers, *verſe* 3. to 7. 3. Prayeth, for his own Salvation from preſent diſtreſſes, and for Gods Benediction on his people, *verſe* 7, 8.

Sect. II. *The Verſions out of the Hebrew.*

I. *Verſion.*

A Pſalme of David *in his flying from the faces of* Abſhalom *his ſon.*

1. LORD, my-diſtreſſing-Enemies
How multiply'd are *they*?
How many up againſt me *a* riſe?
2. *How* many b of me ſay,
No health for him in God *there is*? *Selah.*
3. But, Lord, *in deepeſt dread*
Thou *art* c my Shield: My glorioufneſſe,
And doſt-up-lift-mine Head.

4. I *with* my voice cry'd to the Lord,
And from d his holy Hill.
To-me-he-anſwer-did-afford. *Selah.*
5. I lay down e, ſlept *full ſtill*,
I wak'd: For me the Lord ſuſtain'd.
6. I will not fear, *through doubt*,
f Ten thouſand folk that ſet-themſelves
Againſt-me round-about.

7. O Lord, *for my relief* ariſe,
Do thou me ſave, my God:
For thou ſmot'ſt all mine Enemies
On Cheek-bone *with thy Rod*,
The wicked's Teeth g quite-broke-haſt-thou.
8. Salvation to the Lord
Belongeth: *Let* thy bleſſing *now*
Be on thy people *pour'd*. *Selah.*

a *Heb.* riſing up.
b *Heb.* ſaying of my ſoul.
c *Heb.* For me a ſhield.
d *Heb.* Hill of his holineſs.
e *Heb.* And ſlept ſecurely. The Heb. word אישנה *hath a letter extraordinary added, to augment the ſenſe emphatically.*
f *Heb.* From ten thouſand *or*; often—
g *Heb.* hath broken as ſhivers.

II. *Verſion.*

A Pſalme of David *in his flying from the faces of* Abſhalom *his Son.*

1. O LORD, how multiply'd
Are my-diſtreſſing-foes?
How many *on every ſide*
That up againſt mee *a* roſe?
2. How many abroad
Of my ſoul b ſay; No health, *no ſtay*,
For him in God. *Selah.*

3. But, Lord, c Buckler thou
Art for me *in my dread*:
My glorioufneſs, alſo
Th' up-lifter of mine head.
4. I *with* voice *ſhrill*
Cry'd to the Lord: and he me heard
d From's holy Hill. *Selah.*

5. I laid me down, and ſlept,
I wakened *undiſmai'd*:
For me the Lord *d* up-kept.
6. I will not be afraid
Of thouſands ten
Of people *ſtout*: Which round about
Have e hemm'd me in.

7. Riſe Lord, ſave me my God,
For, all my foes thou ſtrak'ſt
On Cheek-bone *with thy Rod*:
The wicked's teeth thou ſbrak'ſt.
8. Due to the Lord
Salvation: Thy bleſſing on
Thy folk *afford*. *Selah.*

a *Heb.* riſing up.
b *Heb.* ſaying there is no Salvation. In the *Heb.* word ישועתה *jeſhugnacaah*, the *laſt letter is redundant, to increaſe the ſignification.* q. d. *there is no manner of* Salvation, *or* help, *for him in God.*
c *Heb.* From the Hill of his Holineſs.
d *Heb. properly*; from above-ſuſtained-from-falling.
e *Heb.* Set themſelves againſt me.
f *Heb.* Breaket to ſhivers.

Sect. III. *The Kinde, Penman, Occaſion, and Scope.*

The *Kind* of this *Pſalme*, 1. As to the outward Mode or *Forme* of penning it, is *A Titled Pſalme*: And it is the very firſt of all thoſe Pſalmes in this Book, that in the Hebrew hath a Title prefixed *h*. Excepting thoſe Untituled Pſalmes forementioned, on *Pſal.* 1. Sect. 4. All the reſt of the *Pſalmes* following have ſome Title, Inſcription, or Denomination prefixed to them in the Hebrew. Of the diverſity of which *Inſcriptions* or Titles, ſee what is formerly *i* written. Thoſe *Verſions* that omit the *Titles* found in the Hebrew, are imperfect and extreamly injurious to the Reader: thereby obſcuring oft-times the true *Sence*, *Occaſion*, and *Scope* of the Pſalme. And in *Chryſoſtomes* judgement; *As without a foundation the building is weak*: *So without the finding out of the Scope, the Scripture is unprofitable.* Therefore that is a good note of *Hierome's*; *By the Title we underſtand the meaning of any Pſalme. What is the Title, but a Key? I may ſay, We enter not into the Houſe but by the Key: So the mind of the Pſalme is not underſtood but by the Key, that is, the Title; In whoſe perſon it is ſung, whether in the Perſon of Chriſt, or in the Perſon of* οὐκ ἐφελεῖ ἡ γραφὴ, *Joan. Chryſoſt. in Expoſit. Pſ.* 3. p. 4. *Tom.* 3. *Pariſ.* 1636.

h Iſte eſt primus Pſalmus inter habentes Titulos. *Nic. de Lyra in Poſtill. ad Pſal.* 3.

i In the Preface Sect. VI. number 4.

k ὡς γὰρ τὰ τοῦ θεμελίου ὀυθρὰ ἡ ἀφελὴς κλεὶς τοῦ ἀνοίγειν ἐστὶν ἡμῖν ἡ τοῦ ψαλμοῦ ὑπόθεσις.

the

l Per Titulum intelligitur uniuscujusque Psalmi intellectus. Quid est Titulus, nisi *Clavis*? Ut ita dixerim; in Domum non ingreditur, nisi per Clavem: ita & uniuscujusque Psalmi intellectus per *Clavem*, hoc est, per *Titulum* intelligitur, in cujus Persona cantatur: aut in Persona Christi, aut in Persona Ecclesiæ, aut in Persona Prophetæ *Hieron. in Proam. ad Com. in Ps. Tom.* 8. m *Aug. in Enarrat. Ps.* 3. *Tom.* 8.

of the Church, or in the Person of the Prophet l. And doubtlesse this present Psalme could never have been fully understood without the *Title*: But by the *Title*, both *Penman, Time*, and *Occasion* of writing it, as also the *Scope* and whole *Sense* of the Psalme, are rendred most plain and ease, and all upon most undoubted certainty. 2. As to the *Subject-matter* contained in this Psalme, it is *History*. The Psalme is a most earnest Pathetical *Prayer of David*, for Gods Salvation and Deliverance of him from the dangers and mischiefs of *Absalom's* rebellious conspiracy. It is but short, yet most pithy and fervent. The extremity of his Affliction, so much the more excited his Devotion. *Augustine* interprets this Psalme of of Christ, and *Judaism*, but not judiciously.

Penman of this Psalme, was *David*: as the Title indicates; *A Psalme of David.*

Occasion of *Davids* penning this Psalme, was, His own Son *Absalom's* unnatural Rebellion and Trayterous Insurrection against him: and *Davids* fleeing, for safety of his life, from the face of *Absalom*; as the Title signifies. His strong *affections* to *Absalom*, were one occasion of his strong & sore *afflictions* from *Absalom*. The History of this Rebellion: and how this was one judgment among others inflicted upon *David* for his defiling *Bathshebah* and murdering of *Uriah*, see in 2 *Sam.* 15. 10. &c. in chap. 30. *compared with* 2 *Sam.* 12. 9, 10, 11, 12. To this point speaks *Chrysostome* both appositely and elegantly; *David flees from his sonne, because he had fled from Chastitie: He flees from his sonne, because he had violated chaste marriage. He fled from his sonne, because he had fled from Gods Commandement, which saith, Thou shalt not kill, Thou shalt not commit Adultery. Because he had brought another's Shee-lamb into his own House, and had killed her Shepheard: The Hee-Lamb that was of his own House did with-horn-push him the Shepheard: He had brought Warre into another's House: and Warre is raised up against him out of his own House. This is not my imagination, it's the LORD's saying, &c.* 2 *Sam.* 12. ——*Thou hast divided another's House with the Sword, and I will exercise the Sword, against thee in thine own house. Behold I will raise up evil against thee out of thy house. Not from any where else without: but from thy house. Whence is the fountain of sin, thence is the stock of punishment. Because therefore he became an exile and fugitive from Gods Commandment: for this cause he fled from his sonne.* Thus he. O this was a woful occasion of *David's* flying from the face of *Absalom*, and of his penning of this Psalme, as is signified in this sad Title: A pious Prophet, flees from a prophane wretch; a righteous King flees from an unrighteous Subject; a godly Father, flees from his own ungodly Son: when *David's* fled from the face of *Absalom*. O whether, and to what extremities will not scandalous sins bring even the dearest of Gods Saints and Servants! The Valiant and Victorious *David*, now runs away. *Painters, Statuaryes, Engravers, People, Princes, Cities and Villages* (said one) *do admire Conquerours: but who describes the image of him, that flees and fights not, as here* David *doth of himself?* ——*O let this History be the rectification of thy life. Let this persecution of the righteous, be the confirmation of thy minde, viz.* against all unrighteousnesse.

m Ἔφευγε τὸν ὑὸν αὐτῦ ὁ Δαβὶδ, ἐπειδὴ τὴν ἀγνείαν ἔφυγε τὸν ὑὸν, ἐπειδὴ τὸν σώφρονα γάμον ἐμίσει, &c. ὅταν ἡ πορνὴ τῆς ἁμαρτίας, ἐκείθεν ἡ στολὴ τῆς τιμωρίας. &c. *Joan Chrys. in Exposit. Psal.* 3. *p.* 4. *Tom.* 3. *Paris.* 1636.

o *Joan. Chrys. ibid. p.* 3.

Scope of *David* in this *Praying-Psalme*, is; 1, *Immediately*, To importune the LORD, from consideration of the extream grievousnesse of his distresses through his sonne *Absalom's* rebellion, and of his secure dependance upon the LORD alone therein, To arise and save him from his Enemies and deep afflictions; as also to blesse his People *Israel*, among whom now many of them were sadly and sinfully entered in to joyn with *Absalom* in his unnatural Insurrection. 2. *Mediately*, To vent and ease all Princes, To take heed of stirring against another's house or family, lest thereupon the LORD raise up affliction unto them out of their own Family: And yet even under such afflictions are to depend, but humbling themselves under his hand to fly to him by Faith and Prayer for succour and salvation out of all extremities.

Sect. IV, *The Analysis*, or *Principal Parts.*

The *Title* or Inscription prefixed in the Hebrew, declares, 1. The Denomination, or particular sort of this writing, *A Psalme.* Of the sense of which Word, formerly p. The Penman of it, *David.* 3. The Time when, and Occasion whereupon *David* wrote it, *When he fled from the faces of Absalom his sonne.* This is, The Key of the Psalme. p In the Pref. Sect. II.

The *Psalme* it self, being a pathetical prayer of *David*, contains

I. *His* sad complaint unto the LORD against his Enemies. In regard of 1. Their Multitude; *How multiply'd! Many, Many,* 2. Their Quality, (1.) *Disturbers*: that brought him into extream straits and distresse, that he scarce knew what way to turn himself. (2.) *Insurrectors*: that did rebelliously and trayterously rise up against him their rightful King, *verse* 1, 2. Their cruelty and spiteful insolency insulting over his very Soul and Life, as utterly desperate, yea, even past the help and relief of God himself. This he marks with a *Selah*, *verse* 2.

II. *His* professed affiance and confidence in the LORD alone nevertheless, against all these his Enemies and the great dangers brought upon him by them, *verse.* 3. &c. which affiance is described,

1. By Gods Relations or Offices of favourable protection and support towards him in distresse and danger, apprehended by Faith, *viz.* 1. Against all his Enemies violence and injuries: His *Shield.* The All-sufficiency of which Shield is insinuated in the Phrase; *A Shield about me.* Securing him round on every side. 2. Against all reproach and ignominy: His *Glory.* 3. Against all present abject meannesse of his condition, or danger of ruine in his low estate; *The up-lifter of his head, verse* 3.

2. By his former Faith-supporting Experiences of the LORD's great goodnesse to him, *viz.* 1. In hearing his Prayer. Which is amplified, (1.) By the fervency of his Prayer, heard; He *called* or *cryed* to him with his voice. (2.) By the place whence the LORD vouchsafed to hear him; *From the Hill of his Holinesse*, i. e. From his Sanctuary, below: but especially from his Holy of Holies, Heaven above: which noted favor he marks with a *Selah*, *verse* 4. 2. In sustaining and protecting him in great security. Which security under Gods Protection is set forth by 1 His *Lying down.* 2 His *Sleeping.* 3 His *Waking.* And all in safety and security, *verse* 5.

3. By his Faith's Triumph in God over all his slavish feares, against greatest Armies and Multitudes of Enemies, *even ten thousands* surrounding him, *v.* 6.

III. *His* Petitions ushered in and enforced upon the foregoing Considerations. Which are,

1. *For himself.* That God would please now also to *Arise* and *Save* him, *viz.* From *Absalom* and his Adherents, and from all the afflictions, distresses, and dangers wherein they had involved him. This his request he further urgeth: 1. *From* Gods sufficiency to do it; being JEHOVAH. 2. *From* the dear Relation and Covenant-interest betwixt God and *David*, whence *David*, perswaded himself of Gods willingnesse to do it; *My God.* 3. *From Davids* former eminent experiences of Gods delivering him from all his Enemies. Having (1.) *Disgracefully* subdued for him all his *Enemies. Smiting them on the*

Cheek-bone, intimates, with reproach, disgrace, &c. as *Job.* 16. 10. (2.) *Utterly broken-to-shivers the Teeth* (the hurtful power) *of the Ungodly, verse* 7. 4. *From the* Nature and Office of God, to whom the help and salvation of his people chiefly and peculiarly appertains; *Salvation to the Lord, verse* 8. *in the begin.*

2. *For Gods People Israel,* (many of whom were seduced and misled into sinful compliance with *Absalom* in his horrid Rebellion,) That Gods blessing might be upon them. This request also he notes with an Emphatical, *Selah* q, *verse* 8.

q This is the first of those Psalmes wherein this word *Selah* is used, Here therefore once for all, it may not be amisse to adde something touching the sense and use of it. And I had rather do this in others expressions, then in mine own words. It is used thrice in this short Psalm, *viz.* in *ver.*2,4,8. and it is elsewhere used in sundry other Psalmes, and in the Prayer of *Habakkuk*, chap. 3. and not elsewhere. And this is very observable, That wherever it is used, that place or passage is very observable, and calls for some special elevated observation or meditation thereupon——. Mark the words of some learned Authours, viz.

De Voce *Selah*, non conveniunt inter se interpretes. Quidam tradunt, Affirmationis Notam esse, tantundemque valere, ac vere, aut Amen. Alii accipiunt pro seculo. Sed quia סלל attollere significat, Probabilis est eorum Opinio, qui hac voce Elevationem in concentu notari putant. Quanquam simul tenendum est, Canendi modulos sententiæ aptatos fuisse, atque ita concentum cum re, vel subjecta materia (ut loquuntur) fuisse conjunctum. Sicuti nunc, postquam conquestus est David spem suam probrose fuisse derisam, acti nihil eum juvaret a Deo protegi; in hac blasphemia insistit, quæ ejus animam graviter vulnerabat: sicuti paulo post, ubi sibi subjecit fiduciæ confirmationem, eandem vocem iterum repetit. *Joan. Calvin. in Comment. ad Psal.* 3. 2.

Q. Quis usus est istius clausulæ *Sela*? *R.* Significat hæc vocula *Elevationem*, aut *Exaltationem*. Notabat igitur olim exaltationem vocis in modulatione musica. Quia vero Musica sacra convenientiam habuit cum rebus Subjectis, idcirco notat etiam elevationem quandam sensus, una cum affectibus animi congruis. Ita ut non inepte dicatur Interjectio, *Asseverationi, Exaggerationi, Admirationi,* & *Exultationi* deserviens. *Guil. Amesius in Lection. ad Psal.* 3. *Quæst.* 7.

In fine hujus versus Hebraice est סלה *Sela*, quæ vox ab Interpretibus varie redditur: Ad aliis, *In seculum*; Ab aliis, *Sic est*; A Græco, διάψαλμα; a Kimchi denique pro nota *elevandæ* vocis in Cantu accipitur. Cujus opinionem potissimum sequor. Quanquam hic sine periculo erratur: cum ea res nihil aut parum ad sensum permeat. *Sim. de Muis in Com. ad Psal.* 3. 3.

Sela] This word is not any where but in the *Psalmes*, and in *Habukkuk*. Some hold it to be a Terme of Musick, to mark a pause, or some elevation of the voice, or changing of Tun. Others will have it to be a sign of Exclamation or Exaggeration. *Jo. Diodate in his Annotat.* on *Psal.* 3. 2.

Selah] This Hebrew word signifieth Elevation, or lifting-up: whether of the mind to mark; or of the voice, to strain it; or of both. And for the matter, it seemeth to import an *Asseveration* of a thing so to be, and an *Admiration* thereof. For the manner, it is a Note of singing high, and therefore it is used onely in Psalmes and Songs. And alwayes at the end of Verses, excepting some few places, *Psal.* 55. 20. and 57. 4. *Hab.* 3. 3, 9. where it is set in the midst. The Chaldee paraphrast, and some other Hebrews, have turned it; *For ever. Our Doctors of blessed memory have said that every place where it is written,* Netsach, Selah and ghned, *there is no ceasing* (or *end*) *of that thing:* saith *R. Menachem on Levit.* 25. The Greek Version makes it a musical notion, Diapsalma. *Hen. Ainsworth in his Annotat. on Psal.* 3. 3.

Psalm IV.

Sect. I. *The Summary Contents.*

In this Psalm, which is a prayer, *David* 1. Craves audience, *ver.* 1. 2. Reprehends the Enemies of his Kingdome: Convincing, Informing, and Directing them in better courses, *ver.* 2. *to* 6. 3. Implores or Petitioneth for the Light of Gods Countenance above all earthly treasures, *ver.* 6, 7, 8.

Sect. II. *The Versions out of the Hebrew.*

I. *Version.*

To the Master-Musician *on Neginoth, A Psalm of David.*

1. O *great* God of my righteousnes,
When I do call, *a* me hear,
b Thou hast enlarg'd mee in distress:
Show-mee-grace, *c* hear my prayer.
2. O sonnes of men How long to shame
My glory *turn will you*?
How long will ye love *d* what-is-vain?
Will ye a Lie *e* pursue. *Selah.*

a *Heb.* answer me. b *heb.* Thou hast made enlargement for me. c *heb.* And hear—— d *heb.* Vanity? e Heb. seek.

3. But know, That to himself the LORD
Hath sever'd-wondrously
The-Holy-One: Hear will the LORD
When call to him do I.
4. O be-ye-moov'd-with-trembling-dread,
And sinne not, *hate that ill:*
With your-own-heart, upon your bed
f Conferre-ye, and be still. *Selah.*

f heb. speak: ye, or, say-ye.

5. The Sacrifices Sacrifice
Of Righteousnes do ye:
Unto the *faithful* LORD likewise
g Let-your-affiance-be.
6. *Full* many say, *but not aright,*
Some good *h* who will-us-show?
But LORD, thy countenance's light
On us lift-up-do-thou. *Selah.*

g heb. Trust-ye, or hope-ye. h heb. Who will make us see.

7. Thou gav'st joy in-*this*-heart-*of-mine*,
Farre-more then *i* in the tyde
Wherein their Corn and their-new-wine
Where *greatly* multiplyde.
8. In peace together *k* lay-me-down,
And *sweetly* sleep-I-will,
For, thou O *glorious* LORD alone
l In hope wilt-make-me dwell. *Selah.*

i heb. in the time. k heb. I-will-lye down. l heb. *or*, will-seat me in confidence.

II. *Version.*

To the-Master-Musician *on Neginoth, A Psalm of* David.

1. O *great* God of my righteousnesse,
When-I-call, do thou *a* me-hear,
Thou *b* hast-enlarg'd me in distress:
Show-grace-to-me, and hear my pray'r.

a heb. Answer-me b heb. Hast made enlargement for me.

2. O

2. O sonnes of man, How long to shame
Will ye expose c my dignity?
How long will ye love *d* what-is-vain?
How long will ye seek-out a lye? Selah

3. But know ye, That the gracious-one
To himself *e* severed-hath the LORD:
And him when I do call upon
The LORD *f quick* hearing will afford.

4. Tremble and sin not: On bed advise
With your-own-heart, and silent be. Selah.
5. *h* Right sacrifices sacrifice *i*
Likewise upon the Lord trust-ye.

6. *How* many say, *but see aright,*
i To us who *any* good will shew?
But LORD, thy countenance's light,
Our joy, on us lift-up-do-thou.

7. Thou gav'st joy in-*this*-heart-*of*-mine,
Farre more then *k* in the *present* tyde
Wherein their Corn and their-new-wine
Most plentiously were multiplyde.

8. In peace together lay-me-down
And *sweetly l* I-my-sleep-will-take,
For, thou O *glorious* Lord alone
m Me dwell in confidence will-make.

Heb My loty
heb. Vanity?
heb. Hath-marvellously-separated
heb. Will-hear.
heb. Speak or say with your hearts
heb. Upon your bed.
heb. Sacrifices of righteousness.
heb. Who will make us see good?
heb. In the same.
heb. I will sleep.
heb. or, I will cast me down, and sleep.

Sect. III. The Kinde, Penman, Occasion and Scope.

The *Kinde* of this *Psalm*, 1. As to outward form or Manner of penning it, is, *Entituled*. There being a Title prefixed to it, in the Hebrew. 2. As to the *Subject matter* of it, is *mixt*. Being Penitory, as *ver.* 1, 6, 7, 8. Reprehensory, as *ver.* 2. Instructive and Hortatory, as *ver.* 3, 4, 5. For, herein the Psalmist, praying to the LORD for sundry blessings to himself in his great afflictions, reproves, instructs, and exhorts his enemies, procurers of his afflictions, to betake themselves to better courses, *&c.* *Hierom* makes this Psalme a Prophecy of Christ *n*: and *Augustine* somewhat leanes that way *n* but both of them without any just or sufficient ground.

Penman of this Psalm was *David*, as the *Title* declares.

Occasion of *Davids* penning it, is not expressed in the *Title*, as was in the *Title of the third psalm*. Hence, Interpreters become of divers Opinions about it: fetching their conjectures from the substance of the psalm. *Generally* most agree, That *David* wrote this psalm when he was and had been long under persecutions by his Enemies. But which persecutions and of which Enemies, is the Question. Some *o* think *David* wrote this psalm, as the third, upon Occasion of *Absalom's* rebellion: herein following *Kimbi's* Opinion. Others *p* think rather upon King *Saul's* long continued persecutions of *David*: which seems to be hinted in that reprehensory Expostulation in this Psalm; *How long, O sonnes of men, &c. verse* 2. Some *q* think it uncertain and indifferent to referre it to either: and that the sence of the psalm will suffer no detriment, taking it either way. Some *r* disliking both these Opinions, conjecture from some words in the psalm, That *David* wrote this Psalm, when he was now about to begin Warre with his forreign Enemies, mentioned in 2 *Sam.* 8. for that, the Enemies here mentioned, *ver.* 2. were not Israelites, *sonnes of God*: but Forreigners, *sonnes of men*. But this phrase [*sonnes of men*] doth not alwaies in Scripture import Heathens or Forreigners to the Church: but sometimes is used for Israelites within the Church, the more to check and rake down their pride, *&c.* as in *Psal.* 58. 1. In midst of this variety and uncertainty it is hard to determine. I incline most to referre it to King *Sauls* persecution of him, which was long and serious, and had almost wearied out *David*, *ver.* 2. had he not been supported wonderfully by sweet experiences of Gods peculiar love and favour, *ver.* 3, 6, 7, compare herewith 1 *Sam.* 18. 8, 9, 10, 29. 19. 10, 11. and 24. 15. But let every one herein enjoy his own judgment.

Scope of *David* in this Psalm is, 1. *Primarily*, To obtain of the LORD (as the sole Patron of his righteous cause against all his Enemies) audience and Divine favour: & especially, in lifting up the light of his well-pleased countenance upon himself and Gods people, as matter of his greatest joy, peace and security, *ver.* 1, 6, 7, 8. 2. *Secondarily*, To check and convince the Enemies of his royal glory and Kingdome, of their vanity and falsehood in opposing him, whom the Lord had so marvellously separated to himself for the Kingdome and whose prayers he would hear. As also to direct and exhort them, upon due consideration, to repentance and reformation, betaking themselves to truly religious courses, *ver.* 2. *to* 6.

Sect. IV. The Analysis, or Principal Parts.

The *Title* hath in it, 1. The Direction of it, as to the Musick: to be sung with stringed-Instruments. 2. The Denomination of it; *A psalm*. Of a Metrical sort. 3. The Penman; *David*. [See the *Pref.* in Sect. II.

In the Substance or Body of the psalm it self.

I. *David*, by way of Exordium or Preface, begs for Audience, and Gracious Acceptance. Whereunto he is encouraged, 1. From the Nature and Office of God: being the just Patron and Protector of his righteous cause, 2. From his former Experience of God's working enlargement for him in straits, *ver.* 1.

II. *David*, in an *Apostrophe* or turn of his Speech to his Adversaries (by way of *Digression*,) sharply reproves them, *ver.* 2. *to* 6. 1. *Debasing them* and their haughtiness; *O ye sonnes of men*. 2. *Convincing them* of their long continued evil and malice against him, in indeavouring so long to cast ignominy and shame upon his Royal Glory and Dignity, whereunto God had Anointed him. All their attempts being 1 *Vanity*, 2 *Lyes*, and *Falshood*: which he marks with a *Selah*, *verse* 2. 3. *Informing them*, 1 That, *God had marvellously separated the Gracious one to himself*, viz. *David* himself to be his King. 2 That God *would hear his prayer*, viz. for himself, against his Enemies, *ver.* 3. 4. *Directing them* to Repent and Reform their evil wayes. (Some *s* think that in *ver.* 4. 5. *David* speaks rather to his friends then to his foes: but the continued Series of the words seems plainly to carry it still to his Enemies.) Particularly, 1 So to *tremble and be moved with awe*, viz. of God; as to cease *u* their sinful practises. 2. To consider their ways, *Speaking with their own hearts*, in most secret retirement, *on their Bed*. 3. To study quietnesse, which he notes with a *Selah*, *ver.* 4. 4. To crifice to God righteous Sacrifices. 5. To place their *trust in the Lord*: and not in vain, or vanities *&c.* *verse* 5.

III. *David* Prayes for the Light of Gods favourable Countenance, upon himself and Gods people;—— *upon us*. Amplifying and Urging this request, 1. *From* the opposite, low, and confused wishes of the worldly multitude, *ver.* 6. 2. *From* the surpassing sweetness and joy of Gods favour, experimented upon his own heart, farre above all worldlings joy in their Harvest and Vintage, *ver.* 7. 3. *From* the great peace and security wherein he can confidently repose himself under Gods Love and Protection, *verse* 8.

[*See the Pref.* in Sect. II.

s *Sim. de Muis in Com. ad Psal.* 4. 5. *Hen. Moller in Com. ad Psal.* 4. u *Irascimini & non Peccetis.*] Hic consequenter *David* in adversarios suos ad desistendum a peccatis inchoatis Circaquod sciendum quod peccatum Inchoatur in cogitatione, & manifestatur in locutione; & consummatur in operatione. *Nico. de Lyra in Postil. ad Psal.* 4. 4. Ad hostes similiter refert *D. Parens in Adversar. ad Psal.* 4, 5.

Hieron. in Com Psal. 4. *n.* 8. *Aug. in par. Psal.* 4. *n* 8. *Sim. de Muis in Arm. Psal.* 4. *Joan. Calvin. in comment. Psal.* 4. *&c. Nicolaus de Lyra Postil. ad Psal.* 4. *Hen. Mol. in Arg. Psal.* 4. *English Annot. Psal.* 4. 2. *Joan. Mayor. in expos. Psal.* 4. *Temp.*

Psalm V.

Sect. I. The Summary Contents.

David 1. Craving Audience, professeth his resolution to be much in prayer, *ver.* 1. *to* 5. 2. Encourageth himself herein, *From* Gods Nature, abhorring the wicked: and *From* his own religious disposition, *verse* 5. *to* 9. 3. Prayeth the LORD, To guide him, To destroy his Enemies, to preserve the Godly, *ver.* 9. *to the end.*

Sect. II. The Version out of the Hebrew.

To the Master-Musician on Nechiloth, A Psalm of David.

I.

1. O LORD, unto-my-words give-eare,
   My meditation *a* weigh.
2. My King *b* and God, my Cry's voice hear,
   For I to thee will pray.
3. LORD, early thou shalt hear my voice,
   To thee at morning *still*
   I'le-orderly-address: likewise
   To thee look-out-I-will.

4. For, thou *art* not a God, *c that will*
   At all delighted be
   With wickedness: Nor shall the ill
   Once sojourn-near-to-thee.
5. Vain-glorious-fooles before thine eyes
   d Themselves they shall not seat:
   All Workers of iniquity
   Extreamly thou dost hate.

6. Thou *e* utterly-wilt-ruinate
   The speakers of a Lye:
   The man of bloods and of deceit
   The LORD *f* loathes-vehemently.
7. But I will *g* in thy great kindness
   Into thine House come *neer*:
   Tow'rds Palace of thine Holiness
   I'le *·.·* worship in thy fear.

II.

8. Because *h* of-those-that-me-envy,
   Me in thy Justice lead,
   O LORD, make streight before *i* mine eye
   Thy way *that I should tread.*
9. For in his mouth *k* no Truth hath room,
   Their inward *is l* most-vile,
   Their throat *a greedy* gaping tomb,
   Their tongue they smooth *with guile.*

10. *m* Accounting-them-as-guilty-ones
    O God, destroy them *all*,
    From their own consultations
    Let them *dejected* fall:
    In their transgressions multitude
    Do-thou-them-quite-expel,
    Because against thee they *so lewd*
    Did *faithlesly* rebel.

11. And those shall all in thee-rejoyce
    On thee *n* that-hope-erect,
    They shall for ever shout-with-noise,
    And thou *o* shalt them-protect:
    p In thee shall thy Name's lovers shout. p *Heb.* And in thee
12. For LORD, thou'lt bless the just
    Him with good-will-thou'lt-crown-about
    As with a Shield of trust.

a *Heb.* Understand.
b *Heb.* And my God, attend to the voice of my cry.
c *Heb.* Taking pleasure in, *or*, delightfully-willing wickedness.
d *Heb.* Shall not set-themselves, *or*, stand up.
e *Heb.* Wilt destroy.
f *Heb.* Abominateth.
g *Heb.* in the multitude of thy loving-kindness.
·.· *Heb.* bow my self.
h *Heb.* of my observers, *or*, of-my-prying-foes.
i *Heb.* my-faces.
k *Heb.* No certainty, *or* no-firm-truth.
l *Heb.* woful-evils.
m *Heb.* Condemn-them-as-guilty, *or* make-them desolate.
n *Heb.* Confiding, for safety.
o *Heb.* Shalt cast a covering over them

Sect. III. The Kinde, Penman, Occasion, and Scope.

The *Kinde* of this psalm, 1 As to the Outward *Form* or manner of penning it, Is an Entituled psalm *q*, as the third is: 2 As to the *Subject matter* of it, is *A Prayer.* q See on *Psal.* 3. Sect. 3.

Penman of it was *David*, as the Title intimates, *A psalm of David.*

The *Occasion* of *Davids* penning this Prayer, is hard to be determined particularly. Authors have several conjectures from some passages and expressions in the psalm and Title. 1. *Some* think *David* here prayed for the Church of God (which himself, as Head of the People, represented) that God would defend her against her innumerable enemies, both false-hearted Hypocrites, and violent Tyrants *r*. And they seem to ground their Opinion upon the word [*Nechiloth*] in the Title, which they render, *super hæreditatibus*; i. e. *upon Inheritances*, that is, For the Church or People of God, which are his Inheritance, as also God is theirs, as *Augustine* *s* notes. Thus some Jewish Writers have rendred it (as *Sim. de Muis* *t* notes) though other of them disallow it, and rendred it [*Companies*] *viz.* Hosts or companies of enemies opposing *Israel*. The Greek renders it ὑπὲρ τῆς κληρονομούσης, *for the Heir*: which *Chrysostome* *u* follows, and interprets it of the Church, as Heir of the everlasting Inheritance. The *Latin*, and *Jerome*, have it *x*; *Pro ea quæ hæreditatem consequitur*: i. e. *for her that obtains the inheritance.* And they that go this way are of opinion, That this word contains the Argument of the psalm: and that the word is used here in the plural number, that it may comprehend all the twelve Tribes, and so the whole Church gathered out of all Nations *y*. But these opinions seem not so solid, as to satisfie. For, (1) The Version of the word [*Nechiloth*] either *Heires*, or *Hoasts Companies*, *&c.* is not so approved. (2) Nor is there any mention here in the psalm of *Heires* or *Inheritances*. (3) This makes the Titles of the psalm ænigmatical, as if it had a riddle or some strange mystery in it. And I say with *Calvin* *z*: *I like not these ænigmatical Inscriptions.* They are too farre fetched and forced, (4) Besides, the word נחילות *Nechiloth*, comes from *Chalil a pipe*; *Isa.* 5. 12. And it signifies Wind-Instruments that have hollowness in them, as Flutes, Hoboyes, Corners, Trumpets, Recorders, Organs, &c. As נגינות *Neginoth*, *Psal.* 4. *tit.* signifies *Stringed-instruments*, *viz.* The Viol, Harp, Hapsidor, Virginals, Lute, &c. as many *a* think. 2. *Some* think *David* penned this Prayer when he fled from *Absalom*, and was vehemently exagitated and vexed by *Achitophel* and such like Pests. Or, when he fled from *Saul* and was coursly used and accused by *Doeg*, and such wicked attendants upon *Sauls* Court *b*. 3. *Some* are of Opinion, That *David* wrote this psalm when King *Saul* gave his Daughter (that was espoused to *David*) unto *Adriel*, 1 *Sam.* 18. 18, &c. For, those observers of David and false-hearted flatterers, mentioned, *ver.* 8, 9. seem to denote the subtilty of *Saul* and his Courtiers in that affair of marriage *c*. 4. But some unsatisfied with any of these, think; That *David* vid

r *Hen. Moller in Præfat. & in Prælect. ad Ps.* 5. 1.
s—Ergo hæreditas nostra Deus dicitur quia ipse nos pascit & continet. Et hæreditas Dei dicimur, quia ipsa nos administrat & regit. Quapropter vox Ecclesiæ est in hoc Psalmo vocatæ ad hæreditatem, ut ipsa fiat hæreditas Domini. *Aug. in Ps.* 5. *Enarrat Tom.* 8.
t *Sim. de Muis in Comment. ad Ps.* 5. 1.
u *Joan. Chrysost. in Expos. Psal* 5.
x *Hieronym in Comment. ad Ps.* 5 *tit. Tom.* 8.
y *Hen. Moller. in Prælect. ad Psal.* 5. 1.
z Ænigmaticas istas inscripciones non probo. *Joan. Calvin in Comment. ad Psal.* 5. 1.
a See to this effect; *H. Ainsworth's Annot. on Psal.* 5. 1. ——*Jo. Diodate's Annot on Psal.* 5, 1—*Joan. Calvin. in Comment. ad Ps.* 5. 1.—*Large English Annot. on Tit. of Ps.* 5.—*Hen. Moller. in Prælect. ad Ps.* 5. 1.——*Sim. de Muis in Comment. ad Psal.* 5. 1.
b *Sim. de Muis in Comment. ad Psal.* 5. 1.
c Sic *Joan. Foord in Expos. Psal.* 5. *Tempus.*

vid in this psalm complaines against the injuries of his enemies, and only by some one Particular point: but more (literally) of various Persecutions wherewith Saul & his adherents afflicted him from time to time. Thus that judicious Calvin. In all this variety of Conjectures, it is hard to fix upon this or that Particular Occasion. But in the Generall, this is clear by the currant of the Psalme; That here David prayes for his own Preservation & Direction, but his enemies destruction upon Occasion of their malice, ability, cruelty, wickednesse, &c. whereof he had had too much experience, whether in the days of Saul, or Absalom, &c. whereunto Pareus seems chiefly to incline.

a Joan. Calvin in Comment. ad Psal. 5. 2, 3.

e Apparet ex descriptione hostium Davidem precari contra Saulem & ejus Aulicos persequentes ipsum. Eliqué exemplar Precationis in magnis periculis. Alliqui ex Hebræis ad Absalomi seditionem quoque referunt, & per sanguinarios viros intelligunt Doegum Achitophelem. D. Pareus in Adversar. ad Psal. 5.

Scope of *David* in this Prayer, is; For himself, to beg Audience, Protection, and Guidance from the LORD, that neither subtile Hypocrites nor cruel Tyrants might by fraud or force prevail against him: And against his crafty and cruel Enemies to imprecate their destruction and overthrow, even by their own Counsels.

Sect. IV. *The Analysis*, or *Principal Parts.*

In the *Title* note, 1. *The Denomination* of this part of Scripture; *A Psalme.* 2. The *Penman*; *David*; 3. The *Direction* of it for the Tuning and Singing of it; *To the Master-Musician on Nechiloth.* Which word some think denotes the beginning, or sort of some *Tune*: most think it imports a Mutical Winde-instrument f, as hath been noted. This word is used only in this place.

נחילות *Nechiloth.*

Hæc vox nusquam extat, nisi in hoc loco, ideoque incognita est, ac de ea variæ sunt interpretum sententiæ. *R. Hai* deducit a נחיל שבל דבורים i. e. *Nechil Sbel Deborim*, quod apud Hebræos Doctores *Examen apum* significat: quasi sit instrumentum musicum sic appellatum a sono, quem edit similem susurro ac sibilo apum. Chaldæus interpretatur, *super tibiis*, seu, *super choris. Ezra* putat esse initium alicujus carminis, ad cujus numeros hic Psalmus esset decantandus. *Sim. de Muis in Com. ad Psal.* 5. 1. *Vid Hen. Molleri Prælectiones in Psal.* 5. 1.

In the *Substance* of the *Psalme*, *David*, earnestly and vehemently Praying,

I. *Craves audience* in three Elegant Expressions. Urging this, 1. From Gods sweet Relations to him; *my King and my God.* 2. From his resolved choice of God alone to pray unto, *ver.* 1, 2.

II. *Declares* before the LORD, 1. *His* hopeful desire that God wiill speedily hear him. 2. *His* resolution *Orderly-to-addresse* unto God, and that early: And *intentively-to-look-out* (even as a Watchman out of his Watch-tower) for an answer from God, *ver.* 3. Hereunto he encourageth himself, 1 *Partly*, from the Persons of his Adversaries, against whom he prayes, who through their wickednesse are so extreamly contrary to God, that he cannot chuse but hear his Saints Prayers against them and destroy them, *ver.* 4, 5, 6. 2 *Partly*, from his own pious resolutions, of approaching Gods *house in the multitude of his loving-kindnesse*, and of *worshipping in his fear towards the Palace of his Holiness*, *ver.* 7.

III. *Petitioneth*, I. For himself: 1. *Partly* That the LORD would safely guide him. 2. *Partly*, That he would make his way straight before him. And both these, 1 *Because* of his *Observers*, or observing-enemies, *vers.* 8. 2 *Because* of their vile conditions or properties: *viz.* Falshood, wosul-vilenesse, cruelty, and hypocrisie, *vers.* 9. II. Against his enemies:

Psalme VI.

Sect. I. The Summary Contents.

David in his extream sickness or danger, I. *Prayes* to the LORD, 1 *Deprecating* the LORD's wrath therein, *ver.* 1. 2 *Supplicating* for his favour and renewed mercy, *ver.* 2. to 6. 3 *Lamenting* the extremity of his Maladies, *ver.* 6, 7. II. *Triumphs* by Faith over his Enemies, upon the LORD's hearing of his Prayer, *ver.* 8, 9, 10.

Sect. II. The Version out of the Hebrew.

To the Master-Musician on Neginoth, a *upon the Eight*: *A Psalme of* David.

1. LORD in thine ire rebuke me not,
Nor yet with stripes chastise thou me,
In thy-displeasure-burning-hot.
2. O LORD unto-me-gracious-be,
For I am weak: My bones b are vex'd,
Heale me therefore, LORD, *make me strong.*
3. And my Soule's vehemently c perplex'd:
But thou, O LORD, *How long*, how long!
4. Return, O LORD, my soul set-free:
Me for thy loving-kindnesse save.
5. For, d who in Death remembreth thee?
Who shall give praise to thee in Grave?
6. I with my sighing weary-grow,
e In every night *through griefs and feares*
I make my bed to swim *and flow*:
f My couch I water with my teares.
7. Mine ey's with indignation gnawn:
Growes-old through my distrellers all,
8. g Ill-workers all from me be gone:
The LORD hath heard my weeping's call.
9. The LORD my Supplication heard:
The LORD my Prayer h entertain'd.
10. Be all my foes bash'd and sore fear'd
Let them turne, suddenly be sham'd.

a Heb. upon Sheminith. b Heb. Are terrified. c Heb. Troubled. d Heb. No memory of thee in death. e Heb. at. In all the night, i. e. all night long. f Heb. I melt my Bed-Read. Hyperbole. g Heb. Depart from me all ye workers of iniquity. h Heb. or accepted.

Sect. III. The Kinde, Penman, Occasion and Scope.

The *Kinde* of this *Psalme*, 1 As to the *Form* or Manner of Penning it, is *Entituled*; Having in the Hebrew a Title prefixed, as many others have i: 2 As to the *Subject-matter* of it, Is a *Prayer* k, A most sad Lamenting Prayer of the Psalmist, in his extream sickenesse, as is commonly thought: though some (as after will appear) think otherwise. *Hierome* l saith; *It is a Psalme of Penitence, and he denies not to be amended and corrected, but not in anger, not in fury, because*

i See on Ps. 3. Sect. 3.
k Psalmus luctus &. Fran. Jun. Annot. ad Psal. 6. 1.
l Pœnitentiæ Psalmus est, & non emendari refutat & corripi, sed in furore & ira, quia infirmus fit, & turbata sunt ossa ejus, &c. Hier. in Com. ad Psal. 6. 1. Tom. 8.

because he was weak, and his bones vexed, &c. This *Psalme* hath been anciently reckoned among the *Penitential Psalmes* (as they are called.) And there are seven *Psalmes* stiled *Penitential*, whereof this is the *First*, viz. Psal. 6. 32. 38. 51. 102 130. 143. These seven from their Nature and Subject-matter, or at least from their Use, have been commonly called *Penitential Psalmes*: For, (as one m observes) *these seven Psalmes were wont to be sung when Penitents were publickly reconciled to the Church.* And (as another notes) *because this Psalme contains a manifold Doctrine of greatest things, touching Sin, Gods wrath against Sins, Punishments, Repentance, and Faith accepting remission of sins, of all which it is necessary they should think who are Converted to God, Therefore it was sung and recited in the Church of every one daily among the Penitential Psalmes, as they call them. For the life of a pious person ought to be a Perpetual Repentance* n. And here, in this Psalmist, we have an eminent pattern of *Penitency*; *I am weary with my sighing, every night make I my bed to swim, I water my Couch* (Heb. *I melt my bedstead*) *with my tears*, ver. 6. *Let them hear* (said *Chrysostome*) *who live in low-condition, what manner of Repentance the King, who was cloathed with Purple, manifests. Let us hear and be pricked. He did not simply labour, but also he laboured unto wearinesse, sighing; He not simply wept, but he even washed his bed with tears; not one, and a second, and a third day, but even every night* o, &c. Nevertheless it may not be concealed; That some of these Psalmes (as *Psal.* 6. 162. *and* 143.) are not as to the Subject-matter of them, of a clear plain *Penitential Nature:* No sin being in them plainly and expressly confessed, lamented, deprecated, or the pardon thereof begged. And there are some other Psalmes, wherein sin is confessed, bewailed, deprecated, or the pardon thereof earnestly implored, as *Psal.* 25. 31. 39. 41. 69. 119. 141. which yet are not numbred among the *Penitentials*. *Possidonius* reports of *Augustine*; *That in his familiar discourses he was wont to say; That after Baptisme received, even the praise-worthy Christians and Ministers should not depart out of the Body without due and competent repentance. Which also himself did in his last sickness of which he dyed. For he commanded Davids Psalmes of Repentance Which are very few, to be written for him; And tho e Quaternions placed against the wall, He lying in his bed in the dayes of his infirmity, beheld, and read, and wept constantly and abundantly: And took heed lest his intention should be hindred by any*, &c p.

m Psalmus 130 olim inter Pœnitentiales fuit, *i.e.* inter eos qui canebantur. quam publice Pœnitentes Ecclesia reconciliabantur *Sim de Muis in Arg. Psal.* 130.

n Et quia hic Psalmus multiplicem Doctrinam continet de rebus maximis, de peccato, de ira Dei adversus peccata, de Pœnis, de *Pœnitentia*, de fide accipiente remissionem peccatorum, de quibus omnibus cogitare eos qui ad Deum convertuntur necesse est, ideo quotidie in Ecclesia inter *Psalmos Pœnitentiales* quos vocant, fuit decantatus, & a singulis recitatus. Debet enim hominis pii vita, perpetua esse Pœnitentia. *H. Moller. in Arg.* Psal. 6.

o Ἀκούσατε οἱ ἐν εὐτελείᾳ ζῶντες τίαν ὁ βασιλεὺς καὶ πορφυρίδα περικείμενος μετάνοιαν ἐπεδείκνυτο· ἀκούσωμεν, κατανύγωμεν. οὐκ ἁπλῶς ἔκλαυσε· ἀλλὰ καὶ ἐκοπίασε συνάζων· οὐκ ἁπλῶς ἐδάκρυσεν, ἀλλὰ καὶ ἔλουσε τὴν κλίνην ἐν μίαν, καὶ δευτέραν, καὶ τρίτην ἡμέραν, ἀλλὰ καθ' ἑκάστην νύκτα, &c. *Joan. Chrysost. in Exposit. Psal.* 6. *p.* 62. *Tom.* 2. *Paris.* 1636.

p Dicere autem nobis inter Familiaria colloquia consueverat, Post perceptum Baptismum etiam laudatos Christianos & Sacerdotes absque digna & competenti pœnitentia exire de corpore non debere. Quod etiam ipse fecit ultima qua defunctus est ægritudine: Nam sibi jusserat Psalmos Davidicos, qui sunt paucissimi de Pœnitentia scribi, ipsosque quaterniones jacens in lecto contra parietem positos, diebus suæ infirmitatis intuebatur, & legebat, & jugiter ac ubertim flebat: & ne intentio ejus a quoquam impediretur, cavebat, &c. *Posid. de vita Augustin. cap.* 31. *Tom.* 1. *oper Augustin.*

Penman of this Psalme, was *David*: as the Title informs us.

Time when, and *Occasion* whereupon *David* penned this Prayer, can hardly be particularly defined upon any certainty. Some *q* think *David* wrote this Prayer upon *Occasion* of some extream dangerous and mortal Sickness or Disease that was upon him: because he mentions, *the terrifying of his bones, craves healing*, &c. *ver.* 2. and because the word אמל there used signifies, *to be sick*. Or at least that he wrote this Psalme as a Form of Prayer to be at hand to such as should fall into any dangerous sickness. *Calvin* r thinks their reasons not cogent, because these words of *sickness, healing*, &c. may be taken *Metaphorically*. Therefore, he and others conceive, That *David* by his enemies was brought into some extream danger of death and destruction, which so deeply affected his Spirit, that he thereby also fell into some mortal corporal disease, reflecting upon his sins and apprehending the dreadfulnesse of Gods wrath, &c. And this opinion seems of all other best, because *David* having obtained audience and assurance of relief from the Lord against his distresse, in the three last verses by an *Apostrophe* turns his speech to his enemies, and thereupon triumphs over them, and prayes against them; which intimates, that they were the chief causes and occasions of these his mortal dangers and distresses. But what enemies, or what disease, in particular we may here understand: is uncertain.

q So *the Heb. Doctors.*

Scope is to shew; That *David* in his deepest distresses and most deadly dangers, was most of all afraid of Gods wrath therein, yet found relief and comfort by presenting his complaint in fervent Prayer to the Lord. And answerably, That the people of God, involved in extreamest distresses and dangers of death, and most of all perplexed therein under apprehensions of Gods wrath, yet flying to the Lord for succour by faith with fervent cryes and teares, shall at length find comfortable acceptance, audience and deliverance. The extremities of their distresses may be deep, but never desperate.

Sim. de Muis in Arg. Psal. 6. — *R. Kimh. in Contents of Psal.* 6. *Large Engl. Annot. on Psal* 6. *Jo Calv. in Com. ad Psal.* 6. 1. *Dav. Pareus in Advers. ad Psal.* 6. *Jo. Forbes in Expos. Ps.* 6. *Tempus, Occasio.*

Sect. IV. *The Analysis, or Principal parts.*

In the *Title*, note; 1. The Denomination of this part of Scripture; *A Psalme* t. 2. The Instrumental Author, or Penman of it; *David*. 3. The Direction of it, as to the Musick; *To the Master-Musician on Neginoth*: i. e. *on stringed-Instruments*. See *on Psal.* 5. Sect. 3. 4. The Designation of the particular Instrument or Tune whereupon it was to be sung and tuned in the Temple, or Tabernacle; *upon Sheminith* i. e. *upon the eight*, or *after the eight*, *viz.* either with some Instrument of eight strings. As the *Chald.* renders it; *To sing with playing upon the Harp with eight strings*. Or. *according to the eighth Tune*, which was grave and low: we call it the Base u. A Tune suitable for sad lamenting Psalmes, as this is.

t *Viz.* of a metrical sort. *See the Preface in* Sect. II.

u *Sic. Jun. & Tremel. hic & 1 Chron.* 15. 21. *interpretantur. Joan Foord in Expos. Tit.* Psal. 6. *David* fetching home the Ark of God, appointed some Levites with Harps upon the Eight, for the honour and service of God, 1 *Chron.* 15. 21. *H. Ainsworth in Annot. on* Psal. 6. 1. [Octava] vel fuit instrumentum octo chordarum: vel species carminis, aut poeseos constans octo Tonis. Nihil constat hac de re, etiam inter Hebræos. *Sim. Muis in Com. ad Psal.* 6. 1.

In the *Psalme* it self, are; 1. *Davids* fervent and affectionate Prayer. 2. *Davids* Triumph upon his Prayers good successe.

I. *David prayes* most ardently and affectionately.

1. *Deprecating* Gods wrath and burning-heat in his great afflictions, *ver.* 1.

2. *Petitioning* the Lord, for his gracious favour, and the return of his long-suspended mercy. Touching which note, 1. The Acts of mercy desired, *viz.* 1 *Healing* him. 2 *Delivering* his Soul. 3 *Saving* him. 2. The Arguments pathetically interwoven, whereby he presseth his requests. And they are drawn, (1) *Partly*, From the extremity of his distresses upon him, pathetically described gradation-wise; 1 He

was

was weak. 2 His heart grand or terrified, & his soul vehemently terrified or troubled. Whereupon he bursts out into a sad exclamation against the (1) long delay and deferring of relief. which is (2) Partly, From Gods loving kindness. As the (3) positive cause of his help, ver. 4. (4) From the nature and condition of Death, wherein God is petitioned *Evacuated not Frustrate*, as he intimates himself interested to his upon his recovery, ver. 5.

3. *Lamenting* the depth and extremity of his Distresses most pathetically. And this. 1. By variety of expression. 1 *Sighs*. 2 *Tears*. 3. *Complaint*. 4. By extremity of these distempers, I *water*, &c. he *fainted*. 2 With *tears*, he made his bed to *swim*. Heb. *I melt my bed with all the nights*, a Phrase vehement. 3 With *indignation*, his Eye, or Face was grown old, &c. withered, furrowed, grown old. 4. By the long continuance hereof; *All the night*, or *Every night*. 4. By the occasion of all these extremities upon him, viz. *Because of all my Adversaries*, ver. 6, 7. *Lo here* (said Chrysostome) *the bed of holy David, not adorned with Gold, Silver, and Pearls; but with confusion and tears on every side*.

II. *Davids Triumph* through Faith and experience victoriously, having upon his Prayer recovered some glimpse and influence of Divine favour: 1. *Chiding*, and as it were chasing away from him the wicked, that waited and gaped for his ruine. 2. *Declaring*, that the LORD had heard the voice of his weeping, had accepted his Supplication and Prayer, ver. 8, 9. 3. *Inferring* thence, the disappointed return of recession of all his enemies from him; They being (as he desires) *Abashed*, *Sore-feared*, and *suddenly shamed*: The LORD raising him up suddenly and unexpectedly as in a moment from all his extremities and sorrows, ver. 10.

Psalme VII.

Sect. I. *The Summary Contents.*

DAVID, I. Prayes to the LORD, 1. For manifestation of his mercy upon himself; in his preservation and deliverance from his persecutors, ver. 1. *to* 6. 2. For declaration of his justice upon his distressers, ver. 6. *to* 10. II. Professeth his confidence in God, for protecting the righteous, and punishing the wicked, ver. 10. *to the end.*

Sect. II. *The Psalm out of the Hebrew.*

Shiggaion of David, which he sang to the LORD, upon the words of Cush [some of Jemini.

I.

1. O Lord my God, I do repose
My confidence in thee;
From all my a persecuting foes
Save and deliver me.
2. Lest he my Soul in pieces rent,
Like Lyon that doth rend:
Me tearing, b whil'st none doth appear
To relieve or defend.

a *Heb.* Persecuters, *save me and deliver me.* b *Heb.* and not *any delivering.*

3. O Lord my God, (*if* thus for me,)
If I effected this,
Or if within mine c hands there be
Such vile injurious theft.
4. If ill to him reward did I
That was with me at peace;
(Yea my dissembler causelessly,
I *safely* did release)

c *Heb.* palms or hollowness of the hand.

5. Let the foe my Soul d pursue and take,
And tread my life down straight
Unto the Earth: And let him make
My glory dwell in dust. *Selah.*
6. In thy displeasure, Lord, up rise,
e For my foes rage up stand:
Do thou wake up to me likewise,
Thou judgment didst command.

d *Heb.* persecute. e *Heb.* for the rages of *my distressers, lift up thy self.*

7. And peoples Congregation
Shall thee encompass then,
And for-its-sake to thine high throne
Do thou return again.
8. The Lord will judge the peoples *cause*,
O Lord *now* judge thou me
According to my righteousnesse,
f And mine integrity.

f *Heb* And according to mine integrity upon me

II.

9. O let the wickeds malice cease,
But stablish thou the just:
Because, O God of righteousnesse,
Try hearts and reins thou dost.
10. My shield's g in God, the Saviour.
Of h men upright in brest.
11. Just Judge is God: i Each day *and hour*
God doth *the bad* detest.

g *Heb.* upon God. h *Heb.* the right of heart i *Heb.* and God is furiously despising the wicked in every day. k *Heb.* and l *Heb.* vessels (*or* instruments of Death. m *Heb.* he worketh, *or* he polisheth n *Heb.* and delved it.

12. If he turne not, he whets his sword,
His bow bends, k makes-it-ready.
13. And hee l death's tooles for him prepar'd,
His shafts m he-ordered-*steady*
Against hot-persecuting-foes.
14. Lo, of iniquity
He travels: Mischief hath conceiv'd,
And shall bring forth a ly.

15. He digg'd a pit, n delv'd it: and fell
Into the ditch he made.
16. *All* his injurious mischief shall
Return upon his head:
And on his pate his o wrong descend.
17. I p for his equity,
Will laud the Lord: And sing unto
Name of the Lord most high.

o Heb. violence. *Or* tyranny by open rapine p Heb. according to his

Sect. III. The Kind, Penman, Denomination, Occasion and Scope.

The *Kind* of this Scripture, 1. As to the *Form* of Penning it, is; *Entituled.* Having in the Hebrew a Title *q* prefixed. 2. As to the *Subject-matter* of it, is, *A Prayer.* A Prayer against false accusers, slanderers.

q See Psal. 3 Sect. 3.

Penman of it was *David*: as the Title declares.

The *Denomination* of it's somewhat unusual; *Shiggajon of David* ——: the word being used in the Title of Songs, only here, and in *Hab.* 3. 1. The Heb. word is derived from *Shagah*, which is used for *Delight*, or *wandring in Pleasure. Prov.* 5. 19, 20. hence comes *Shegioth*, *errors*, *Psal.* 19. 12. And *Shiggajon* here, which properly signifies, *Aberration*, or *Ignoration*: And (as *Buxtorf* r notes) it may import, *An Erratick-Song, A various mixt song*, &c. *to be sung with all variety of Musical Tunes and Notes*, thinks *Junius*. Perhaps with all variety of Musical Instruments. And consisting of various Subject-Matters. *According to which* (saith *H. Ainsworth*) *we may name this Song, Davids* Delight, *or* Solace. *Or in the other signification, Davids* Error; *As setting forth the summe of his cares, which made him almost to go astray. The Chaldee Expounds it; Davids* interpretation of the Law s. So he. It is confessed by the learned in the Hebrew-Tongue. to be a musical term or word, unknown to the Hebrews themselves. And most Writers are very doubtful what the true meaning of it should be. For, as divers Authors do declare t, *Some think*, it was the beginning of some well known Song, according to which this Song was to be tuned: as *Ezra. Vatablus, Avenarius, Shindlerus.* Some, that it was some kinde of symphony, or consort: as *Kimchi.* *Some*, that it was a Musical Instrument, whereon the fingers did wander this way and that way whilest the strings were struck. *Some*, that it was a certain kind of melody, that is, of Song: as one should say, a Sapphick, or Phaleucian verse. So *Calvin.* Some, that שגיון *Shiggajon* is *a profession of innocency*; Or *a denial of the Calumny, of one not acknowledging the crimes objected. For* שגה *Shagah*; signifies, *to erre, To do any thing, or to sin through ignorance or incogitancy.* So *Mollerus.* The truth is, its hard to say certainly what the meaning of the word is; About it, one may be ignorant, doubt, or mistake, without any danger to Faith or Manners.

r שגיון *Shiggajon* Cantio erratica, *Psal.* 7. v. 1. id est, varia, quæ omnibus rationibus muficæ decantabatur simul. Vocabulum muficum est, cujus ratio Hæbreis ignota. *Buxtorf. in Lex. ad verb. Heb.* Ode Erratica, *i. e.* multiplex canta, quæ omnibus rationibus musicæ decantabatur simul *Fr. Jun. in Annot. ad Psal.* 7. 1.

s *H. Ainsw. in his Anno. ad Ps.* 7. 1

t *Sim. de Muis in Com. ad ps.* 7. 1. *Joan. Calvin. in Com. ad ps.* 7. 1. *Hen. Moller. in Prælect. ad Ps.* 7. 1. *The large English Annot. on the Title*

u *Jo. Buxtorf. in Legic. ad verb.* כוש

x *Joan. Chrysost, in Expos. Psal* p. p. 68, 69 *&c. Tom.* 3 *Paris.* 1636

y *Augustin, in Enarrat Psal.* 7. *Tom.* 8.

z *Hieronym in Comment ad Psal.* 7. *tit. Tom.* 8.

Occasion of *Davids* Penning this Song, is more Material to be considered. The *Title* points it out, thus; ——*which he sang to the Lord, upon the words of Cush sonne of Jemini.* The word כוש *Cush* signifies, *an Æthiopian, a Black-moore*, &c. It was first the name of *Cham's* sonne, *Gen.* 10. 6. 1 *Chron.* 1. 8. From whom both *Arabians* and *Ethiopians*, as also *Ethiopia* have received their names, (as *Buckstorf* notes u,) compare 2 *King.* 19. 9. *with* 2 *Sam.* 18. 21. *Jer.* 13. 23. But who this *Cush* was which is here mentioned, Interpreters are not agreed. 1. *Chrysostome* x thinks this *Cush* was *Hushai* the *Archite Davids* friend, who in the time of *Absholom's* rebellion defeated the Counsel of *Achitophel*, and sent to David not to remain in the wilderness, lest *Absholom* should surprize him, 2 *Sam.* 17. 15, 16, &c. *Augustine* y also leans this way: though afterwards (as his manner is too frequently and groundlesly in the Psalmes) he turnes all into an Allegory. But *Hierome* sharply refells this Interpretation as arising from the ignorance of the Heb. Language. And addes reasons against it, too large to recite z. 2. *Some* take this word *Cush* here, Appellatively. And so they interpret it 1 *Either of King Saul.* That he is called *Cush*, i.e. *an Ethiopian*, from his bloody, vile, and cruel manners, and that this whole psalm was written against *Saul*, who persecuted *David* and fell into the ditch that he had digged. And he was of the Tribe of *Benjamin*, whereunto the family of *Jemini* belonged, 1 *Sam.* 9. 1, 2. of this opinion is *Hierome* a. And (saith *Mush*) *almost all the Rabbines, besides Ezra, think that Saul is noted by the word* Cush, *which sounds* an Æthiopian, *i. e. A wicked and prosligate man, that will no more change his manner and disposition, than an Æthiopian his skin, according to that of Jeremy, ch.* 13. 23. *And whilest he names him* Cush, *he alludes to* Kish *Sauls Father, Which the Chald. Paraphrase also intimates; which in stead of* Cush *son of* Jemini, *hath Sal* the Son of *Kish* which were of the Tribe of *Benjamin. Nor matters it that one is written by Caph, the other by Koph*, thus he. 2 *Or of Shimei*, a man of the family of the house of *Saul*, who cursed and cast stones at *David*, flying from *Absholom* his sonne, 2 *Sam.* 16. 5, 6, 7, 8. And that he was called *Cush*, because he was *black*, and an enemy to *Israel*, the Church of God. As among the Latines *Niger a black man*, is put for a Reprobate; *Hic niger est, hunc tu Romane caveto*, Thus c *Mollerus. Hierome* also joynes *Saul* and *Shimei* together as both here intended *d.* 3. *But some* e had rather take this word *Cush* properly, as the *Proper Name* of some Kinsman or Favorite of K. *Saul*, who as a pick-thank Parasite or flattering Courtier, had falsly accused *David* to K. *Saul*, as if he had devised to kill him, or contrived some other desperate mischief against him. Of which base and false slanders *David* purgeth himself convincingly before *Saul* himself, in 1 *Sam.* 24. 9, *to* 16. And here in this psalm he seems to appeal to the LORD himself touching his innocency in this matter, *Psal.* 7. 3, 4, 5. And hereunto the psalm most fitly agrees. And this Opinion seems best to set forth the *Occasion* of this Psalm. If any think that *Doeg* (who unworthily accused *David*, 1 *Sam.* 22. 9. &c.) was this *Cush*; Let him enjoy his judgment: the Psalm may agree thereunto.

a *Hieron. quæ sup.*

b *Sim. de Muis in Com. ad Psal.* 7. 1.

c *Hen. Moller. in Prælect. ad Psal.* 7. 1.

d *Hieron. in Com. ad Psal.* 7. 1. *Tom.* 8.

e *Joan. Calvin. in Com. ad Psal.* 7. 1.

Davids Scope in this Prayer, is; to appeal unto the LORD touching his integrity and innocency as to the things or crimes laid to his charge falsly by his detracting Adversaries: and to intreat him to protect and deliver him from all his cruel, false, and reproaching Persecutors, doing righteous judgment towards him and them.

Joan. Diod. in his Ann. on Psa. 7. 1.

large Eng. Annot. on Psal. 7. 1.

Sect. V. The Analysis, or Principal Parts.

The *Title* contains, 1. The Denomination of this part of Scripture; *Shiggajon* f. 2. The Penman of it; *David.* 3. The Occasion; which he sang to the Lord upon the words of *Cush* sonne of *Jemini.*

f *Besides what hath been noted touching this word in the former Section, I find one of somewhat a singular Opinion in interpreting it, which yet is not to be contemned, viz.* That *Shiggajon* contains the general Argument of the psalm, and notes the *Oberration and peregrination* of *David*, when he was exiled from the Court, and *wandred* here and there that he might provide for safety of his own life, *&c.* Generale Argumentum Psalmi in dictione שגיון *Shiggajon*, quæ notat *oberrationem & peregrinationem* Davidis, quando primum exulabat ab aula, & huc illuc *oberrabat* ut vitæ suæ consuleret. Hæc interpretatio optime convenit Tempori, Occasioni, & ipsi Psalmo. *Joan. Foord in Expos. Psal.* 7. *Titul.*

The *Psalm* it self, which is *A Prayer* against his cruel and slandering Persecutors, containes.

I. *Davids Petitions* to the Lord his God. Which are.

1. For the Lord's manifestation of his mercy upon himself, in preserving and delivering him from his Persecutors. Which request he urgeth, 1. *From* his Relation to him; *my God.* 2. *From* his affiance in

in him, and relyeth upon him; and 3. From the Lion-like fierceness of his Enemy, against him. 4. From his own destitution of help, help-lessness, verse 2. 5. From the justice and Iniquity of his cause. And here is *Recitulence* his utter indecency and guiltiness in regard of all those things wherewith his enemies maliciously charged him, verse 3, 4. 2 *He qualifies* this, demonstrating his innocency, by his releasing of his enemy when in his power, as 1 Sam. 24. 9. to the end, and Chap. 26. 7, 8, 12. thus recompensing good for evil, verse 4. 3 *He hypocritically submits himself* to the uttermost mischiefs his enemy could bring upon him, if he were guilty, ver. 5. This hath in it the force and force of an *Imprecation*.

2. For the Lord's declaration of his Justice upon his Distressers. Here, 1. *He motives* God to certain judiciary Acts, gradually expressed. As *To awake up. To rise up. To lift up himself in anger. To return to the High-place* (viz. To his Throne of Judgment. Thrones are usually set upon high, 1 Kings 13. 19.) verse 6, 7, 8. 2. *He urges* the LORD hereunto, (1.) *From* his distressers manifold rage. (2.) *From* Gods own appointment of the judgment desired, ver. 6. (3.) *From* the Praises that shall generally redound to God, once sitting on his Throne of judicature, ver. 7. (4.) *From* Gods Office, which is to do Judgement, ver. 8. (5.) *From* Gods Omniscience and Justice, rendering him the fittest Judge, ver. 9.

II. *David's Profession* of his full affiance and confidence in the LORD; That he will mercifully protect the righteous, ver. 10. And deal severely with the wicked. Because, 1. *God* is a just Judge. 2. *God* is daily angry with the wicked, ver. 11. 3. *God* makes many preparations of judgment against the wicked, if he repent not and return from his evil, verse 12, 13. 4. *God* already blasteth all his wicked devices, ver. 14, 15. *God* retorteth all his mischief upon his own head, ver. 15, 16. For all which his righteous proceedings, *David* resolves to render thankful praises to the LORD, ver. 17.

Psalm VIII.

Sect. I. The Summary Contents.

Herein are, 1. A General Proposal or Intimation of Gods Glory in Earth and Heaven, with Admiration. verse 1. 2. A Particular Narrative or Demonstration of his Glory and Praise, seen more eminently in man, but principally in CHRIST, ver. 2. to 9. 3. A Laudatory Conclusion, &c. ver. 9.

Sect. II. The Version out of the Hebrew.

To the Master-Musician upon Gittith, A Psalm of David.

1. O LORD our Lord, How excellent
In all the Earth *is* thy *great* Name!
Which hast above Heav'ns *Firmament*
a Established thy glorious-fame.

a Heb. or; Given. put &c.

2. Reddere bonum pro malo, Divinum: Reddere bonum pro bono, Humanum: Reddere severo malum pro bono Diabolicum.

2. Out of the mouth of Babes and Sucklings
Hast thou *b* founded strength because of thine Foes,
That thou might'st still the Enemy and Revengeful.

b Or, perfected.

3. When as thy Heav'ns behold I do,
The work thy fingers polished,
The Moon, the Star (so Heav'nly,
All which thou *c* hast established.

c Heb. thou hast established.

4. O what is wretched man, (think I,)
That thou so mindful him to mind?
And what are Adam's Progeny,
That him thou visitest *so* kind?

d Heb. that Son of Adam

5. For, thou *d* hast made him little-less
Than mighty-Angels of renown,
And with *surpassing* gloriousness
And comely honour didst him crown.

e Heb. the Sons of Adam

6. O'er thine hands works thou gav'st him Rule:
Set all beneath his feet hast thou.
7. *e* All flocks and herds, them-selves *contain*,
And of the field the beasts alſo.

f Heb. all Sheep & Oxen, all of them.

8. Sea's Fish, and Fowl of *f* Firmament,
And what doth pass the Sea's proud *g* stream,
9. O LORD our Lord, How excellent
In all the Earth *is* thy *great* Name!

g Heb. the paths waters.

Sect. IV. The Kind, Penman, Occasion and Scope.

The *Kind* of this *Psalm*, 1. As to the *Form* or Manner of Penning it, is, *Extruded*: Having in the Hebrew a *Title* prefixed. 2. As to the *Subject matter* of it, is, *Mixt* of Doctrine or History and Prophesie. Being a Doctrinal or Historical and Prophetical praying of God for his excellent Glory shining forth, much in the *Creature*; more, in *Man*; most of all, in *Christ*. Thus some among the *Ancient* k, most among the *Modern* Writers l, do in effect interpret this Psalm: though in some particular interpretations & accomodations there are some diversities among them. 1. *Some* indeed account this Psalm meerly *Prophetical*: and so are forced to turn a great part thereof into groundlesse *Allegories*, as ver. 3, 4, 7, 8. thus *Hieronymus* m. But this way of interpreting it, cannot be so solid: because there are sundry passages in the psalm plainly *Doctrinal* and *Historical*, setting forth Mans Eminent Prerogative by Creation above all the Creatures here below, as ver. 3, 4, 5, 6, 7, 8. And to turn all these into *Allegories*, would be to offer too much violence to the words. 2. *Few*, if any, interpret this psalm of *Man*, or *Mankind* alone. For, That were evidently to oppose the unquestionable Authority of the *New Testament*, which, more than once alledging this psalm, refers the passages to Christ, or to things concerning Christ: *compare Psal.* 8. 2, *with Matth.* 21. 16. *also Psal.* 8. 4, 5, 6. *with Heb.* 2. 6, 7, 8, 9. 1 *Cor.* 15. 27. *Ephes.* 1. 22. 3. *Most* judge this psalm to be of *Mixt Nature*, *Doctrinal Prophetical*, and *Eucharistical*, As setting forth and highly extolling the *wondrous-Excellency of the LORD's Name in all the Earth, and his glorious Majesty above the Heavens*. In the works of Creation, and particularly in Man by Creation highly advanced above all Sublunaries, but above all in Jesus Christ the Head and Glory of Mankind, by whom Humbled and Exalted, Mankind is again restored to his Con-created dignity, which he lost by the fall of the first *Adam*. So then (as one intimates) *This psalm is to be understood, of Christ the Head, and of Mankind, especially of the Faithful, as his Members* n. Hence, one thus gives the summe of the latter part of this psalm; *A Prophecy of Christ his Humiliation, Glory, and Dominion* o. And *Chrysostome* accounting this psalm, at least in part, *Prophetical*, hath sundry

k Ut Joan. Chrysostom. in Expositione Psal. 8 per totum. l Sim. de Muis in Arg. Psal. 8. Joan. Calvin. in Comment. in Psal. 8. 1 Hen. Moller. in Arg. Psal. 8. Fran Jun. in Annot. in Psal. 8. D. Pareus in Adversar. in Psal. 8. Joan Foord in Expos. Psal. 8. H. Ainsworth in his Annot on Psal. 8 m Hieronym. in Com ad Psal. 8. Tom. 8. n Dr. Joh. Richardson in his Observations and Explanations on Psal. 8. o Hen. Ainsw. in Contents of Psal. 8.

Elegant paſſages in applying it to Chriſt. Take one among the reſt; p——How wonderful is thy Name! *For in this Name, Death, is looſed; The Devils are bound; Heaven, is opened; The Gates of Paradiſe, are ſet open; The Spirit, is ſent down; Servants, are become Freemen; Enemies, Sins; Aliens, Heirs; Men, Angels; What ſay I, Angels? God is become Man, and Man God: Heaven hath received the Nature which was from the Earth, and Earth hath received him that ſits above the Cherubims with the Angelical Hoaſt. The middle-wall is taken away, The Partition is looſed, Things-at-diſtance are united, Darkneſſe is extinguiſhed, Light hath ſhined, Death is ſwallowed-up. The Prophet thinking of all theſe things, and greater things than theſe, cryes out, ſaying;* How wonderful is thy Name in all the Earth! &c. So he.

p Ὡς θαυμαστὸν τὸ ὄνομά σου, ἐν ᾧ τὸ ἀνώλεθρον τέτηκε, δεσμὰ διαλέλυται, πύλαι ἠνέῳγησαν, &c. *Jo. Chryſoſt Expoſ. in Pſal. 8. p. 104. Tom. 3. Pariſ. 1636.*

Penman of this Pſalme was *David*, as the Title ſignifies.

Time when, and *Occaſion* whereupon *David* Penned this Pſalme is not ſo certainly and undoubtedly known. 1. *One* thinks q that *David* wrote it after he had ſmitten the *Philiſtines*, and taken the City *Gath* out of their hands, 2 *Sam.* 8. 1. *and* 1 *Chron.* 18. 1. Or when he had overcome all his enemies mentioned in 2 *Sam.* 8. That then he ſung this as a Triumphal-Pſalme unto the LORD. But that *David* in this Pſalme was a Type of Chriſt, in whom thoſe things are ſpiritually fulfilled which here were literally done by *David*. So he. 2. *Another* opinion is r; That theſe three Pſalmes (wherein על הגתית Gnal Hagittith, *upon Gittith*, is found in the Title) *viz.* *Pſal.* 8, *and* 81. *and* 84. were Penned to be ſung at the *Vintage*, when their Grapes were gathered and preſſed, and their Fats did burſt forth with New Wine. Foraſmuch as גתית *Gittith* may ſeem to come from גת Gath, *A Wine-preſs*. See *Joel* 3. 13. *Nehem.* 13. 15. And according to this the Greek tranſlateth it;——*The Wine-preſſes*. 3. *Tremellius* and *Junius* choſe this Interpretation (among many) and like it beſt. *viz. There are onely three Pſalmes that have this Inſcription, Pſal.* 8. 81. *and* 84. *All which* David *ſeemes to have written, when thinking to have brought up the Ark from* Kiriath-jearim *to* Sion, *he left it at the houſe of* Obed-Edom *the* Gittite, *becauſe of the breach made upon* Uzzah: *and that he took occaſion from the then preſent affaires to write theſe three Pſalmes, There-fore he wrote this eight Pſalme* (in his judgement) *and ſung it, when he brought the Ark from the City of Woods* (i. e. *Kiriath-jearim*) *to the houſe of* Obed-Edom, 2 *Sam.* 6. 10, 11. 1 *Chron.* 13. 5. *to* 13. *The* 81. *Pſalme, when God by his breach upon* Uzzah *teſtified his Glory and the ſeverity of his judgements, to keep the people in their Duty and Religion more effectually*, 2 *Sam.* 6. 1. *to* 10, 1 *Chron.* 13, 5, *to* 13. *And Pſal.* 84. *when the Ark was now to be brought thence unto* Sion, 1 *Chron.* 15. 25, *&c. and* 16. 1. *wherefore theſe Pſalmes are ſaid to be written at the Gittheanway, commoration, ſtation, obſervation, or if there be any thing elſe to expreſſe what I would.* So ſ *Junius*. And this Opinion is rendred the more probable, 1. *Partly*, becauſe there is ſuch mention of Muſical Inſtrumens, Singers &c. at the bringing up of the Ark, 1 *Chro.* 13. 8. *and* 15. 28. And Interpreters here are in ſome ſuſpence, whether the word *Gittith* t in the Title may not import, ſome *Muſical Inſtrument*, or *ſome kind of Tune*, or *the beginning of ſome known and famous Song*. 2. *Partly*, becauſe after the *Ark* was brought to *Sion*, and placed there in the midſt of the Tent which *David* had pitched for it, Another *Pſalme* was appointed to be ſung. *See* 1 *Chro.* 16, 7, *&c. with my Expoſition on Pſalme* 105, Sect. 3. whence it's very probable that from firſt to laſt many Pſalmes were ſung in that Extraordinary Solemnity of bringing up the Ark from *Kiriath-jearim* to *Sion*. 3. *Partly*, becauſe *Jeſus CHRIST* the great *Antitype* of the *Ark*, is the chief Subject-Matter of this Pſalme as Interpreters do well obſerve from the Allegations thereof in the New Teſtament, In whom eſpecially Gods glorious Excellency is here moſt highly extolled; even unto admiration. Let the Judicious weigh all things.

q *Joan. Foord. in Expoſit. Pſal.* 8. *Tempus.*

r See *Hen. Ainſ. in his Annot. on Pſal* 8 1. *Large Engliſh Annot. on Pſal.* 8. *Title. Jo Diodate on Tit of Pſ.* 8.

ſ *Jun. in Trem. Annotat. in Pſal.* 8. 1.

t An גתית Muſicum inſtrumentum ſignificet. an modulationis ſpeciem, an vero celebris ac noti Carminis initium, ego incertum relinquo. Nam qui Pſalmum ita vocari Putant quod in urbe *Gath* fuerit compoſitus, coactam expoſitionem nimis procul accerſunt. Ex tribus vero primis ſententiis quam eligas, non magni intereſt. *Joan. Calvin. in Commen. ad Pſal.* 8. 1.

Non deſunt ex Hebræis qui גתיות *Gittith* interpretantur *Tecular*, quemadmodum *Græcus & Lat.* Sed qui ſtrictius literam perſequuntur Cenſent vel eſſe Inſtrumentum Muſicum e *Geth* advectum, & in *Geth* inventum, ac fabricari ſolitum; vel familiæ *Obed-Edom Gethæ* peculiare. Alii putant ſic vocari Symphoniam, aut etiam Muſicum inſtrumentum. cujus uſus eſſet tempore vindemiæ in prælis & *torcularibus*. Alii *Haggittith* volunt eſſe initium vulgatæ cantilenæ ad cujus modulos hic Pſalmus eſſet decantandus. Alii *Davidem* fuiſſe in *Geth* tunc cum hoc Carmen conſcripſit. Alii denique aliter ſentiunt; incerti omnes, ut in re obſcura, & quæ ad muſicam videatur pertinere, quæ jam diu cum politia Hebreæ gentis penitus intercidit. *Sim de Muis in Commen ad Pſal.* 8. 1.

Gittith] or, *The-Gittith*, which Title is alſo given to the 81. *and* 84. *Pſalmes*. *Gath* in Hebrew *is a Wine-preſs*, *Iſa.* 63. 2. It is alſo the name of a *City* of the *Philiſtines*, 1 *Sam.* 17. 4. A *City* alſo of the *Levites* was called *Gath-rimmon*, *Joſh.* 21. 25. whereupon *Obed-Edom* the Son of *Jeduthun*, a Levite and Singer in *Iſrael*, was called a *Gittite*, 2 *Sam.* 6. 10. So by *Gittith* here may be meant, either ſuch Inſtruments as were uſed by the Poſterity of *Obed-Edom the Gittite*: Or that theſe Pſalmes were made upon occaſion of tranſporting Gods *Ark* from the Houſe of that *Obed-Edom*, the Hiſtory whereof is in 2 *Sam.* 6. 6. 10, 11, 12, &c. Or that theſe Pſalmes were to be ſung for praiſe of God at the *Vintage* when Grapes were preſſed. And according to this the Greek tranſlateth it, *The-Wine-preſſes*. Or, It may be the ſame Muſical-Inſtrument; and ſo the *Chaldee-Paraphraſt* tranſlateth it; *To ſing upon the Harp that came from* Gath. *Hen Ainſworth in his Annot. ad Pſal.* 1. 8.

Videatur etiam *Hen. Mollerus in Prelection. in Pſal.* 8. 1.

Scope intended in this *Pſalme*, is; Emphatically to extol and ſet forth, even to Admiration, the LORD's wonderful and tranſcendently-excellent Glory, ſhining forth ſingularly in Man; but moſt illuſtriouſly in Man's Head and Redeemer JESUS CHRIST, both *Abaſed* and *Exalted*. *Compare verſe* 2. *with Mat.* 21. 16. *and verſe* 4,5,6. *with Heb.* 2. 6, 7, 8, 9. 1 *Cor.* 15. 27. *Epheſ.* 1. 22.

Sect. IV, *The Analyſis*, or *Principal Parts*.

The *Title* declares, 1. The Direction of it, as to the Muſick; *To the Maſter-Muſician upon Gittith*. 2. The Denomination of it; *A Pſalme*. 3. The Penman of it; *David*.

In the Pſalme it ſelf, note

I. *A General Declaration* of the Lords tranſcendent Glory u, even unto Admiration, 1. In all the Earth. 2. Above the very Heavens, *ver.* 1.

II. *A Particular Illuſtration* of his admirable Glory ſhining forth reſplendently in *Man*, but eſpecially in *Chriſt*. And this, I. *By* the common Teſtimony of all: Though *Babes* and *Sucklings*; Though *Enemies*. *See Pſal.* 29. 1. *and* 96. 7. *and* 118. 14. God hath laid a *Foundation* of *ſtrong-praiſe*, even in the *mouths of Babes and Sucklings*, to convince and ſilence all the enemies of his Glory, of his ſurpaſſing glorioufneſſe. This is fulfilled, 1 *Ordinarily*, in Infants wonderful Production, Preſervation, Qualification, &c. 2 *Extraordinarily*, by the Childrens Acclamations to Chriſt in the Temple, ſaying, *Hoſanna to the Sonne of David*, *Mat.* 21. 15, 16. *ver.* 2. II. *By* comparing them to the Heavens and the Cœleſtial Luminaries: All which, *Man*, but eſpecially *Chriſt*, incomparably ſurpaſſeth, even unto Admiration, *ver.* 3,4. III. *By* pointing out and demonſtrating the Particulars whereby God becomes ſo glorious in *Man*, and in *Chriſt*. And this is done, 1. *In a way of Conceſſion*. Granting that they were indeed *made* a little

u God is very glorious in man as his Creature; in Chriſtians as his new Creatures: in Chriſt, as mans head and Redeemer in the Ark as the Antitype of Chriſt.

a little lower than the Gods, i. e. The Angels, *Heb.* 2. 7, 9. *Psal.* 97. 7. *Job* 1. 6. *and* 38. 7. *the Host by his Creation*; *Christ*, by his Incarnation, *Heb.* 2. 9. *verse* 6. 2. *Heaven of Heavens* or *Heavenly Creation, viz.* 1 Of their Personal Honour and Glory wherewith they are crowned. *Christ*, by his Exaltation: *Man*, by being advanced to glory by Christ, *Heb.* 2. 9. *verse* 5. 2 Of their Universal Dominion over all Creatures. *Man*, by Creation, *Gen.* 1. 26. and Restauration by Christ the Redeemer, *Eph.* 1. 10. *Col.* 1. 20. *Christ*, by his Exaltation, *Eph.* 1. 20, 21, 22. *Phil.* 2. 9, 10, 11. *verse* 6, 7, 8.

III. *A Laudatory Conclusion*, repeating part of the General Declaration and Proposition, *ver.* 1. And so the Psalme begins and ends with an Eucharistical Celebration of Gods Name and Glory, even unto Admiration: his Name and Glory being, beyond all blessing and all praise, most admirable, *verse* 9.

Psalm IX.

Sect. I. *The Summary Contents.*

DAVID in this psalm, I. *Praiseth the* LORD, *verse* 1. *to* 13. Declaring. 1. His pious Resolution to praise him, *ver.* 1, 2. 2. The ground or reason of this his thankful Resolution, *viz.* The Lord's just execution of judgment for him upon his wicked Enemies, *ver.* 3. *to* 11. 3. His invitation of others to praise the Lord with him, *ver.* 11, 12. II. *Prayeth to the* LORD, *ver.* 13. *&c.* 1. Begging for himself such favours from God, as may give him cause to praise him, *ver.* 13, 14. 2. Confelling the righteous judgments of God upon his peoples Enemies; being thereupon confident of the wicked's destruction, but the afflicted godly ones preservation *ver.* 15. *to* 19. 3. Petitioning for Gods Judgments upon the wicked, *ver.* 19, 20.

Sect. II. *The Version out of the Hebrew.*

*To the-Master-*Musician a *upon Muth-Labben, A Psalm of David.*

I.

1. THe Lord with all mine heart *b* I'le laud:
I'le all thy wonders blaze.
2. I will joy, and in thee be glad:
I will *likewise* sing-praise
Unto thy Name, O *thou* Most-high.
3. When my foes *with disgrace*
Turn'd back; They stumbled *instantly.*
And perish'd from thy face.

4. Because thou hast my Judgment done,
And *didst* my doom *express*:
For thou didst sit upon the Throne
c A Judge of Righteousness.
5. The Heathens thou rebukest-sore
The wicked hast destroy'd:
Their Name for ay and evermore
Thou hast wip'd-out *as void.*

6. The desolations, O foe,
Quite-ended are for ever.
Thou cities hast destroyed also;
Their memorial is perished with them.
7. The LORD for ever shall endure,
As judge he doth prepare
His throne for Judgement sure.
8. And he shall judge the world with law
And righteousness.
9. And he will high the Lord will be
Unto [the Succourable;
At times in straits, a Refuge-stable.
10. And they that know thy Name
Will trust in Him; for thou, Lord, thy
Seekers leav'st not *to shame.*

11. O sing-ye-praise unto the Lord,
h Who doth in Sion dwell:
His practices *square and*
Among the people tell.
12. For he that searcheth after *i* blood
Calls them to memory:
Of *k* meek-afflicted-ones, *our God*
Hath not forgot the cry.

II.

13. O LORD, unto me gracious be,
View *l* mine-afflicted-state
From those that hate me, thou that me
Up-liftest from Death's gate.
14. That I to Sion's daughters gates
Thy praises all a may-spread:
And in thine Health which consolates
May be exulting-glad.

15. Sunk down the Heathen-people did
Into the pit they wrought:
In that same Net which they have hid,
Their own *false* foot is caught.
16. Known is the Lord, *in all these Lands*,
By judgment he hath done:
In th' operation *n* of his hands,
Snar'd is the wicked-one. *o Higgaion*
Selah.

17. *Undoubtedly* the wicked shall
Be turned into Hell:
And there the *godless* Heathens all
That God forget, *shall dwell.*
18. For, *p* evermore the needy-one
Forgotten shall not be:
Nor poor-mens expectation
Quite-perish *q* endlessly.

19. Rise LORD, O let not *r* man prevail,
Judge Heathens in thy sight.
20. Let Heathens know they *be f* men-frail,
LORD, put them in *such* fright,
Selah.

Sect. III. *The Kinde, Penman, Occasion,* and *Scope.*

The *Kind* of this psalm, 1 As to the outward *Form* or Manner of Penning it, is; *Entituled.* A Title being prefixed to it in the Hebrew. 2 As to the *Subject matter* of it, is; *Mixt.* Being *Eucharisteal*, and *Eutical*: made up of Praise, and Prayer.

Penman of it, was *David*: as the Title indicates.

Occasion of *Davids* Penning this psalm can scarce be particularly defined upon any certainty. *In the General*, it seems evident from the Subject matter and Current of the psalm, that *David* wrote it upon *Occasion* of some Eminent Deliverance and Salvation which

a Heb. for the end. *b* Heb. I will confess: I will tell, declare, &c.

c Heb. or; Judging-righteous.

d Heb. Death of Labben. *or*; on the death of the Son.

e Heb. Sorrow.

f Heb. Sorry men.

g Heb. Mine affliction from mine haters: *or* Heb. may tell (*or*, declare) in thy Salvation.

h Heb. Setting to Man.

i Heb. Bloods. *k* Heb. meek ones, *or*, the poor-afflicted-ones: *for here are two readings in the Hebrew, signifying both these.* viz.

עניי
עניו

l Heb. Mine affliction from mine haters: *or* Heb. may tell (*or*, declare, in thy Salvation.

m Heb. of his palms: *or*, of his hollows of his hands.

o Heb. *or*; Meditation Selah.

p Heb. To eternity.

q Heb. for ays.

r Heb. wretched man be strong, let the Heathens be judged before thy faces.

which the Lord had wrought for him, in some great strait, from his enemies. *See verse* 3. *to* 11. But about the *Particular Occasion* learned Authours have various Conjectures: most of them drawn from their various Interpretation of some words in the Title. *Which Title, among the Obscure Titles of the Psalmes is one of the most obscure and intricate* t. As one observes. The Difficulty rests especially in those words על מות לבן *Ghual-muth Labben*. I. *Some* do sever or divide the former word על מות *Ghual-muth, upon the Death*: and assert that it is two words contracted into one. But then they disagree about the interpretation of the latter word לבן *Labben*. For 1. *Some* of the Hebrew-writers render it; *upon the death of the Sonne*, i. e. of *Absalom*. But *Rasi* likes not this interpretation, (saith u *S. de Muis*) because it is not written הבן *Habben*, but לבן *Labben*, and because there's nothing in this Psalm that favours that Opinion. 2. *Some* take the word לבן *Labben* properly, for the proper name of some man, called *Labben*. But who this *Labben* should be they cannot well resolve. Whether some chief among the Commanders in the enemies Army that was slain: or some Chief-Singer, mentioned (say they) in 1 *Chron.* 15. but no such name is found in that Chapter, unlesse *Ben, verse* 18. be intended. Both these are rejected x, as unsatisfactory. 3 *Some* think לבן *Labben* to be נבל *Nabal*, by transposition or Inversion of the Letters, which are the same in both and that this Psalme was written by *David* after the Death, or upon the Death of *Nabal* the Carmelite, the foolish husband of that prudent *Abigail*. But such transposition is not here necessary: And if the word be taken for a Man, it seems to point out the death of some enemy to *Israel*; whereas we read not that *Nabal* hurt any *Israelite*. but onely churlishly and covetously denyed refreshment to *David* and his men y. 4. *Some* think לבן *Labben* the same as if it were written with י thus לבין. And that so it points out *Goliath*: who is called איש הבינים *Ish Habbenajim, vir intermedius*; or, *vir medietatum*, i. e. *A middle man*, &c. 1 *Sam.* 17. 4. *viz. An intermiddle-Champion* between the two Armies of *Israel* and the *Philistines*, who challenged any man of *Israel* to come and fight with him, and end the controversie betwixt *Israel* and the *Philistines* by a single Duel. And to this effect they would have this Psalm to be *Carmen ἐπινίκιον A Victorial Song*, Penned upon *Occasion* of *Davids* slaying this *Goliath*. Thus the Chald. Paraphrast renders it; *upon the death of the man that went out between the Camps* z. *Kimchi*, and others also thus interpret it: *Sim. de Muis* somewhat inclines to this Opinion. But the History easily refutes this Opinion; For in this ninth Psalme, *verse* 11. 14. There's mention *of Sion, of the Gates of the Daughters of Sion, of praising the* LORD *therein, of the* LORD *dwelling in Sion*: when as Sion was yet in the hands of the Heathen when *Goliath* was slain. And saith *Mollerus, All these Interpretations a skilful Grammarian may easily and without trouble refute* b, &c. II. *Others* do take this על מות to be but one word, and so read it, *Ghualmuth*. And yet these do not agree among themselves about the sence of it. For, 1. *Some* render it, *Secret, Hidden*, &c. —— *For the hidden things of the Sonne*: or, *For the secrets of the Sonne*. So the *Greek* Version of the LXXII; So the *vulgar Latin*; So the *Ethiopick* c. *Hierome* d also renders it, *pro absconditis filii, for the hidden things of the Sonne* viz. not of *Absalom*, but of Christ, as he understands this Psalme, discoursing of it at large. Thus also *Lyra* e expounds it, counting it one word, and saith *he saw these words severed in no Copy*, 2. *Some* interpret the former word; *For youth*: in which sence the word is used in *Psal.* 48. 15. *He will guide us in youth*. The other word לבן *Labben*, they render, *white, candid*, &c. As if the Psalme were written, *for white youth, i. e.* for the Church, which is a faire and flourishing youth. *Which Interpretation*, saith *Moller* f, *though plausible, and congruous to the Argument, yet because* לבן *agrees not in Gender with the former word, Grammer is repugnant to this Opinion*. 3. *Some* take it for a Musical Instrument, and לבן *Labben* for the name of a Singer, mentioned 1 *Chron.* 15. But this name לבן *Labben* is not found in that Chapter, but onely בן *Ben, ver.* 18. 4. Finally, *Some* count these words to be the beginning of som famous and well-known Song, to the Tune whereof this Psalme was to be Sung: A Tune much like our *Counter Tenour*. This *Calvin* and others like best g. And this in midst of all these uncertainties may be as probable as any. But here every one is at liberty to enjoy his own judgment: and there is no great peril of erring in a matter of this Nature.

Scope of the *Psalmist* in this *Laudatory* and *Petitory* Psalme, (there's no colour for making it a Prophetical Psalme in whole or in part,) is; To praise the LORD for his righteous proceedings against his, and his peoples enemies, *vers.* 1. *to* 13. And to intreat the LORD for his gracious assistance against all wicked foes, Heathens, and others, for time to come, *vers.* 13, *&c.*

Psalme touching Christ the Son of God, scattering all his enemies, especially Antichrist, and Possessing the Kingdom. In the *Polyglott Bible*, the Greek Version of the Lxxij both *Vatican* & *Alexandrian*, render it; ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ, i. e. *upon the secrets of the Son*. The Syriack thus; *Concerning Christ taking the Throne and Kingdome, and profligating the enemy*. The Arabick thus; *Touching the Mysteries of the Son, as to Christs Glory, his Resurrection, Kingdome, and the death of all disobedients. It seems to me* (saith one) *As the former Psalme was of the Propagation of Christs Kingdome, So this is of the Destruction of Antichrists*, H. Ainsworth in his Annotat. on Psal. 9. 1. —— *Pro absconditis filii* ——] Licet *Aquila* pro *absconditis filii Adolescentiam filii posuerit, tamen sciendum in Hebræo haberi, pro morte filii.* Denique & *Symmachus* in hunc modum transtulit; *pro victoria de morte filii.* Totus igitur Psalmus per Tropologiam ad Christi pertinet Sacramentum. Unde & Lxx interpretes, Christi Passionem & Resurrectionem, quæ ignota prius mundo fuit, per verbum *Absconsionis* celare voluerunt: ne a Gentibus illo tempore facile noscereturr, &c. *Hieronym. in Comment. ad Psal.* 9. 1. *Tom.* 8.

But unlesse we had some just ground from the Subject-matter of this Psalme it self, or from some other part of Holy Scripture, neither of which are evident, it seems very hard and strange to rank this among the *Prophetical Psalms*.

Sect. IV. The Analysis, or *Principal Parts.*

In the *Title*, note; 1. The Direction of it, as to the Musick of it; *To the Master-Musician*. 2. The Occasion of it, darkly hinted, as some think: Or, the Musical-Instrument, or Tune, to which it was to be accommodated, as others; על מות לבן 3. The Denomination of it; *A Psalme*. 4. The Penman of it; *David*.

The Psalme it self contains, 1. *Praise*, and 2. *Prayer*.

I. *David praiseth the Lord, verse* 1. *to* 13. And here are declared, or laid down

I. His pious Resolution, 1. To confess to the LORD Cordially and entirely. 2. To declare all his marvells, *verse* 1. 3. To be glad and rejoyce in him. 4. To sing to his name, *verse* 2.

2. The ground or reason of this his pious and thankful Resolution, *viz.* His enemies *turning back, stumbling*, and *Destruction from Gods face, i. e.* From his powerful and angry presence. This imports the LORD's just execution of Judgment upon his wicked Enemies, *ver.* 3. *to* 11. This is illustrated by considering Gods Justice, *Absolutely*, and *Relatively*. I. *Absolutely*, and that 1. As vindicating *David's* just cause; *judging righteously*, ver. 4. 2. As Rebuking, Destroy

t Inter Psalmorum titulos obscuriores hic præcipuus est, propter duas dictiones, quæ videntur esse depravatæ, &c. *H. Moller. in prælect ad Psal.* 9. 1.

u *Sim. de Muis in Comment. ad Psal.* 9. 1.

x *Hen. Moller. in Prælect. ad Psal.* 9. 1. *Large English Annot. on Title of Psal.* 9.

y *Sim. de Muis in Comment. ad Psal.* 9. 1

z Super mortem viri qui exierat de intercastra *Bibl. Polyglot. in Psal.* 9.

a *Sim. de Muis in Comment. ad Psal.* 9. 1.

b *Hen. Moller. in Prælect. ad Psal.* 9. 1.

c In *Bibl. Polyglot. ad Psal.* 9. 1.

d *Hieronim in Com. ad Psal.* 9.

e *Nico. de Lyra in Postil. ad Psal.* 9.

f *Hen. Moller in Prælect. ad Ps.* 9. 1.

g *Joan. Calvin. in Comment. ad Psal.* 9. 1. *Joan. Foord in Exposit. Ps.* 9. *Tit.* Some seem to take this Psalme to be a *Prophetical*

Destroying, and even abolishing the Saints, ver. 5. II. Solemnly, and compendiously he petitions the LORD's gracious and full Answer, ver. 1. The Enemies at first insulting, concluding their utter defolations and pulling up of Gods throne; those intended Defolations are cruelly attempted, and their own memorial execrably left, ver. 4. 2. Has contrariwise the LORD reigning, 1 Asserted being. 2 A full and exact inspection, ver. 4. 3 An all-sufficient and fit remedy desired for oppressed-ones in Sion, ver. 5. 4 A most sweet and faithful friend, never forsaking his servants, and therefore exulted in by all that know his name, ver. 10.

3. His invitation of others to praise the Lord and his works together with him: for his confidence in the fulness of his sufficed, ver. 11, 12.

II. *David prayeth to the Lord*, ver. 12. &c. And here

1. He sues to the LORD, for such favours, as may give him ample cause of praising him, viz. Faith, shew grace to him. 2. To view and consider his trouble from his haters. 3. *To lift him up from the gates of Death*; That he may *praise the LORD in the gates of Sion*, i.e. in the Publick Assemblies, and joy in his salvation, ver. 13, 14.

2. He confesseth and rejoyceth in Gods glorious Judgements upon the Churches Enemies: their Plots being returned, as self-enfnarements, upon their own heads, to the eminent renown of the LORD in his Judgments, ver. 15, 16. This is amplified by the effect or fruit of this eminent experience, viz. His confidence for future, 1. That the Lord will destroy at last all wicked & godless persons, ver. 17. 2. That the Godly though needy & poor-afflicted, shall not always be forgotten, &c. ver. 18.

3. He Petitioneth for Gods Judgements upon the ungodly, Praying that the Lord, 1. Would rise up for his people against them. 2. Would restrain their power. 3. Would judge them. 4. Would terrifie them, and make them experimentally know they are but wretched men, ver. 19, 20.

Vid. Bibl. Polyglott. in Psalm. Sed Hebræi omnes distinguant: recte arumenum habet illud prorsus, & diversum omnino illum, ac longe subsimiorem. Kim. de Mais in Arg. Psal. 10. Bibl. Polyglott. in Psalmos Hen. Ainsworth in his Annot. on Psal. 10. 1. Caret hic Psalmus Titulo, ideo primum Græca, deinde vulgaris versioni præcedenti eum adjungit, &c. Hen. Muller. in Prælect. in Ps. 10. Arg.

Psalm X.

Sect. I. The Order and Number.

The *Order* and *Enumeration* of the Psalmes begins here to vary in some *Versions* or *Translations* from the Original *Hebrew*, &c. For although the *Hebrew Text* a makes this a distinct Psalme from the former, & the *Xth Psalme* in Number and Order, which Division and Enumeration is rightly and justly followed from hence to the end of the Book, by the *Chaldee Paraphrast*, by *Pagnin* and *Montanus*, by *Junius* and *Tremellius*, by *Calvin*, *H. Millerus*, *D. Pareus*, our best *English Translation*, and many others: yet sundry other Versions and Translations, do annex this *10th psalme* (which is untituled) unto the *9th psalme* as part thereof, accounting them both to be but one Psalme, *viz.* the *IXth* in Order and Number. Thus the ancient *Greek Version* of the LXXII (differently from the Hebrew) accounts this *Xth psalme* together with the *IXth* to be but one: by reckoning the *11th* psalme to be the *10th*, and the *12th* to be the *11th*, and so forward. Likewise it makes the *114th* and *115th psalmes* but one, and by this meanes looseth two of the number. Yet again to make up the number of 150 *psalmes*, the Greek di-

Sect. II. The Summary Contents.

Herein the Psalmist, 1. Complaineth, 1 of the LORD's long delaying his help in straits, ver. 1. 2 Of the extream pride and outrage of the wicked against God, and his poor people, ver. 2, 3, 4, 11, 13. 2. Prayes, 1 That God would arise up for his own People against their wicked adversaries, ver. 12, 13, 15. 2 That he would speedily crush wicked men, power and impiety, ver. 15, 18. 3. Professeth his confidence in God, That he will hear their desires, for his people, against all the wicked, ver. 17, 18.

Sect. III. The Version out of the Hebrew.

1. LORD, why doft thou stand a far off?
As times in our distress,
Why doft thou thy self thus hide? a Heb. at a future distance.
2. In swelling haughtiness
The wicked e persecuts the poor:
O let themselves be caught
In their devices evermore e Heb. hotly pursues.
Which cunningly they thought.

3. For, praise himself the wicked doth,
For his Souls lust abhor'd:
The Covetous himself doth bless;
He f doth despight the LORD.
4. The wicked (g such his facet-pride)
He will not seek for God:
All his devices have no stride
He thinks there is no God. f Heb. properly, provoketh with reproaches, blasphemeth. It is here opposed to believeth. g Heb. according to the loftiness of his nose.

5. In all times h prosperous are his wayes;
On high thy Judgements be
i Beyond his reach: As for his foes,
Puff at them all doth he.
6. He in his heart secure did say
Un-mov'd I shall be still:
To k generations all alway
Sith I am not in ill. h Heb. bring forth with grief, its proper to bringing forth young. i Heb. which bring with present pain, but following joy the word is used either for grieving or prospering, either may suit here.

7. His mouth l with cursing doth abound,
m Deceits and fallacy:
Beneath his tongue is mischief found,
And vain-iniquity.
8. n In villages lurking-place he stayes,
In secresies obscure
The innocent surpriz'd hee slayes:
His eyes lurk for the poor.

k Heb. from before him. k Heb. generation and generation. l Heb. full of cursing. אלה Aleh, is properly an oath with Execration. See Numb. 5. 21. Deut. 29. 12, 21. Neh. 10. 29. m Heb. and deceits n Heb. he sits in ambush of the Court-yards, or, glass-yards; or, unwalled-townes.

o *Heb.* lies-in-wait.

9. In secret-place he o lies-at-catch
As Lyon in his Den,
He lyes-in-wait away to snatch
The poor afflicted Man:
When him into his net he draws,

p *Heb.* crouch-eth crusheth *himself*, *or*, And he crouch-eth, [*or*, there is a double reading in the *Hebrew*.

Heel-stitch the Poor away.
10. He p stoops, he bows: that by his q paws
A troop of poor-full-may.

q *Heb* strong ones.

11. He saith in's heart God hath forgot:
He hides his countenance,
For-evermore see will he not.

r *Heb.* Lift up.

12. Rise Lord, thine hand r advance
O God do not forget the poor.
13. Why shall the wicked s*o*
Despight God? Thou wilt not require,
He in his heart did say.

s *Heb* exasperate with reproach, *or*, blaspheme.

14. Thou view'dst; For, t villany and spite
Thou didst *exactly* see,
With thy *just* hand it to requite,
The poor leaves all one thee:
Thou helper art of fatherless.

t *Heb.* molestation, *or*, tiresom-injuriousness.

15. Of th' ill and wicked-one
x Break thou the Arme: his wickedness
Search, *till* thou findest none.

u *Heb.*, *or*, indignation, wrath, provocation.

x *Heb.* break to shivers.

16. The Lord is King, and shall command
For ever and *for* ay:
The Heathen *folk* out of his Land
Are perished away.
17. The poor-afflicted-*mens* desire,
O Lord, thy-self-didst-hear:
Their heart thou fully do'st prepare,
Thou mak'st-attent thine ear.

y *Heb.* The poor-weakling-crusht-to-pieces.

18. *With righteousness* to Judge y the poor
And Orphane-fatherless;
Lest z man from earth adde any more
With-terrour-to oppress

z *Heb.* Frail man, *or*, wretched man.

Sect. IV. The Kinde, Penman, Occasion and Scope.

The *Kind* of this *Psalme*, 1. As to the *Form* or Manner of penning it, is, *Untituled*: Having no Title prefixed in the Hebrew. *See on Psal.* 1. Sect. 4. 2. As to the *Subject-matter* of it, is, *Ecclical*: wherein the Psalmist, graphically delineating, and to the life painting out, the notorious insolency, out-rage, and malice of the wicked against the Lord and his gracious people, deeply complaines and prayes against them, beseeching the Lord to take his oppressed people into his Protection, and break in pieces their persecutors power and impiety, And at last as it were triumphantly concludes through Faith, that God will appear for his poor afflicted people, against their proudest Persecutors, and most tyrannical bloody Oppressours. The *Psalme* most emphatically *characterizeth and represents the proud, cruel, outragious and devillish dispositions and practices of the wicked, (especially if in prosperity) against the Godly: and is a lively Portraicture of the sad condition of Gods Church and People in this world among the wicked, against whose intolerable oppressions, insolencies, and cruelties, their best remedy is flying to the LORD for protection and justice, by Faith and Prayers whereby either they obtain deliverance from, support under, mitigation of, or advantage by their sufferings one way or other. *Some* (as a one observes) account this psalme to be *Propherical*, and that it prophecies of Antichrist the Roman papacy. And saith he, *Though it speak of all the Enemies of the Church in general, yet in special and* κατ' ἐξοχὴν *it seems to note him. And the Church never had a more cruel enemy: and the Idea propounded in this Psalme doth excellently expresse his Tyranny.* So he. But for my part I can hardly conceive any such *special Prophecy* to be intended by the Holy Ghost in this Psalme: but rather a *General Character* of wicked mens dispositions and deportment towards the Church and dear People of God.

a *Hen. Moller. in Prælect. ad Ps.* X *Argum.*

Penman of this *Psalme* is not here or elsewhere certainly signified unto us. But most probably it was *David* to whom it was no strange thing to be exercised with such high insolencies and cruel outrages of the ungodly.

Occasion of penning this Psalme is not easie to be discovered, in *Particular*: but in the *General*, it is very evident by the Subject-matter of it, It was written in an extream evil time to the Church and People of God, and upon *Occasion* of their deep sufferings and distresses under the intolerable pride, insolency, subtilty, malice, tyranny, outrage, persecutions, and cruelty of prophane wicked wretches abounding with outward prosperity in this world. *The time* (saith b one) *is uncertain: but this is certain, that it agrees almost to every time.* The afflicted condition of Gods people under the wicked, described in this Psalme, being the common and constant lot of the Church and sincere servants of the LORD, almost in all times and ages, when once the ungodly obtain the upper-hand.

b Tempus incertum est: sed hoc certum, quod omni fere tempori quadrat. *Jo. Foord. in Exposit. Psal.* 10.

Scope intended in this *Complaint* and *Prayer*, is; To intreat the LORD, to appear at last for his poor-afflicted-people wofully oppressed by the outragious insolencies, persecutions, and cruelties of audacious, Lyon-like atheistical wicked-ones; and to rise up for the succour of his distressedones, but for the ruine and restraint of their wicked Persecutors, & that they may be caught in their own devices. And in all times, Gods Church and People being exercised with like persecutions, insolencies and outrage of the wicked, may make use of this most suitable Psalme, making the Lord their onely Refuge by Faith and Prayer in their calamities.

Sect. V. The Analysis, or Principal Parts.

In this *Untituled Psalme*, or *Prayer*, are laid down The Psalmists 1. Complaint, 2. Petitions, and 3. Profession of confidence in the LORD touching the requests presented.

I. His *Complaint* is very sad and lamentable. He Complaines, I. Of the LORD's with-holding and delaying his help to his afflicted people in distresses, in troublous times. This is set forth under two Metaphors, *viz.* (1) Of Distance. (2) Of hiding himself from them, *ver.* 1. II. Of the pride and insolency of the wicked, in their hot-pursuing, or violent persecuting of Gods poor afflicted, *ver.* 2. *at begin.* In this Complaint note; *First*, An Imprecation against these proud Persecutors, that they may be *caught in their own devices*, *ver.* 2. *Secondly*, Certain Arguments or Reasons of this Imprecation. These are drawn, 1. *Partly*, From the pride and insolency of these wicked wretches. Which their pride is Described, and Aggravated, (1) *By* their Self-applause in, or for their Soules lust. (2) *By* their blessing of the Coverous. (3) *By* their prophane provoking of the Lord, blaspheming and despighting him, *ver.* 3. (4) *By* their haughty contempt of the Lord, proudly refusing to seek him, or his will. (5) *By* their Atheistical devices. They even study Atheisme: devising, if it were possible, to perswade themselves there is no God, *vers.* 4. (6) *By* their slighting of Gods Judgements, or not considering and understanding them, by reason of their constant prosperity, puffing them up. (7) *By* their proud and disdainful puffing at their foes, *ver.* 5. Flattering themselves, from their present condition, with imaginations of their

their perpetual prosperity and felicity, ver. 6. Partly, from their wicked works themselves practises against Gods poor-afflicted ones. Which are detected and aggravated, (1) By the deceitfulness and fraudulency of their words, compounded with Oaths and Curses. What ever good shews their actions they pretend towards Gods people, yet they intend their ruine, ver. 5. (2) By their crafty and cruel deeds against the Godly. In which respect they are elegantly compared, 1. To fabulous bloody Thieves lurking in holes and by-corners near the ends of Towns or Villages, to do mischief to the innocent, ver. 8. 2. To cruel and crafty Lyons cunningly crouching in their Dens to compasse their prey, ver. 9, 10. 3. To a Fowler or Hunter craftily spreading his Net, &c. ver. 9. (3) By their Atheistical thoughts and imaginations in their hearts, that God sees none of their their villanous courses, ver. 11.

II. His Petitions are earnest and Pathetical, viz.

1. *That* God would at last appear for his poor oppressed People, against these wicked miscreants, their Enemies. Which appearing is, 1. *Desired*, by certain Acts of the LORD; *declared*, viz. 1. *Arising*. 2. *Lifting up* of his hand. 3. *Not forgetting* the poor, ver. 12. II. *Urged*, 1. *Because*, their wickedness reproacheth, and blasphemes God and his Justice, ver. 13. 2. *Because*, The Lord exactly beholds all the wicked doings of these men, to take vengeance upon them. 3. *Because*, Gods poor-afflicted complains his whole case to God: leaves all to him. 4. *Because* God by Office and Property is an Helper of the Fatherless, ver. 14.

2. *That* God would utterly crush these wicked Persecutors power and Injurie, ver. 15. This is urged, 1. *From* the Eternity of Gods Kingdome and Dominion. 2. *From* their former notable experience of his driving out the *Canaanites*, and destroying them, ver. 16.

III. His *Profession* of his hope and Confidence, That the LORD will accordingly appear for his oppressed Church and people, against the insolency and out-rage of all their wicked Persecutors. And this, 1. *By* firm-preparing his peoples heart, viz. To pray, and wait. 2. *By* lending an ear to their requests ver. 17. 3. *By* judging his Orphant and Oppressed. 4. *By* delivering them from the daunting terrour of all proud Persecutors and wicked Tyrannical Oppressors, ver. 18.

Psalme XI.

Sect. I. The Summary Contents.

David, I. *Declares*, his Enemies 1. Reproach of him, *ver.* 1. 2. Preparations against him, *ver.* 2. 3. Destroying his foundations of Hope, *ver.* 3. II. *Triumphs* against his Enemies in God alone. Considering, 1. His Supream Dominion. 2. His Providence, *ver.* 4. 3. His equity in his discriminating proceedings with the righteous and the wicked, *ver.* 5, 6, 7.

Sect. II. The Analysis of the Psalme.

1 In the Lord I put my trust:
How say ye to my soul,
Flee as a bird to your mountain?
2 For, lo, the wicked bend their bow,
They make ready their arrow upon the string,
That they may privily shoot at the upright in heart.
3 If the foundations be destroyed,
What can the righteous do?
4 The Lord is in his holy temple,
The Lord, his throne is in heaven:
His eyes behold, his eyelids try the children of men.
5 The Lord tries the righteous:
But his soul hates the wicked and him that loves violence.
6 Snares, fire, and brimstone, and an horrible tempest,
Shall be the portion of their cup.
7 For the righteous Lord loves righteousness;
His countenance doth behold the upright.

Sect. III. The Kinde, Penman, Occasion and Scope.

The Kinde of this *Psalme* is, 1. As to the outward form of Writing it, *Entituled*: 2. As to the *Subject-matter* or Argument of it, *Doctrinal*, *Querulatory*, *and Consolatory*. *Doctrinal*, teaching; *That* the condition of the godly in this life, is like that of a silly bird flying from place to place for fear of the Fowler: *That* the wicked are maliciously set against the righteous: *That* the Lord notwithstanding puts a vast difference betwixt the godly and the wicked. *Querulatory*, complaining of the reproach and mischief done to the righteous by the wicked. *Consolatory*, wherein *David* comforts himself against all his enemies reproach, mischief and malice, by his confidence in the Lord, ver. 1, &c. *Chrysostome* highly and elegantly magnifies this Grace saying; h *Great is force of Hope in the Lord: It is a Garrison inexpugnable, a Wall inexpugnable, a Confort unassaultable, a calme Port, a Tower invincible, a Weapon irresistible, a Power that cannot be overcom, and finding passage out of intricate-perplexities-where-no-way-is. By this, the unarmed have overcome the armed, and women men, and children have easily prevailed over them that have been exercised in warlike affairs. And what wonder if they have overcome enemies, when as they have overcome the world it self? For, the Elements not knowing their own nature, have been changed into that which was profitable to them; and the wilde-beasts were no longer wilde-beasts, nor the Furnace a Furnace, Dan. 3. For Hope in God composeth all things. Teeth were sharp, and the Prison strait, there was inhumanity of Nature, and Hunger irritating Nature, No partition betwixt them, and their murthers nigh the Prophets body, Dan. 6. But Hope in God, which is stronger than any Bridle, rushing into their mouths, did draw them back. These things have he said to such as bade him flee for safety; I hope for safety in the LORD: how say ye to my soul, Flee, &c? So he.* Some interpret this psalm *Allegorically*, as if it were written against false

h Μεγαλη ἡ ἐλπὶς τὸ ἐν Κυρίῳ· ὀχυρωμα ἀνάλωτον, τειχος ἀπροσμαχητον, πυργος ἀνίκητος, ὅπλον ἀήττητον, δυναστεια ἀκαταγώνιστος, λιμὴν γαληνὸς, &c. Joan. Chrysost. in Expos. Ps. 10. ad init. T. 5

falſe teachers and heretical perſons; that *deſtroy the foun dations* of faith by their errours, violently oppoſing pious and ſound Teachers, &c. Thus *Hierome*, i *The tenth Pſalm is ſung againſt Hereticks and ill Believers.* I truſt in the LORD] *The Voice of the Church againſt Hereticks, or of Chriſt againſt Devils.* But I ſee no reaſon at all to depart from the plain *Grammatical*, to an *Allegorical ſenſe*; in interpreting of this pſalm: as one k hath alſo well obſerved.

i Decimus Pſalmus contra hereticos & male credentes canitur: [In Domino confido.] Vox Eccleſiæ contra hereticos: ſive Chriſti contra Dæmones, *Hieron. in Com. ad Pſ. 10. Tom. 8.* k *Hen. Moll. in Arc. Pſ. 11.* l *Jo. Foord in Expoſit. Pſ. 11. Tempus.*

Penman of this pſalm was *David*, as the Title ſignifies.

Occaſion of *Davids* writing this pſalm is not here *particularly* declared. But in the *General*, it is moſt probable from the matter of this pſalm, that it was written upon *Occaſion* of *Davids* exile from King *Sauls* Court, when he fled to mountains, rocks, caves, woods, &c. to ſhelter himſelf from *Sauls* cauſeleſs perſecutions: who *hunted him as a Partridge in the Mountains*, 1 Sam. 26. 20. This ſeems here hinted, *ver.* 1. One l thinks this was written about the beginning of King *Saul's* perſecutions of of him, when *David* was with *Samuel* at *Naioth* in *Ramah*, 1 Sam. 19. 18, &c. And it is not unlikely, that ſome of *Saul's* flattering Courtiers, obſerving *Saul's* malice againſt *David*, might ſcornfully ſay to *David*, *Flee as a Bird to thy Mountain*, &c. *Davids* Condition deſcribed in this pſalm, moſt livelly repreſents the condition of Gods Church and people in this preſent evil world.

Scope intended, is; To *Teach*, that though Gods upright people are ſadly exerciſed here on earth, with the reproachful, malicious, and miſchievous practices of the wicked, yea, even to the ruine of the foundations of all ſublunary help and hope: yet they have comfortable confidence, and Hope-for-ſafety in the LORD; *That* he will all-ſufficiently protect them againſt all their enemies fraudulence and violence, but plenteouſly pour out his vengeance upon all their wicked and cruel Perſecutors.

Sect. IV. *The Analyſis, or Principal Parts.*

The *Title* ſignifies, 1. The Direction of this Pſalm as to the Muſick of it. 2. The Penman of it; *David.*

The *Subſtance* of the pſalme contains.

I, *David's Narrative* of his afflictions from his Enemies, 1. *By* their bitter and ſcornful reproaches; *Flee as a bird to your Mountain*; *viz.* Flee *David* and thy Retinue: For here's a double reading in the Hebrew; *Flee-thou*; or, *Flee-yee.* Againſt which he expoſtulateth, aggravating this Reproach by his own oppoſite affiance or *Hope-for-ſafety* in the Allſufficient LORD, *How ſay ye to my Soul, Flee, &c. ver.* 1. 2. *By* their various ſubtile and cruel preparations againſt the upright of heart, *ver.* 2. 3. *By* their utter demoliſhing all the viſible *foundations* of his ſupport and ſafety, as when the foundations of an houſe are pulled away. All this is aggravated, as being wholly undeſerved by the righteous; *the righteous what hath he done? ver.* 3.

II. *David's Triumph* in the LORD alone, when all earthly foundations fail. He triumphs, 1. *In* the Lords Supream Dominion. 2. *In* his moſt accurate all-ſeeing Providence over all perſons; *His eyes ſee, his eye-lids try the Sonnes of man.* A *metaphor* from men, who almoſt cloſe-ſhut their eye-lids, when they would exactly diſcern any object, eſpecially at a diſtance, *ver.* 4. 3. *In* his Equity, and Diſcriminating Diſpenſations towards the Righteous and the Wicked. (1) *The righteous* he proves: *viz. Partly*, By their perſecutions from wicked men: as Pſal. 66. 10. 11. 12. *Partly*, By other afflictions, *Job* 23. 10. *Zech.* 13. 9. 1 *Pet.* 4. 12. (2) *The wicked* he extreamly hates, *ver.* 5. And will teſtifie at laſt this his hatred of them, by plaguing them with dreadful ſtormy ſhowers of Divine wrath and vengeance, (Herein alluding to *Sodom's* overthrow by ſhowers of fire and brimſtone, *Gen.* 19. 24. prefiguring eternal fire and torments in Hell, *Jude* 7. *Rev.* 20. 10.) *ver.* 5, 6. 4. In the cauſe why the LORD vouchſafes to the righteous ſuch favourable Aſpects of his Countenance; *viz.* His moſt righteous Nature *loving Righteouſneſſes*, and his free grace and good-pleaſure of his will towards them, *ver.* 7.

Pſalm XII.

Sect. I. The Summary Contents.

David I. *Prayes* the Lord to ſave and help him, and other good people, from the miſchievous Machinations of the wicked, *ver.* 1. *begin.* II. *Preſſeth* this his requeſt, From 1. The Neceſſity of it, through the then corrupt ſtate of all things, *ver.* 1. 2. 2. His own confidence of Gods juſtice upon the wicked, *ver.* 3. 4. 3. The LORD's Promiſe, *ver.* 5, 6. III. *Concludes* comfortably and confidently, That the LORD will keep and preſerve the Godly from that wicked Generation. *ver.* 7, 8.

Sect. II. *The Verſion out of the Hebrew.*

To the Maſter-Muſician *upon* a *the Eighth, A Pſalm of David.*

a Heb. Shemineth.

1. b HElp LORD; For *it is plain*
The Godly-*man* is ceas'd:
For, from *among* the Sonnes c of men
The faithful are decreas'd.
2. *With* lip of flatteries
They falſhood ſpeak *apart*
Each-*man* unto d his Neighbour nigh:
They ſpeak with heart and heart.

b Heb. or, Save—
c Heb. of Adam, the faithful are ended, or, are diminiſhed.
d Heb. or, companion

3. The LORD ſhall-cut away
All lips of flatterings:
Yea their vain-glorious tongue, *I ſay*,
Still ſpeaking mighty-things.
4. Who ſaid, We will prevaile
With our-own tongue *and word*,
Our lips *are* e ours, *why ſhould we quail?*
Who f over-us *is* LORD?

e Heb. with-us.
f Heb. unto us.

5. For poor's ſpoyle, g needies groan,
Now ſaith the LORD, I'le riſe:
I'le ſet-*him* in Salvation,
h Whom puffing-*man* defies.
6. Pure words the LORD's words *are*,
Like ſilver finely-tryde
In earth's ſubliming-furnace: *There*
Full ſeven times purifyde.

g Heb. for the groaning of the needy ones.
h Heb. From him who puffeth at him. Or, ensnareth him

7. O LORD, thy ſelf *alone*
Shalt theſe *thy Saints* conſerve:
i Them from this Generation
For-aye thou-wilt-preſerve.
8. The reſtleſs wicked-ones
Do walk on-every ſide;
When baſeſt-vileneſs k of man's ſons
Is highly-magnified,

i Heb. Him i.e. every one of them.
k Heb. of Adams ſons is exalted.

Sect. III.

Sect. III. The Kinde, Penman, Occasion, &c. and Scope.

The *Kind* of this *Psalm*, is [illegible] as the stile of penning it, *Imitates*: A Title being prefixed to it in the *Hebrew*: [illegible] *Prayer*, A *Psalmary Psalm*, *Mingled* [illegible] *Prophecy of Christs reign* [illegible] ground for it.

Penman of it was *David*, [illegible] Title inscribeth.

Occasion of *David's* penning it is not declared in the *Title* or elsewhere: But [illegible] the *Psalm* is very probable that *David* penned it in the days of wicked *Saul*, when good men were few, and those greatly oppressed by the wicked: when false-hearted flattering lying Hypocrites and Tyrants were advanced and encouraged, most insolently oppressing and domineering over the poor afflicted people of God according to their own ungodly lusts; and when all things were grown to a wretched corrupt condition in the Kingdom. Some think *David* wrote this *Psalm* upon *Saul's* slaying by Doeg 85 of the LORDs Priests, 1 *Sam.* 22. 18. Or when *David* was betrayed to *Saul* by Doeg and the Ziphims so that he could scarce rest any where in the Land in quiet, 1 *Sam.* 23. & 24. And that *Saul's* false-hearted dissembling tyrannical Counsellours here principally intended. *This is a Psalm which may well be accommodated* (said one) *to all times*, wherein the wicked are advanced, and the godly oppressed by them, *and especially to those sad times of the daring wealth, wherein such great and sad mischiefs are foretold to befall the Church of God* [illegible].

Scope of *David* in this *Psalme*, is; To implore the LORD's own help and Salvation in evil times, when all humane succour failed, For the suppression of the Pride, outrage and insolency of the lying, flattering boasting, Tyrannical Oppressours of Gods people, and for protecting of his own poor afflicted and oppressed people, according to his purely-refined and most faithful Promise, from that faithless, mischievous, and wicked Generation.

Sect. IV, *The Analysis*, or *Principal Parts*.

The *Title* containes, 1. The direction of it, as to the Musick; *To the Master-Musician* or *Shemineth*, or, *the Eighth*, viz. The eight-stringed-instrument. Or, Some Grave note, as the *Base*, &c. 2. The Denomination of it; *A Psalme*. 3. The Penman of it; *David*.

The *Psalme* it self is a Prayer. Wherein

I. *David prayes* to the LORD to save and help him, and the godly, in those evil dayes, against their false-hearted, insolent, wicked oppressors, then in request, &c. *verse* 1. *begin*. *Help LORD*, abruptly, elegantly.

II. *David urgeth and enforceth his request* by sundry Arguments. Drawn; 1. *From the necessity of the Petition, and of the Mercy desired*, especially in that evil state of things. This Necessity is evinced, (1) *Partly*, By the *Paucity* of good-men, that would relieve and help him. Which good-men are described by their adjunct Piety (or Mercifulnesse, Loving kindnesse, &c.) and Fidelity, *ver.* 1. (2) *Partly*, by the *multitude* of wicked-men afflicting and distressing the Godly. These wicked ones are here notably characterized, 1. By their falshood, or false-speaking. 2. By their faunings and flatteries. 3. By their double heartednesse, *verse* 2. II. *From his own Confidence of Gods justice upon these wicked-ones*, whose ruine he foretels and threatens, under *cutting away*, or *cutting off their lips and tongue*, *ver.* 3.

[illegible] *Psalme* is [illegible] *Prayer*, with assurance that the LORD will keep and preserve his people, every of them eternally from this wicked Generation, &c. where note, 1. The *Author* of this Mercy; The LORD himself. 2. The *greatnesse* of the Mercy shewed. This is set forth, (1) *Partly*, in the variety of the LORD's Acts therein; *Keeping them. Preserving them.* (2) *Partly* in the *extent* of it; *To them*, i. e. To every one of them particularly. (3) *Partly*, in the *Perpetuity* of it; *For ever*. (4) *Partly*, in the *greatnesse* of the evil and calamity from which they shall be preserved; viz. *From this Generation*, i. e. this vile, faithless, godless Generation, *verse* 7. The greatnesse of which evil is aggravated. 1. By the *infolency* of the wicked, *walking about* and domineering *on every side*. 2. By the Cause or Occasion thereof, The exalting of *basest vilenesse of the sonnes of Adam*. [illegible] *Vanity*, properly signifies; *Lowness, Vile*, &c. Hence it is used to signifie *The basest vilenesse*. Which may be here applyed, in the Abstract, *To Extream vilenesse is set*; Or, in the concrete, *to vile, vilest persons*, which by way of Aggravation may be called, *basest vilenesse*; As the *Proud-man* is called in *Psal.* 36. 12. *Pride*. *The wicked walk about insolently, haughtily*, &c. *when vilenesse is exalted*, or, *vile-persons are advanced* that may countenance their [illegible]

Psalm XIII.

Sect. I. The Summary Contents.

David, wearied with manifold and long distresses, 1. Laments his deep and long afflictions, v. 1. 2. 2. Prays, imploring the LORD's relief, *verse* 3. 4. 3. Concludes, having some confidence of the LORD's desired succour, *verse* 5.

Sect. II. The Version out of the Hebrew.

To the Master-Musician A Psalm of David.

1. HOw long *a time* O LORD wilt
Forget me ever more? (thou
How long *a time* from me wilt thou
Thy countenance a obscure?
2. How long b consult in Soul shall I,
Grieve in mine heart *all* day?
O how long shall mine Enemy
O're me c exalted-sway?
3. Look-on, O LORD my God, *likewise*
Here me: *Preserve my breath*,
O lighten thou my *darkned* eyes,
Lest that I sleep the death.
4. Lest-that, o're-him-prevail'd-have I,
Mine enemy should say.
Lest my distressing-foes; should joy
When I am mov' d-*away*

5. But in thy d grace I trust, mine heart
Glad in e thine health shall be:
I to the LORD will sing, because
He *well* f rewarded me.

a *Heb.* hide.
b *Heb.* shall I put counsels in my soule, grief in my heart
c *Heb.* be exalted.
d *Heb. or*: Mercy. Benignity Loving kindness.
e *Heb.* Thy salvation,
f *Heb.* rewarded upon me, *or*, towards me.

Sect. III. The Kind, Penman, Occasion and Scope.

The *Kinde* of this Psalme, is; 1. As to the *Forme* of writing it; *Entituled*. Having a Title prefixed in the Hebrew. 2. As to the *Subject-Matter* of it; *Querulatory and* Petitory. A Complayning-Prayer. It is somewhat of like Subject and Argument to the last foregoing Psalme, save that, *There*, the distresses of Gods people more *generally*; *Here* the distresses of *David* more *particularly*, are insisted upon; *There*, he prayes for the restitution of a better state to the whole Church: *Here*, for the preservation and deliverance of himself. As *Parens* g

Penman of this Psalme was *David*, As the *Title* intimates.

Occasion of *Davids* writing it, seems by the Subject-Matter of the Psalme to have been some deep and long distresses wherein he was involved by reason of his Enemies, even almost to his utter ruine. And it is supposed *b* he wrote it towards the end of *Saul's* persecutions of him, when he fled from him for safety into the Land of the Philistines, 1 *Sam.* 27. 1. &c. Under these afflictions, through the LORD's long deferring of his help and deliverance, he had much perplexity in his Soul touching the LORD's deserting him and hiding his countenance from him: But at last flying to the LORD by Prayer for deliverance, he got the Victory over his Troubles and Temptations, being perswaded to acquiesce in the LORD, and to rejoyce in hope of complete salvation, which in some measure was begun unto him.

Scope of *David* in this Psalme, is; To poure out his complaint and the troubles of his heart unto the Lord touching the LORD's hiding of his Countenance from him, and his Enemies exaltation over him, for so long time together: And to intreat him, to Behold, Hear, and Deliver him from all his Enemies and long afflictions.

g Ejusdem cum proximo Argumenti, nisi quod ibi pro restitutione meliores status totius Ecclesiæ: hic, pro sui ipsius conservatione & liberatione precatur. D. *Parem in Adversar. in Psal.* 13

h *Joan. Foord in Exposit. Psal.* 13.

Sect. IV. The Analysis, or Principal Parts.

The *Title* of this Psalme (which is also prefixed to Psalme 19. 20. 21. 31. 40. 41. 64. 109. 139. 140. and with some further addition to Psalme. 51.) contains, 1. The direction of it, as to the Musick; *To the Master-Musician.* 2. The Denomination of it; *A Psalme.* 3. The Penman of it; *David.*

The *Psalme* it self being a prayer, consists of 1 *Complaints*: 2 *Petitions*: And 3 *A Conclusion.*

I. *Complaints. David* sadly laments and complains, 1. *In* reference to the LORD, of his long and long forgetting him, and hiding his face from him in his deep distresses, *verse.* 1. 2. *In* reference to himself, of his long and tedious conflicting, 1 *Partly*, with doubtful distracting thoughts of mind. 2 *Partly*, with dayly grief of heart. 3 *In* reference to his enemies, of their being so *long exalted over him.* ver. 2.

II. *Petitions*, *David* earnestly Petitioneth to the *LORD*, 1. To view him and his distresses. 2. To hear his requests. 3. To enlighten his eyes, that is, to refresh them and rejoyce him with the light of his pleased countenance, that had been so long overclouded and ecclipsed towards him. *See on Psal* 4. 6, 7. These his Petitions he urgeth, 1 *From* the dear relation betwixt God and him, *O LORD my God.* 2 *From* the bitter event that would follow upon Gods longer deferring of the desired relief; *lest I sleep the death, verse* 3. 3 *From* the sad effects and consequences of such his Death, *viz.* His enemies glorying and insulting thereupon, contrary to the expectation of the Godly, and the glory of God himself, *verse* 4.

III. *A Conclusion. David* concludes this his Prayer, 1. *Professing* his trust in his mercy, or loving-kindness, *viz.* For the blessings desired. 2. *Promising* to rejoyce in Gods Salvation, *viz.* When it shall be obtained. 3. *Resolving* to sing unto the LORD, when he shall reward him, or deal bountifully with him. Or because in some measure he hath already rewarded him, *verse* 5.

Psalme XIV.

Sect. I. The Summary Contents.

David, I. *Teacheth* and discovereth the Extream corruption and wickednesse of every natural man? 1. Describing it, *verse* 1. 2. Demonstrating it to be so great, *verse* 2, 3. 3. Contesting against it, in regard of sundry Aggravations, &c. *verse* 4, 5, 6. II. *Represenieth* hereupon A Pathetical wish of the Godly, for the Salvation of Israel out of Sion, *verse* 7.

Sect. II. The Version out of the Hebrew.

To the Master-Musician, A Psalme of David.

THe fool within his heart hath said
There is no God: *a* corrupt they are,
Their practice b they-have-loathsom-made;
And doing good none *doth appeare.*

2. The LORD from Heavens looked-down
On Sons of *Adam all abroad*,
To see if there were *any one*
Intelligent: *and* seeking God.

a *Heb.* They have corrupted, *i. e.* themselves.
b *Heb.* They have-made-abominable

3. *But*

3. But every-one is back declinde,
Together e loathsome they are made:
Now doing good *if any* finde,
Not ev'n *so* much *as* one *of* three.

4. d Have they no knowledge all, *that* breed
That work iniquity *abhorr'd*?
Eating my folk *as* they eat bread,
They have not call'd upon the Lord.

5. There e they fore fear'd; For God *is* ever
In Generation of the Just:
6. The poor *man's* Counsel ye disgrac'd
Because the LORD *is* his safe-trust.

7 From *Sion* who'l give *Sa'vation*;
When his *dear* folk's Captivity
The LORD shall back return *with wealth*,
Exult shall *Jacob*, *Israel* joy.

Sect. III. The Kinde, Penman, Occasion, and Scope.

The *Kinde* of this Psalme, 1. As to the *Forme* or manner of writing it, is *Historical*; A Title being prefixed to it in the Hebrew. 2. As to the *Subject-Matter* or Argument of it, it is *Didactical* or *Doctrinal*, and *Consolatory*. *Teaching*, that the hearts and lives of all meer natural men, are most Atheistical, Corrupt, Prophane, and cruel to the People of God, &c. And therefore the Apostle *Paul* alledgeth this Psalme, *Rom.* 3. to prove that no natural man can satisfie or fulfil the Law of God, so as to be justified thereby, all both Jewes and Gentiles being by nature under sins Dominion and curse. Nevertheless, it is *Comforting*: in that God doth not leave all mankind to perish in their natural corruption and sinfulnesse, but hath a remnant reserved which make the LORD their trust, rejoycing in their Salvation and Redemption out of Sion by Jesus Christ *g*.

Penman of this psalme, was *David*: as the Title intimates.

Occasion of *David's* writing it, is hard to be *particularly* indigitated. *Some* refer it to the times of King *Saul*, and think that here is described the confused and forlorn state of *Judea*, which *Saul* brought in when he began to rage. For then, all piety and integrity was fled away from men, as if the very memory of God had been extinguished *h*. But *Pareus i* thinks this psalm should not be restrained to *Saul* and his Courtiers: And there are two reasons against that Opinion; For, 1. In *Sauls* time the Ark was not brought to *Sion*, (to which *verse* 7. seems to have respect,) for then the Pagan *Jebusites* dwelt there. 2. The Apostle *Rom.* 3. extends it further, even to the general multitude of the ungodly. In the *General*, from the Argument of the psalm, we may thus conceive of the *Occasion* of it; The psalmist observing the General Atheisme, Prophanity, and Impiety of men, denying Gods Providence, and cruelly oppressing and devouring the dear people of God, as if they onely were Lords of the Earth, *ver.* 1, 2, 3, 4. Sets himself to comfort the Church and afflicted people of God, with hope of Redemption from this their Captivity and Salvation from this misery, by *David* reigning in *Sion*: but especially with spiritual Redemption and Salvation by Christ the true King of *Sion* typified by *David*, ver. 7. *k*, And thus this psalm is *Doctrinal*, *Consolatory*, and in part *Prophetical*.

Scope herein intended, is; To *teach* and declare, what Atheisme, Corruptnesse, Prophanity, and Cruelty against Gods People hath generally overspread all the sons of man by nature; And to *comfort* Gods Church and people against all the cruel Tyranny of the wicked, by Gods presence and protection vouchsafed his People, and by the fore-pro-

Sect. IV. The Analysis, or Principal Parts.

The Title *See* Sect. 1. The Kinde of it, as to the Matter; Penman, Occasion, & The Author or Penman of it *David*.

The Text.

I. Sheweth and Aggravateth the grievous corruption and abominable wickednesse of every Natural man, whereby Gods glory is reproached, and his Church Oppressed, *ver.* 1. *&c.* to 5. Here, 1. *The Subject* of this wickednesse is Indigitated, by a diligent Consideration: *The Fool*. Every wicked man, never earnest unto in Gods account a *fool*, as no spiritual. *Nabal*, the Fool, is derived from *dying*, *fading*, or *falling away* as a leaf or flower, *Isa.* 40. 8. 1 *Pet.* 1. 24. So the Fool of man, fallen in *Adam*, is without the fear of God. *Eph.* 4. 18. as a *dead Carkasse*, called *Nabalath*, *Lev.* 11. 40. and hath lost the love and life of Reason, Wisdome, Honesty, Godlinesse, &c. II. The Cursing of this Fool is Described, *Denyed*, and *Condemned* in a *Triple*. 1. Denyed, (1.) *Verbo*, By the Mouth of it. Evidenc both in the Root, and Fruit of it. In the *Root* of it, Heart-Atheisme; *Hath said in his heart* (being shamed to speak it out in his mouth, or Blasphemie much) *there is no God*. He saith not, *There is no Lord*, as denying the essence of Gods Soul, as God, As denying the Rule, Providence, and Judgment of God; thinks Sion. *de Mais in Psal.* 14. 1. In the outward *Fruit* of it; *Commission* of abominable corrupt Acts. And *Omission* of all true spiritual good. (2.) *Facto*, By the aggravating nature of this corruption over all by Nature, as the Apostle *Rom.* 3. 11, 12. urgeth it. There is none doing good, v. 12. Demonstrated convincingly to be so extream, by the Testimony of the LORD himself, most accurately observing from Heaven, if there were any that understood and sought God, v. 2. but finding, all declined, all unprofitable, useleſſe, stinking, None doing good, not one, v. 3. 3. *Contested against*. As attended with deep Aggravations. The wicked being, (1.) Most brutish generally and universally. (2.) Most cruel against Gods People. (3.) Godlesse, v. 4. (4.) Afflicted with terrours, through the LORD's protesting presence with his People, v. 5. (5.) And shaming, or scorning and deriding the councel of Gods poor afflicted, for making the Lord his refuge, and hope-for-safety, v. 6.

II. *Represenceth* hereupon A pathetical wish of the Godly, or of the Psalmist, For the Salvation of *Israel* out of *Sion*, *viz.* By *David* from their temporal, especially by Christ from their spiritual miseries, *See Isa.* 59. 20. *Rom.* 11. 26. This wish is (as some *n* think) in the nature of a *Prophetical Prediction*. This is amplified, By the effects that shall ensue upon that desired Salvation, *viz.* Israels thankful joy and gladnesse at the return of Gods People Captivity from under the thraldom temporal of wicked oppressors, and bondage spiritual under Sin, Satan, and other Spiritual miseries, v. 7.

f Infipiens, non qui ratione caret, sed qui ratione qua interdum pollet abutitur. *Sim. de Mais in Com. ad Ps.* 14. 1.

g Nec ipsi enim sacrilegi & desertandi quidam Philosophi, qui perverse & falsa de Deo sentiant, aufugiunt dicere non esse Deum. Ideo ergo dixit, in corde suo: quia hoc nemo audet dicere, etiamsi animis suis facere cogitare. *Aug. Enarr. in Psal.* 13. *Tom.* 8.

h *Quis det bit*; id est, Utinam detur, ut sæpe in Sacris literis: Eſtque vox non *dubitantis*, sed in grammat. linguæ Hebreæ videri potest. Sed *optantis*: vota autem Sanctorum, quod volo diligenter observari, in Sacris literis vim habent prædictionum certò Eventuarum. *Sim. de Mais in Comment. ad Psal.* 14. 7.

Psalm XV.

Sect. I. The Summary Contents.

1. *David* Dialogue-wise describeth a true Citizen of *Sion*, in the Church Militant and Triumphant. 1. Propounding the Question to the LORD, *ver.* 1. 2. Declaring the Solution from the LORD. That he is a man of a godly and righteous conversation, *ver.* 2. *to the end.*

Sect. II. The Version out of the Hebrew.

I. *Version.*

A Psalm of David.

1. LORD, who shall sojourn *here*
Within thy Tabernacle?
Upon *a* thine holy Mountain *there*
Who shall-have-habitacle?
2. He-that-walks perfectly,
And worketh righteousness:
And in his Heart's *integrity*
b Doth *naked* Truth express.

3. *c* Defames not with his tongue,
Nor to his *d* friend doth ill:
Nor yet unto his Neighbour's *wrong*
e Take-up reproach he will.
4. In whose *impartial* eyes
f An abject is abhorr'd,
But *yet* he *highly* glorifies
The fearers of the LORD.
And doth not change *or lye*,
Though to *his* hurt he swear.
5. That giveth not to Usury
His *g* money *any where*,
Against the Innocent
Takes not *h* a bribing-fee:
Who-doth these things *so excellent*,
i Shall never moved be.

a *Heb.* hill of thine holiness who shall dwell.
b *Heb.* speaking truth.
c *Heb.* walks not about carrying tales. Some derive the word from רגל a foot
d *Heb.* next-friend. *or* Companions
e *Heb.* *or*; receiveth.
endureth.
f *Heb.* A vile wretch. *or* despicable-one is rejected with loathing.
g *Heb.* silver
h *Heb.* A gift: either of Things, or Promises.
i *Heb.* Shall not move or shake for ever.

II. *Version.*

A Psalm of David.

1. LORD, in thy Tabernacle
Now who shall sojourn? *Still*
Who *a* shall-have-Habitacle
Upon thine holy Hill?
2. Who perfect walks,
b Works equity, and verity
In his heart *c* talks.

3. *d* He-that-backbiteth none
With his *defaming* tongue,
To his Companion
That doth not *any* e wrong:
That doth not *f* frame
Reproach also Contrary to
His Neighbour's *Name.*

4. In whose *impartial* eyes
g An abject is abhorr'd,
But he *evin* glorifies
Those-that-do-fear the LORD:
b That swears *an Oath*
That-harmful-proves, yet never loves
To change *his truth.*

5. That unto Usury
Hath not *i* his money lent,
Nor taketh *k* bribing-fee
Against the innocent:
These things *before*
Who acteth, *I* He Mov'd shall not be
For evermore.

a *Heb.* Shall dwell upon the Hill of thine Holyness.
b *Heb.* And worketh.
c *Heb.* or; speaketh.
d *Heb.* goeth not on tale-telling.
e *Heb.* ill.
f *Heb.* take-up: beare: receive, entertain.
g *Heb.* A vile wretch: despised, with loathing.
h *Heb.* speaks in his heart, and changeth not.
i *Heb.* gives his silver.
k *Heb.* a gift
l *Heb.* that shall not move, or shake.

Sect. III. The Kinde, Penman, Occasion and Scope.

The *Kind* of this Psalm, 1. As to the *Form* or Manner of Penning it, is; *Entituled*: An Hebrew Title being prefixed to it in the Orginal. And the same Title is prefixed to *Psalm* 23.24.29.101.110.141.143. 2. As to the *Argument* or *Subject-matter* of it, is; *Doctrinal* and *Casuistical.* For here one of the greatest Doctrines, or weightiest Cases of Conscience, is Propounded and resolved, *viz.* Who are true Citizens of *Sion?* Or, who are true *Fellow-Citizens with the Saints, and of the House-hold of God, Ephes.* 2.19? Or, Which is the true Church, and who are the true Members of the Church Militant on Earth, and shall be of the Triumphant in Heaven, &c? This Question is by the Psalmist propounded to the LORD, and by the LORD resolved here, for the certain, infallible and unquestionable determination thereof, to the full and final Conviction, Information, and Satisfaction of every person herein, not from Man, but from God himself: and the Resolution is; *That, he is the true Church Member, and shall abide therein immovably, who leads a godly and righteous conversation towards God and Man.* This is the true *Qualification* of the person justified: though not the *Cause* of his justification. And therefore hence, and from such like Scriptures, the *Papists* do but in vain and groundlesly seek to prove their *Justification by Works*: This being quite besides the Scope and Intendment of the Text *m.* This *Doctrine* or *Case of Conscience* is here laid down by way of *Dialogue*, for the greater clearnesse: The Prophet *David* propounding the *Question* to the LORD, *v.* 1. And the Lord returning him Answer by his Spirit, *v.* 2, *&c.*

m D. *Perer. in Advers. ad Psal.* 14

Penman of this Psalm was *David*, as the Title declares.

Occasion of *Davids* Penning it particularly, is not so obvious. Some *n* think David wrote this Psalm after he had brought the Ark of God to Mount *Sion*: grounding this Opinion upon the *Question*, *ver.* 1. *and Psal.* 24. 3. And that those *Fools* and *Atheists* spoken of in *Psal.* 14. *&c.* gave David *Occasion* of writing this Psalm, in the 37*th.* year of Davids reign or thereabouts, when God had shewed him the place in *Mount Moriah* where the *Temple* was to be built, 1 *Chron.* 21. 1. *and* 2 *Chron.* 3. 1. It is somewhat difficult to be particularly definitive herein. *In general*, It seems probable enough from the *Argument* and *Subject-matter* of the psalm; that David, observing how many pretended by their outward professions, Sacrifices and outward Ceremonial Observances to be true Church Members, &c. who yet did not walk answerably by Holyness and Righteousness in their Lives and Conversations, thereupon took *Occasion* to describe a true Citizen of *Sion*, a right Church-member indeed, by his godly and righteous life: that so no Hypocrites and meer Formalists in Religion might flatter and deceive themselves with meer empty pretences and shadows of Religion, without the life and power.

n *Joan. Foord. in Expos. Psal.* 15. *tempus*

And it is an Observation *o*, not to be neglected; *That these three Psalmes*, 14. 15. 16. *seem purposely to be thus ordered*; *That in the first it may be taught, That all men by Nature are under Sin, and none can satisfie*

o *Hen. Mollerus in Praelect. ad Psal.* 15. *Argumen.*

or

or exactly fulfill the Law of God: In the second, That not a shadow only, but the perfection of Obedience to the Law is required of God: To this the third, viz. Psal. 16. is subjoyned, which seeing perfect obedience cannot be performed of us, propoſeth Christ to be considered, who by his Passion and Obedience hath satisfied for us, and so is become the End of the Law to us for righteousness through believing, Rom. 10. 4.

Scope here intended, is; To propound by Divine Authority an Evident Character of a true Church member, *viz.* Of such a person, as in this world present shall sojourn in Gods *Tabernacle*, remain a while here as a Member in his *Church Militant*; and in the world to come shall dwell in his *Holy Hill*, abide for ever as Member in his *Church Triumphant*: Even he who leads a godly and righteous conversation. And consequently, this Psalme *incites all to live well* p. *This Psalme* (saith *Calvin*) *teacheth upon what condition God chose the Jews to be a people to himself, and placed his Sanctuary in the midst of them: to wit, That they might, by living justly and rightly, testifie themselves to be his Peculiar and holy People* q.

Sect. IV. *The Analysis, or Principal Parts.*

The *Title* hath in it, 1. The Denomination of this Scripture; *A Psalme.* The Penman of it; *David.*

The *Psalme* it self, is as a *Dialogue* betwixt *David* and the Lord: and contains,

I. *Davids* important and weighty Question, *LORD who shall sojourn &c. that is,* O LORD, who as a true Church-Member, shall converse and have Communion with thee in thy Church Militant, for a while, in this world present? and who shall enjoy eternal eternal bliss with thee in thy Church Triumphant in Heaven, in the world to come? The moving *Tabernacle*, being a Type of *That*: and the fixed place of Worship in *Mount Sion*, a Type of *This*. This *Question* is by *David* propounded to the LORD himself that the Solution thereof may, beyond all exception, be Authentique and Satisfactory, *verse* 1.

II. The LORD's satisfactory and most Authentique Solution or Answer, *verse* 2. *&c.* Which is, 1 *Partly* Doctrinal. 2 *Partly* Promissory.

1. *Doctrinal.* Teaching and declaring, who and what manner of person a true Church-member is and ought to be, and this by sundry Characters, or discoveries of a good life. *viz.* He must be one, I. *Who* towards God, *walks perfect.* That is, in true faith and obedience, without Guile and Hypocrisie, *as Gen.* 17. 1. *Deut.* 18. 13. *Mat.* 5. 48. II. *Who* towards man, doth exert and exercise true Love and all Acts of righteousness. And this, 1. By pursuing and practising the good, that may profit him. As 1 working righteousness. 2 Speaking truth sincerely, *v.* 2. 2. *By* declining & forbearing the evil, that may prejudice him. As, (1) slaundering by Tale-bearing. (2) Injuriousness, or wrong-doing. (3) Reproaching his neighbour, *verse* 3. (4) Flattery. Not covering the vallany and abominable wickedness of any ungodly wretches, having respect to them for their greatness, wealth, or any other worldly concernments, in a fawning flattering way: but contrarywise having a most high esteem of the true fearers of the LORD, *as Acts* 10. 34, 35. (5) Perjury, *verse* 4. (6) Usury. (7) Bribery, *verse* 5. *begin.*

2. *Promissory.* Promising to him that so walks as above, unmovable unshaken stability in the Church both in this world and for evermore, *ver.* 5.

Psalme XVI.

Sect. I. The Summary Contents.

David, in this excellent Psalme, Mixt or made up of Prayer, Praise, and Prophecy, I. *Prayes* unto God. In which Prayer are 1. His petition for preservation. 2. The Arguments or Grounds whereby it is urged, *ver.* 1, to 5. II. *Praiseth* the Lord, for his Eminent Beneficence, which he acknowledgeth to be conferred. 1. More Generally, without him, *ver.* 5, 6. 2. More specially, within him, *ver.* 7. III. *Professeth* his Hope and Confidence in the Lord against all evils, yea, against Death and Grave, being perswaded of his Resurrection to Life, and Eternal felicity in the presence of God in Heaven. And here he *Prophetically* foretels Christs Humiliation even to the Grave, but not to see corruption: and his Exaltation, By his Resurrection from the Dead, And Glorification at Gods right-hand, *verse* 8. *to the end.*

Sect. II. The Version out of the Hebrew.

Michtam of David.

1. PReserve thou me O God, *mine aid,*
For I in thee *a* confide.
2. *My soul,* Thou to the Lord hast said,
Thou art my Lord, *my guide:*
My good to thee *hath* none *extent,*
3. *But* to the Saints *upright*
b Which *are* on Earth, and th' excellent,
In them's my whole delight.

4. Who *c* hasten *to* another *God*
Their griefs shall multiply:
Their *vile* drink-offerings of blood
Not *once* pour out will I,
Nor in my lips their Names take up.
5. The Lord *doth still remain*
The portion of my part *d* and cup
Thou dost my lot sustain.

6. To me in places delicate
The lines befallen are,
Yea the inheritance *and state*
Convay'd to me *in* fair.
7. I'le bless the Lord, for *by his light*
He hath me counselled:
Yea *e* in-the-seasons-of-the-night
My reins me nurtured.

8. I set the Lord *above to stand*
Before-my-face alway;
Because *he is* at my right-hand
I shall not move *for ay.*
9. Therefore mine heart *f with* joy doth *swell,*
My glory eke is glad:
Yea *in the grave* my flesh shall dwell
In hope *to rise from dead.*

10. Because my Soul thou wilt not leave
In *g* Hell, *long there to be:*
Nor thou thine Holy-one wilt give
Corruption for-to-see.

a *Heb.* hope: for-safety.

b *Heb.* which on Earth they.

c *Heb. or;* hastily-endow-with gifts another God.

d *Heb.* and of my cup.

e *Heb.* in the nights.

f *Heb.* re. joyceth.

g *Heb. or;* Grave.

11. The *h* way of life thou'lt make me know;
i With thee is boundleſs-ſtore
Of joyes: At thy right-hand *do flow*
Sweet pleaſures evermore.

h *Heb.* path of lives *viz. both of life, of grace and of glory.*
i *Heb.* with thy face, *or*; in thy preſence. Saturity, *Or* fullneſs of joyes.

Sect. III. The Kinde, Penman, Occaſion and Scope.

The *Kind* of this Pſalme, 1. As to the *Forme* of Penning it, is: *Entituled:* Having this Title, according to the Hebrew prefixed; *Michtam of David.* This Title alſo, with ſome Additions, is prefixed to Pſalme 56. 57. 58. 59. 60. The Greek Verſion of the Lxxii ſeem to have read the Heb. word, not מכתם *Miktam*, but מכתב *Miktab*, *The writing of Da*: and they render it hereupon Στηλογραφία τῷ Δαυίδ, *The writing or Inſcription to David*, or *of David*; viz. *An Inſcription in ſome ſolid matter*, as *Mettle*, or *Marble*. Hence (as that learned *A. Rivet* k notes) ſome conjecture, That this Pſalme was engraven in Braſs or Marble, and ſo left by *David* as a Monument to the *Levites* divided by lots As among the Greeks and Latines, the verſes writ in honour of any one and cut in Marble were called *Epigrams*. And indeed this Pſalme is ſo Excellent, that it deſerves to be engraven on Mettle, Marble, or Pillars, or in Cedar, (*Pſalmus cedro dignus*) for the laſting and perpetual memory thereof. But becauſe this word is conſtantly in all the Titles of thoſe Pſalmes, invariably read מכתם *Miktam*, generally all Modern Writers *l* do follow *Paulus Burgenſis* his Interpretation: That *Miktam* ſignifies, *An Ornament made of pureſt Gold*, kept as a κειμήλιον, and worn about the neck: *A Golden Chain*, *a Golden Jewel*; And is derived from כתם *Cetbem*, which ſignifies, *A Maſs of pureſt Gold*, *Fine-gliſtering-Gold*, Pſal. 45. 10. *Excellent Gold*, *moſt precious Gold*; Or *A Pearl*. So that this Pſalme being ſtiled מכתם לדוד *Miktam Le-David*, denotes the ſingular Excellency of this Pſalme: As if it were called; *Davids Golden-Pſalme*, *Davids-Pearl*, *Davids-Jewel*, *Davids-Delight*, &c. And indeed this Pſalme well-deſerves this Encomium, this Denomination: being for the Matter of it moſt ſweet, delectable, excellent, ſublime, &c. touching *Chriſt* his Mediation, Humiliation, Exaltation, Reſurrection, &c. But there are *ſome* m who take this *Miktam* to refer rather to the *Muſick*, than to the *Matter* of the Pſalme: As if it denoted, , *Either* ſome Mufical Inſtrument; or, The beginning of ſome Famous and known Song according to the Tune or Note whereof this Pſalme was to be ſung, To which *Calvin* n inclines. However, hereby we may ſee how difficult it is to underſtand theſe *Titles* of Pſalmes perfectly. 2 As to the *Argument* or *Subject-matter* of this Pſalme, it is *Mixt*, being *Petitory*, *Laudatory*, *and Prophetical*. And it is an excellent *Prophecy of CHRIST's Mediation*, *Death*, *Reſurrection*, *and Aſcenſion*; As the Apoſtles in the New Teſtament ſignifie to us, *compare Pſal* 16. *verſ.* 8, 9, 10, 11. *with Acts* 2. 25. *to* 32. *and* 13. 35, 36, 37. And as, thereupon, Interpreters do unanimouſly agree. *To* interpret it meerly of *Chriſt*, as ſome ſeem to do, will not be ſo juſtifiable: becauſe here are ſundry paſſages which do evidently agree to the Pſalmiſt. *To* expound it meerly and ſolely of *David*, would be repugnant to the Apoſtolical Interpretation. *Therefore the* middle way, betwixt theſe two Extreames, is moſt eligible, *viz.* To underſtand and interpret it of both *David* and *CHRIST* Of *David* immediately, as the Type of Chriſt, of whom according to the fleſh Chriſt came, and was then in his Loynes, *Act.* 2. 30. Of *Chriſt* himſelf mediately and principally as the Antitype of *David*, though in the current of the Pſalme the perſon is not diſtinctly changed from *David* to *Chriſt*. It may alſo be accommodated to the Church and people of God, who are to be conforme to Jeſus Chriſt both in Death, Burial, Reſurrection, and Aſcenſion.

k *A. Riv. in Comment. ad Pſal.* 16. *Argum. & Partit.*

l *H. Moller. in Prælect. ad Pſ.* 16. 1. *A. Riv. in Arg. & Partit. Pſal.* 16. *H. Ainſw. in his Annot. on Pſ.* 16. 1.

m *Large Engliſh Annot. on Pſal.* 16. *Title. Sim de Muis in Com. ad Pſ.* 16. 1.

n *Jo. Calv. in Com. ad Pſal.* 16. 1.

Some, have not impertinently, obſerved touching theſe three Pſalmes, 14. 15, 16. o *That* Pſal. 14. Convinceth all men of their Natural Corruption and Miſery, *compare Pſal.* 14. 2, 3, 4. *with Rom.* 3. 10, 11, 12. *That* Pſalme 15. requires in all true Churchmembers ſuch Qualifications, as are utterly beyond corrupt Natures ability and activity. And *That* this ſixteenth Pſalme directs to Jeſus Chriſt as Humbled and exalted; in order to the removal of our Natural miſery, and acquiring of ſupernatural felicity.

o *H. Moller Arg. Pſ.* 14.

Penman of this Pſalme was *David*, as the Title declares.

Occaſion of *David's* Penning it, is not particularly diſcovered and defined. But Interpreters p do conceive that *David* Penned it upon *Occaſion* of his great and grievous Oppreſſions under the Tyranny of *Saul*. And about that time, when *David* through fear of *Saul* fled into the Land of the *Philiſtines*, and about the fifth year of his Exile there, 1 *Sam.* 27. 1. This Opinion ſome embrace, from *Davids* Petition for *preſervation*, as committing himſelf of truſt unto the LORD peculiarly, *verſ.* 1. and from his prayſing the LORD, who *gave him Counſel, his reins alſo inſtructing him in the night ſeaſons*, *ver.* 7. which is by ſome interpreted, of Gods warning him by Oracle to fly into the *Philiſtines* Land, and of his going thither by the ſecret inſtinct of the Spirit of God in him. But having no certain Scripture-Information touching the *Time* and *Occaſion* of *Davids* writing it, we muſt leave it in ſuſpence. It being better to reſt doubtful of things ſecret, than to contend about things uncertain q.

p *H. Moll. in Prælect. ad Pſal.* 16. *Argum. Jo. Foxe in Expoſit. Pſ.* 16. 1, 7. *& Templ.*

q Meliuseſt dubitare de occultis quam litigare de incertis.

Scope intended by *David* in this Pſalme, Is; To intreat the LORD God (His *Lord*, *The portion of his Inheritance*, *and of his Cup*, *verſ.* 1. 2, 5.) To *preſerve* and keep him in ſafety from all evils and enemies both in life & death, & for ever: Foraſmuch as he had placed his truſt upon the Lord, & not upon any thing of his own, & abhorred all falſe Gods & all manner of Idolatrous worſhip of them, &c. To *bleſſe and praiſe* the LORD, for his many Mercies already received: Triumphing with hope and joy of Gods protection, preſence and guidance both in Life and Death, and for ever. And under theſe things *To prophecy* of Chriſts Mediation, Humiliation, even to Death and Grave, (but *not to ſee Corruption* there) And his Exaltation by his Reſurrection from the Dead, and Glorification of him at Gods right hand, with fulneſs of joy and endleſs pleaſures in the higheſt Heavens, In which Humiliation and Exaltation *David* and all the Members of Chriſts Myſtical Body ſhall be conforme unto him, as *Rom.* 8. 17. And in purſuance of this Scope, and in this ſence, this Pſalme *is* to be underſtood and interpreted, in the judgment of moſt learned Writers r.

r *Jo. Calv. in Com. ad Pſ.* 16. *Hen. Moll in Argument & Prælect. ad Pſal.* 16. *Guil. Ameſius in Lection. ad Pſal.* 16. *Queſt* 1 Utrum *David* ſit qui in toto hoc Pſalmo loquitur, An Chriſtus? *Reſp.* 1. Chriſto non poſſunt omnia commode tribui quæ in Pſalmo dicuntur. Quia 1 *Beneficentia* Chriſti non *ad Sanctos* tantum ſpectat (quod hic affirmatur, *verſ.* 3.) ſed primo & præcipue ad peccatores, *Luk.* 19. 10. *Matth.* 9. 13. *&* 18. 11. 2. Renunciatio idololatriæ, & communionis cum idolatris, Prout exprimitur *v.* 4. Non convenit Chriſto, qui poſitus fuit ſemper extra omne periculum hujuſmodi contagionis, 3 *Eruditio* illa, vel *caſtigatio rerum*, cujus mentio fit *ver.* 7. imperfectior eſt inſtitutio, quam ut illi tribuatur qui ſpiritum acceperat ſine menſura. 4. Phraſis illa *notam facies mihi ſemitam vitæ*, quæ *verſ.* 11. habetur, non ſatis congruit Chriſto, qui neque precipue vitam ſuam propriam quærebat, neque *ſemitam* ejus unquam ignoravit. II. *Davidi* non poſſunt omnia plene & accurate tribui ſicut de iis quæ habentur, *verſ.* 10. ſicut *Petrus* teſtatur & ad oculum demonſtrat, *Act.* 2. 29, 30, 31. *&* *Paulus etiam*, *Act.* 13, 35, 36, 37. III. Concedendum igitur *Davidem* in ſua perſona loqui per totum Pſalmum: Sed ſimul etiam, & præcipue, & maxime, proprie de Chriſto, *verſ.* 10.

Andr.

Andr. Rivet. in Comment. ad Pſal. Prophetic, Pſal. 16. 1. Hic non immerito Quæritur, Quodnam ſit ſubjectum recipiens in ſe fidem. Quis hic oret? Initio Pſalmus tribuitur *Davidi*. Sed quia in fine ſunt quædam verba, quæ Chriſti eſſe teſtatur Spiritus Sanctus alibi, exiſtimant nonnulli in toto Pſalmo ab initio ad finem, Chriſtum introduci orantem pro ſe & Eccleſia ſua; præcipue cum luctaretur in agone mortis; & eſſe Prophetiam Orationis, quam Dominus habuit in horto paulò ante quam caperetur. Sic *Theodoretus*, ex perſona Salvatoris dictatum eſſe hunc Pſalmum, ſecundum vero humanam naturam prolatam. Alii volunt *Davidem* orare in perſona ſua, ſed aſſiſte ad Chriſtum in fine aſſurgere, cum de divino munere Deum laudaret. Alii in perſona Eccleſiæ hunc Pſalmum compoſuiſſe; eui in omnibus ſuis membris competunt, quæ in Pſalmo dicuntur, hoc uno excepto quod Capiti Chriſto proprium eſſe Oraculo Spiritus Sancti conſtabit. Res tamen eodem recidit, ſive *Chriſtus* tanquam Eccleſiæ caput, pro ſeipſo, & corpore ſuo myſtico, orans introduceretur. Sive *David*, tanquam Propheta, pro ſeipſo orans, & de Meſſia vaticinans, in petitionibus ſuis dicatur exemplo & verbis omnibus fidelibus perviſſe; ſive nomine totius Eccleſiæ Pſalmum hunc compoſuiſſe exiſtimetur, auxilium a Deo petentis, & gratiam ejus celebrantis, præſertim in Chriſto revelandam, quam rationem in enarratione ſequimur. Dicemus ergo *Davidem* in perſona totius corporis Myſtici orare, & gratias agere; aliquando nomine membrorum, aliquando capitis, aliquando capitis & membrorum ſimul.

Hen. Aſſworth in his Annotat. on Pſal. 16. *Sim de Muis in Arcum, & Comment. ad Pſal.* 16.

Sect. IV. *The Analyſis, or Principal Parts.*

The *Title* repreſents to us. 1. The Denomination of this writing; *Michtam*. Of this word, ſee formerly in Sect. 3. 2. The Penman of it; *David*.

The *Pſalme* it ſelf principally conſiſts of *David's* 1. *Prayer*, 2. *Praiſe, and* 3. *Profeſſion of truſt or affiance* in the LORD againſt all evils.

I. *David's Prayer* is contained *ver.* 1. *to* 5. wherein note;

1. The Mercy prayed for, Gods Conſervation or *Preſervation* of him: *viz.* His conſtant and univerſal preſervation of him throughout his whole life. This preſervation comprehends All the effects of Gods Providence, eſpecially of his ſpecial Providence over his owne, but principally eternal life, which is to be expected from none other. This Mercy is amplyfied, 1. By the efficient Cauſe, or Author of it; *The-ſtrong-God*, אל. *Jehovah*. As *Aquila* and *Theodotion* render it, 2. By the Subject Recipient, for whom this preſervation is begged, *viz. David* himſelf; *me*.

2. The arguments whereby this his Petion is urged. As, I. *Becauſe*, His hope-for-ſafety is in the LORD God. Wherein conſider, 1. The Act of his Affiance; *I truſt, I-hope-for-ſafety*. 2. The Object whereupon his Affiance is repoſed; *in thee*. Which (ſaid ſome) is emphatical, and though it do not expreſs, yet it notably implyes an excluſive; *in thee onely*, *ver.* 1. II. *Becauſe*, The LORD is his Lord. There's a dear mutual Relation and Obligation between them. III. *Becauſe*, *David* renounceth all his own worth, diſclaimeth all his own good, relying on the LORD's meer Grace and Goodneſſe, *ver.* 2. IV. *Becauſe*, *David* deports himſelf towards men, Good or Bad, differently and as becomes him in the ſight of God, 1. *Towards the Good*, he behaves himſelf with a benevolent Affection. Here conſider, 1 The Deſcription of theſe Good. *Partly*, By their Sanctity: *to the Saints on Earth*. Thus they are diſtinguiſhed from the *Saints in Heaven*. *Partly*, By their eminency and peculiar excellency above others, as *Pſal.* 45. 13. 2 His Affection to theſe Saints, &c. *All my delight in them*, *viz.* To aſſociate with them, to do good to them, &c. *ver.* 3. 2. *Towards the Bad*, he behaves himſelf with vehement abhorrency and deteſtation of their Impiety and Idolatry. Here, (1) Theſe bad are deſcribed. By their Idolatrous practices; *they haſten after another God*, or rather, as the Hebrew word ſignifies, *they exchange their God*, *viz.* they endow him with Gifts, Sacrifices, Worſhip, &c. This is Idolatry againſt *the firſt Commandment*. (2) The miſchief of Idolatry upon Idolaters is pointed out; *Their ſorrowes ſhall be multiplied*. (3) The Pſalmiſts renouncing of all Commerce or Communion with Idolaters, both in their Idolatrous Worſhip and Sacrifices; *their drink-offerings of blood will I not offer*. And in the very Profeſſion or ſhew thereof, or naming them with the least approbation; *nor take up their names into my lips*.

II. *Davids praiſing and bleſſing the LORD*, is laid down, *ver.* 5. *to* 8. in ſundry thankful Acknowledgments to the Lord. Here we have.

1. His act of bleſſing the LORD reſolved upon. This is interwoven among his Arguments of Praiſe.

2, The Arguments or Motives inducing him to praiſe the LORD, are drawn from the benefits conferred upon him. And they are of two ſorts, I. *Such benefits as are without him*, which yet he enjoyeth and uſeth. As, 1. The LORD's becoming *the Portion of his Inheritance and of his Cup: viz.* Giving himſelf to him: and with himſelf all ſufficiency of neceſſary good things. 2. The LORD's Conſervation or Suſtentation of his *lot* beſtowed upon him, *verſe* 5. 3. The pleaſantneſs of his Inheritance or poſſeſſion ſet out to him by line, *verſe* 6. Thus, the Author and ſuſtainer of all good things, and the Elegant deſcription of them, is repreſented in a threefold Metaphor drawn from (1) *An Inheritance*, (2) *A Lot*, (3) *A Poſſeſſion*: which referre to the ſame thing, *viz.* to an Inheritance, which is, 1 Acquired, 2 Divided by lot, and line. 3 Retained and poſſeſſed. And all thereby have in God. II. *Such benefits as were within him*, *viz.* 1. The Lord's illumination of his mind, by *Counſelling* him, *viz.* touching God, and all his benefits conferred upon him. 2. His inward reins, *viz.* his will and ſecreteſt Affections (by the inſpiration and ſanctification of Gods Spirit) *nurturing and inſtructing him in the nights* (*viz.* in fitteſt and freeſt ſeaſons for ſerious Meditations,) to elect and acquieſce in God, &c. *verſe* 7. The ſenſe of theſe Metaphorical phraſes and expreſſions, are very appoſitely interpreted by that learned *Rivet* u, herein worthy to be conſulted by the diligent and inquiſitive Reader.

III. *Davids Profeſſion of his hope and truſt in the LORD* continually, againſt all evils and enemies, yea againſt Death and Grave, *ver.* 8. &c. (Here, *David* being an eminent Type of Chriſt, prefigures and foretells prophetically, Chriſts Humiliation even unto Death and Grave, yet not *to ſee corruption*; and Chriſts Exaltation in riſing from the Dead, Aſcending into Heaven, and being Glorified at Gods right hand: unto whom herein both *David* and all his elect Members muſt be conformed)

This his hope and truſt in the LORD, is I. Propounded: *I ſet the LORD alwaies before my face*. II. Confirmed, by the Reaſon of it; *viz.* God's protecting preſence at his right hand, to help, to ſuccour, preſerve and comfort him. III. Illuſtrated or Amplified by the effects of the LORD's Protection confided in, *viz.* 1. Immoveable ſecurity from all dangers and evils, and ſtability of all felicity of body and ſoul; *I ſhall not be moved*, *ver.* 8. 2. Support and Comfort even againſt Death it ſelf, through hope of his Reſurrection, founded upon Chriſts Reſurrection and Exaltation, *ver.* 9, 10, 11. Here, (1) His comfort againſt Death is illuſtrated, by the fruits thereof in this life; *Rejoycing*, in his heart. *Exultation* in his *Glory*, his tongue. And after this life, The *reſting of his fleſh in hope*, *ver.* 9. (2) The ground of this his Comfort, Chriſts Reſurrection, is deſcribed; *Partly*, By Gods ſpeedy delivering of his *Soul*, (*i.e.* either his Life, or his dead Body,) *from Hell* x, *i.e.* from Grave, or power and ſtate of death? *Thou wilt not leave my Soul in Hell*: ſo long as others. *Partly*, By

t De ſenſu hujus phraſeos. *vid. And. Rivet. Comment. in Pſal.* 16. 4.

u *A. Riv. in Com. ad Pſ.* 16. 5, 6. &c. p. 58. *Lugden* 1626.

f *And. Rivet. in Comment. ad Pſal.* 16. 1.

x Vid *And. Rivet. interpret in Com. ad Pſ.* 16. 10. *D. John. Richardſon in his Obſervations and Explanations on Pſ.* 16. 10, 11. Somewhat unuſually expounds the Art. of *Chriſts deſcent into Hell*.

By his Bodies immunity from Corruption, while in Grave, *verse* 10. *Partly*, By the LORD's *shewing* to Christ (and in him to *David* and all his Elect) *The way of Life*, by his Resurrection and Glory at Gods right hand, with whom is Saturity of joys and pleasures at his right hand for ever, *verse* 11. These things were most accurately fulfilled in Christ, *Act.* 2. 25. to 31. *and* 13. 35, 36. 37. And in their proportion and measure shall at last be accomplished, not only in *David*, but also in all the Members of Jesus Christ.

Psalm XVII.

Sect. I. *The Summary Contents.*

David I. Craves audience, *verse* 1. to 5. II. Prays for, 1. Protection against his Enemies, *verse* 5. to 13. 2. Deliverance from them, *verse* 13. to *the end.*

Sect. II. *The Version out of the Hebrew.*

A Prayer of David.

1. O LORD, do thou *my a* just-cause hear,
Attend unto my-cry:
Unto my Prayer lend-an ear,
b From lips *that* do not lye.
2. *c* Forth from thee let my judgment flow;
Let *thine* eyes view *d* the right.
3. Mine heart examined hast thou,
Hast visited *me* by night:

e Thou-hast-me-accurately-tride,
But found'st no *faultiness*:
I purposed (*through thee my Guide*)
My Mouth shall not transgress.
4. Touching the works of earthly-men,
By thy lips *holy* word
I have observ'd-*and*-kept *me clean*
From f spoylers paths *abhorr'd.*

5. Stay thou my goings steadily
In thy *g* paths-beaten-plain,
That so my foot-steps constantly
h Unmoved may remain.
6. O God, for-that thou wilt me hear,
To thee I call and pray:
To me do thou incline thine ear,
O hear what-I-do-say.

7. Thy mercies *i* wondrously-disclose,
Thou that *k* the faithful *band*
From those that up *against them* rose
Dost save by thy right-hand.
8. As *tender l* Apple of the eye
Me keep *from harmful things*,
Do thou conceal-me-secretly
In shadow of thy wings,

9. From face of wicked that me waste,
Of *these* my *m* deadly foes.
Which round about me compass-cast.
10. *n* Their-fat doth *them* inclose,
They with their mouth do *o* proudly speak.
11. They now did us surround
In our foot-steps: Their eyes they *p* make
To bend-down to the ground.

12. To Lyon-fierce *q* their likeness *sits*,
That greedy is to teare,
And as a lurking-Lyon sits
r In holes *that* secret *are.*
13. Rise-up, *s* him disappoint, O LORD,
O make-him-down-to bow:
And from the wicked-one, Thy Sword,
My soul deliver thou,

14. From mortal-men, thine Hand, O LORD,
From mortal-men *of strife*
Of this *t* frail-world; *That-up have stor'd*
Their Portion in *this u* life:
x Whose womb thou fill'st with thine hid-store,
Repleniss'h'd are *their* sonnes
And they lay-up *y* what-they-have-more
For *all* their-little-ones.

15. *But* I thy face, *me blest to make*,
In righteousness shall see;
When *with* thine image I awake,
I satisfi'd shall be.

a *Heb.* righteousness.
b *Heb.* in not lips of deceit.
c *Heb.* from thy faces let my judgment come forth.
d *Heb.* righteousnesses.
e *Heb.* properly, Thou hast tryed-me-as-metal-in-the furnace.
f *Heb.* paths of him that-breaketh-thorough, i.e the violent oppressor, or violent-thief.
g *Heb.* properly, paths beaten with wagon wheels.
h *Heb.* may not move, or, shake.
i *heb.* make-marvellous, *or*, wondrously separate.
k *heb.* Those that hope-in thee-for-shelter.
l *heb.* the blackness (*or* little-man) of the-daughter-of-the eye. *Because the sight of the eye seems black, and hath the resemblance of a man in it.*
m heb. my foes in that vis. from the heart-roor, or, for the soul to kill the soul or life.
n heb. They close in their fat.
o heb. in pride, or haughtiness
p heb. Set, or put
q heb. His likeness as of a fierce Lyon, that is the likeness of every one of my enemies.
r heb. in secresies.
s heb. Prevent his faces.
t heb. transitory world.
u heb. lives
x heb. And whose—
y heb. their residue: or, their excellency of wealth.

Sect. III. *The Kind, Penman, Occasion and Scope.*

This psalm is, 1. As to the *Form* of it Entituled; 2. As to the *Matter* of it; *A Prayer*; as both the Title, and Series of the psalm evidence.

Penman of it, was *David.*

Occasion particular is not clearly apparent: Probably *David* took *occasion*, (through the guidance of Gods Spirit, to pen it,) from the causelesse and cruel hatred, malice and persecutions of King *Saul* z, or some other his bitter enemies. And it is supposed to be written about that time when David first fled from King *Sauls* Court, for safety of his own life. Of which see 1 *Sam.* 20. 41, *&c a.*

David's Scope in this Prayer is: to intreat the LORD's protection against, and deliverance from all his fierce cruel persecuting Enemies, which are only the Hand and Sword of the LORD, *see ver.* 8. *to* 15.

z *Hen. Moller. in Prolect. ad Ps.* 17. *Arg. Jo. Calvin. Arg. Ps.* 17. *Arg. Sim. de Muis in Arg. Ps.* 17. a D. *Pareus in Adversar. ad Ps.* 17. *Jo. Foord in Expos. Psal.* 17. *Tempus.*

Sect. IV. *The Analysis,* or *Principal Parts.*

The *Title* declares, 1. The Nature, or Kind of this psalm; *A Prayer.* 2. The Penman; *David.* Onely this *Psalm* 17. *and Psal.* 86. are thus entituled.

The *Substance* of this psalm, is *David Prayer.* Herein

I. *David begs Audience*, That the LORD would attend to him and to his Cause. This he urgeth from, 1. The righteousnesse of his Cause. 2. The sincerity of his Prayer, *v.* 1, 2. 3. His own integrity, both 1 In heart, 2 In word, And 3 in actions: Confirmed by Gods own Experimental and accurate probation of him, *v*, 3, 4.

II. *David Prays* more particularly, For Gods *Protection* against, and *Deliverance* from his enemies. I. *The LORD's Protection* petitioned for, is (1) *Branched out* into sundry particular requests, As, 1. That his steps may be stablished in Gods paths from sliding, or moving, *v.* 5. 2. That his special request may be granted, *verse* 6. 3. That Gods Protecting-Mer-

Mercies may be made manifest

4. That God would keep him as

Eye, we most tenderly, fervently, and

him in the shadow of his

9. (2) Urged by Arguments

mies. 1. Extream mighty

wer; environing him

v.10. 4. Subtility, v. 11. 5. Lion-like fierceness and

cruelty, v. 12. II. The LORD's deliverance of him from

his enemies, is urged by divers Arguments drawn

1. Partly, from his enemies (from whom) (2) They

are wicked. (2) They are but Gods Servant and

chastise him, must come and go at his

3. They are but mortal men of this

having all their Portion, Hope, and

ly in this present life, v. 13, 14. 2. Partly, from him-

self, Having hope of enjoying the Face and Favour

of God to his full satisfaction in a better life, after he

shall awake out of the dust in Gods likeness,

verse 15.

Psalm XVIII.

Sect. I. The Summary Contents.

David, delivered from the hand of all his enemies, and from the hand of *Saul* his grand enemy, in testimony of his singular thankfulness, declares; I. His endeared affection to the LORD, v. 1. II. His triumphant confidence in the LORD, v. 2. III. His enlarged Praises of the LORD for his deliverance, v. 3, &c. Describing, 1. The Depth of his Miseries, v. 4, 5. 2. The way or manner how the LORD delivered him, v. 6 to 29. 3. His Prosecution of this deliverance, v. 29 to 43. 4. The enlargement also of his Kingdom, v. 43 to 46. 5. His protestations of gratitude, verse 46. to the end.

Sect. II. The Version out of the Hebrew.

To the Master-Musician, A Song of the Servant of the LORD, of David, who spake to the LORD the words of this Song, in the day the LORD had delivered him from the hand of all his enemies, and from the hand of Saul, And he said;

I.

1. O LORD, my strength, *a* Ile-love-thee-dear.
2. The LORD's my Rock, *b* my fortress
My God, and my Deliverer, (tryde,
My Rock in whom I will *c* confide:

My shield, Of my Salvation
The Horn likewise, My Refuge high.
3. The praised LORD I call'd upon,
And saved from my foes was I.

4. Me fright did streams of *d Belial*,
And *e* pangs of death about-me-went.
5. Surround me did the pangs of Hell,
The Snares of Death did me prevent.

6. I in my straits call'd on the Lord,
And to my God cry'd *in my fears*:

II.

7. His secret *place* he did make darkness, *h* tents,
About him round his Pavilion was.
i Dark waters, clouds of the skies store,
In thicks shrouds of the sky store.

8. From shining [illegible] was clear,
Before his presence were *k* hail-fire,
His thicked clouds away did pass,
Hail-*stones*, and burning coals of fire.

9. And in the heavens also thundred
The LORD, *l* the highest his voice gave,
Hail-*stones* and burning coales of fire.

10. Yea he did send his Arrows out,
And he *l* did them disperse about,
And forth his Lightnings he did shoot,
And *n* dreadfully he brought them under.

11. The waters channels then appear'd,
And world's foundations *bare* did
At thy rebuke, O LORD, were par'd,
At blast o'r of thy nostrils breath.

III.

16. He from on-high sent, did me take,
From *o* waters great me draw did he.
17. From my strong foe me free did make,
p From mine haters, too strong for me.

18. *q* They me surprized in my dark day,
Yet was the LORD a staff to me.
19. *r* Because in me his pleasure lay,
He *s* me enlarg'd, he set me free.

20. According to my righteousness
Me recompensed hath the LORD;
According to mine hands pureness,
To me he rendred a reward.

21. For I the Lord's paths kept *aright*,
Nor from my God *t* did lewdly stray.
22. For all his judgments *x* in my sight,
x Nor turn'd I from his statutes *way*.

23. Likewise with him *before his Eye*
I perfect was, *in heart sincere*,
And I from mine iniquity
Did keep my self with greatest care.

24. According to my righteousness
The Lord rewarded me likewise,
According to the *y* spotlessness
Of my *pure* hands before his eyes.

25. With gracious gracious-be-wilt-thou;
With perfect man, deal'st perfectly.
26. With pure, thy self-thou-pure-wilt-shew;
And with the froward wilt-be-wry.

27. For, folk afflicted save wilt thou,
But lofty eyes *thou* so *shalt* bring.
z *Heb.* or Candle. 28. For, thou my z Lamp hast lighted anew,
My Lord God made my darkness bright.

IV.

29. For, by my God I leap'd a wall,
And did by thee run through an Hoast.
a *Heb.* perfect. 30. God's way's *a* upright, *b* his saying tryde,
Hee's shield to all *c* that in him trust.

b *Heb.* The Lords saying is purely-refined. 31. For; who *is* God besides the Lord?
And who a Rock except our God?
c *Heb* hoping for safety in him. 32. *It's* God that me with strength doth gird
And perfect *d* makes my way I tried.

d *heb.* gives. 33. Matching my feet as Hinds feet are,
And on mine heights me-stand-he-makes.
34. Mine hands instructing to the warre,
And by my arms the brasse-bowe breaks.

e *heb.* is broken. 35. Of thy Salvation the shield
Bestow'd on me likewise thou hast:
And thy right-hand hath me upheld,
And me thy meekness hath *f* increast.

f *heb.* multiplyed. 36. *g* My steps wide under me didst make.
Mine Ancles also did not slide.
g *Heb* thou didst enlarge my passage under me. 37. My foes I did pursue, and *h* take;
Nor turn'd, *i* till them I had destroy'd.

h *Heb.* overtake them. i *Heb.* till I had made an end of them. 38. I wounded them, *k* they could not rise:
They did fall down beneath my feet.
k *Heb.* and they. 39. Thou hast begirded me likewise
Unto the War with valour *meet*:

Those-that-against-me up-arose
Thou under me didst-make-to-bow,
l *Heb.* and the. 40. *l* The neck thou gav'st me of my foes:
Mine haters I suppress'd also.

41. They cry'd But did no Saviour find:
m *Heb.* the LORD. To *m* God, but them he answered not.
n *Heb.* and *or* then. 32. *n* I beat-them-small as dust *o* 'fore wind;
As myre of streets I pour'd-them-out.

o *Heb.* before the face of the wind.

V.

43. From peoples strifes me freed hast thou:
p *Heb.* hast put me for head of heathens. Thou *p* hast of Heathens made me head,
A people *whom* I do not know
Do-service-unto-me *with dread*.

q *Heb.* at hearing of the ear. 44. Me *q* at first hearing they'l obey:
r *heb.* feigne dissemble, *or* feignedly-submit. The stranger's sons shall *r* crouch to me.
45. The stranger's sons shall fade-away,
And from their Closets frighted be,

46. The LORD lives, and my Rock be blest;
And my Health's God exalted be
f *Heb.* *It is* God giving vengeances for me, *or*; to me. 47. *f* Avengements God for me exprest
And doth subdue folk under me.

48. My *safe* deliverer, from my foes.
Yea me thou hast advanc'd *indeed*
From them-that up-against-me-rose;
t *Heb.* man of violence, *or*; man of rapine. From *t* violent man thou hast me freed.

u *Heb.* I will Praise thee. 49. Therefore O LORD *u* thy-praise-proclaime
Among the Heathen-*folk* will I,
And unto thy *renowned* Name
I will sing psalm *triumphingly*.

50. He doth his King's *x* Salvation
Make great; And mercy doth *display*
To *David* his Annointed-one
And to his *Covenant*-Seed, for aye.

x *Heb.* magnifyeth the salvations

Sect. III. *The Kinde, Penman, Occasion,* and *Scope.*

The *Kind* of this Excellent *Song*, recorded also in 2 *Sam.* 22. 1, *&c.* some few words being changed, is; 1. As to the *Form* of it; *Entituled.* 2. As to the *Subject matter* of it, is chiefly made up of Praises and thankful acknowledgements to God, with the intermixture of some Prophetical Predictions, v. 43. 44. 45. 49. *Rom.* 15. 8, 9. So that it is of a *mixed Nature: Eucharistical* and *Prophetical.*

Penman of it, was *David.*

The *Occasion*, The LORD's delivering of him at last from all his enemies, and especially from King *Saul* his most constant, cruel, & mortal enemy. The *time* when: *viz.* In the day of his deliverance. Compare the Title with 2 *Sam.* 22. 51. *and* 23. 1. whence it seems more than probable, that *David* penned this Song not long before his Death, after God had setled his Kingdom: for immediately after this Song it is there said; *Now these are the last words of David.* This Song then is a thankful Abstract, or, Abridgement of *David's*, Triumphs over all his enemies not long before his Death: *Davids Victory*, or Victorial Song; wherein he most thankfully commemorates the Power, Wisdom, Justice, Goodness, Providence and Benefits of God, manifested to him throughout his life.

y *Hen. Muller. in Prolest. ad Ps. 18. Argum. Sim. de Muis in Arg. Ps. 18.*

Davids Scope here intended, is; With triumphing thankfulness to praise God for his full deliverance from King *Saul*, and from all his enemies before his death: and for enlarging his Kingdom even unto the *Gentiles*, which he hopes shall be still increased, v. 43, 44, 45. Herein *David* was a notable Type of *Jesus Christ* z, the great King of *Jews* and *Gentiles*, who should at last subdue and tread all his enemies under his feet, and settle his Spiritual Kingdom in everlasting peace even among the *Gentiles* also. Thus *Paul* applyes this Song to Christ: *compare* v. 43, 44, 45, 49. *with Rom.* 15. 8, 9.

z *Jo. Calv in Arg. Ps. 18. Hen. Moller in Arg. Ps. 18. D. Paræus in Advers. in Ps. 18.*

Sect. IV, *The Analysis*, or *Principal Parts.*

In the *Title* of this Song, are; 1. The Musical direction of it. 2. The Denomination of it; *A Song* or, *psalm*: for the word is wanting in the Hebrew. 3. The Penman; *David, the servant of the LORD.* 4. The occasion; *The Lords deliverance of him from the hand of all his enemies, and from the hand of* Saul. 5. The time when he spake these words; *In the day wherein the LORD delivered him.*

In the Body of this Song, here are in reference to *Davids* deliverances,

I. *Davids* most dear and inward affection to the LORD, his strength, v. 1.

II. *Davids* triumphant confidence in the LORD, described here by an heap of sweet Metaphorical expressions; *Rock, Fortified-Refuge*, &c. setting forth the All-sufficient Protection, safety and deliverance which he had in and from God, whereupon his Faith still relyed, v. 2.

III. *Davids* thankful Praises to God for his Deliverances from his enemies, when he *called upon the praised LORD*, v. 3. Herein *David*, I. *Points out* Emphatically his deep misery in which he was involved, v. 4, 5. II. *Declares* how the LORD delivered him out of all these miseries by degrees, *viz.* 1. *By*

hearing

hearing his Prayer, *verſ.* 6. 2. By many Miraculous and glorious tokens of Gods preſence, more favourable to *David*, than moſt terrible to his enemies, *verſ.* 7. to 16. 3. By the wonderfulneſs of his deliverance, *David* (like another *Jonah*, *chap.* 2. 6.) as drawn out of many waters, *verſ.* 16. 4. By the Cauſes of the LORD's thus delivering him, (1) *Impulſive*, Gods pleaſure and delight in *David*, *verſ.* 19. (2) *Meritorious*, That hereby the Lord might graciously reward him according to his innocency and integrity before him; God being wont to deal with men according to their deportments towards him, *verſe* 20. to 28. III. *Triumphs* most thankfully and joyfully for theſe his Deliverances, in many Heroick and Elegant Expreſſions, like a mighty Conqueror victoriously trampling upon the necks of all his enemies, *verſ.* 28. to 43. IV. *Acknowledgeth* not only his deliverance from his enemies, but alſo the Enlargement of his Kingdom even to the Heathen, who hearing of his fame did quake and ſubmit to him, wherein he was a ſpecial Type of Chriſt, whoſe Kingdom over the Gentiles, as well as Jews, is here prophetically foretold, *verſ.* 43. to 46. V. *Concludeth* all, with ſweet Proteſtions of preſent, and Promiſes of future gratitude: not only gratefully, but Prophetically, *verſe* 46. *to the end*, compared with *Rom.* 15. 8, 9.

Pſalme XIX.

Sect. I. *The Summary Contents.*

David in this choice *Pſalme*, I. *Teacheth*, How God reveals himſelf in his two Great Volumes, viz. 1. In the Book of Nature, by his Works. Eſpecially, by (1) The Heavens. (2) The out-ſpread-Firmament, *verſe* 1. (3) The ſeaſons of Day and Night, *verſ.* 2, 3, 4. (4) The Sun, *verſe* 5, 6. 2. In the Books of Scripture more clearly by his Word: which Word is (1) Deſcribed by its Denominations, Properties, and Effects, *verſe* 7. to 10. (2) Commended and magnified highly, *verſe* 10, 11. II. *Prayeth* hereupon, 1. Againſt Secret ſinnes, and Preſumptuous Sinnes, *verſe* 12, 13. 2. For the LORD's acceptance of his words and meditations, *verſe* 14.

Sect. II. *The Verſion out of the Hebrew.*

To the Maſter-Muſician, A Pſalme *of* David.

I.

a *Heb.* work of his hands, bleb, welleth out: *or* bubleth-out ſpeech, *properly as a ſpring bubleth-out waters.*

1. THE Heav'ns declare the glory of God;
And th'out-ſpread-firmament
Doth ſhew *a* his handy work *abroad.*
2. Speech Day to day *b* doth vent;
And night to night *the year about*
Such knowledge hath declar'd.
3. No ſpeech, nor words *the earth throughout,*
Where their voice *is* not heard.

II.

7. JEHOVAH's Law is perfect ſure,
And *c* doth the ſoul convert:
JEHOVAH's Teſtimony *d* ſure,
Makes wiſe the ſimple heart.

8. The Precepts of the LORD are right,
Gladding the heart with ſpirit:
The LORD's Command *is* pure *and bright,*
Enlightening the eyes.
9. *JEHOVAH's* Feare *is* clean, *and* doth
For-ever-more abide:
The Judgements of the LORD are Truth,
Together juſtified.

10. *e* More than Gold to be eſteem'd,
And than *f* fine Gold's great ſtore:
And ſweeter than doth Honey taſte,
And *f* juyce of Honey-combe.
11. By them thy ſervant *g* clearly warn'd,
In keeping them a great gain.
12. *h* Errours who can underſtand?
From *i* hid-faults make me clean.

13. *k* Thy ſervant from proud ſins reſtrain,
Nor let them reign in me:
Then from much unfound ſhall I be cleared-clean,
And perfect I ſhall be.
14. *l* With thee, let my mouth the words,
And *m* pondering of mine heart,
My Rock and my *n* Redeeming LORD,
o Be taken-in-good-part.

c Heb. converting.
d Heb. faithful.
e Heb. deſirable beyond gold.
f Heb. much fine gold.
Heb. Honey; or liquid honey of the combes.
g Heb. properly, is illuſtrated; or made ſhining. Hence, is clearly-warned, alſo much reward; or much evil.
h Heb. Secretnes or ſecrecies.
i Heb. And k Heb. before thy face.
l Heb. the meditation.
m Heb. Redeemer.
n Heb. be to favourable.
o Heb. acceptance.

Sect. III. *The Kind, Penman, and Occaſion.*

This excellent Pſalme is of a Mixt *Kind*, made up of *Doctrine* and *Prayer*.

Penman of it, *David*.

Occaſion of *Davids* Penning it is not laid down here, or elſewhere: and therefore it is hard to be certainly determined. The Apoſtle *Paul* in *Rom.* 10. 18. alledgeth part of *verſe* 4. according to the Greek Verſion of the LXXII Interpreters, thus; *But I ſay, have they not heard? yes verily, Their ſound went into all the Earth, and their words unto the ends the of World.* Hence, ſome *Expoſitors* x underſtanding this of *Paul* touching the Sound or Preaching of the Goſpel, have underſtood the firſt part of this Pſalme *Allegorically*, turning it into an *Allegory*. But what need is there of flying here to *Allegories*. For we may ſay; 1. *Either*, That the Apoſtles Allegation is only an *Alluſion* to that of the Pſalmiſt. That as the Pſalmiſt ſaid of the Heavens, Firmament, Day and Night; That *their line is gone out into all the Earth*, &c. ſo it may be ſaid of the Preaching of the Goſpel to the Gentiles by the Apoſtles, That their word is gone out to the ends of the world. See *Act.* 2. 4, 5, &c. *Rom.* 15. 19. *Paul* himſelf had preached the Goſpel round about from Jeruſalem to Illyricum, which (as *Parens* noteth) is above

n Pſalmus eſt generis mixti, partim *didactæ* partim *precativæ*. *Andr. River. in Arg. &c. Pſ.* 19.

x As *A. River.* teſtifies in *Com. ad Pſ.* 19. 4 p. 93. *Lugdun.* 1626. *& Joan. Calvin. in Loc.*

300 *Germane* miles in a ſtrait line *y*. And it is uſual with Scripture to allude to the Phraſe, not intending the ſence of the Place. As in *Mat.* 2. 15, 23. 2 *Cor.* 8. 14, 15. *compared with Exod.* 16. 28. 2. Or rather 3. That the Apoſtle doth properly alledge both Phraſe and Senſe of this Text to prove, That God had preached himſelf, his Glory, Power, &c. by his works of Creation univerſally to all the Gentiles. Which Preaching, though it were *not fully ſufficient to their ſalvation*, much leſſe *abundant meanes* thereto, as ſome *a* have londly doted: yet, being not fully followed by the Gentiles, it ſhall be ſufficient to their Damnation, and to the leaving of them without excuſe, *Rom.* 1. 18, 19, 20, 21, &c. *Acts* 14, 15, 16, 17.

y David Pareus in Comment. ad Rom. 15. 19. 2 *Joan. Calvin. in Comment. ad Rom.* 10. 18.

a And. Riv. in Com. ad Rom. 10. 18 *Job. Goodwin* in his Divine Authority of Scripture, &c. p. 181, 182, 183. *Lond*, 1648.

Sect. IV. *The Scope.*

The *Scope* intended in this Pſalme is, 1. *Partly*, To teach and declare, How the Nature, Glory, Power, and Excellencies of God are diſplaid, *Generally* unto all the World by the Ordinary Book of Nature, eſpecially by the Heavens, the Revolution of day and night, The Motion and Influence of the Sun: *Particularly* unto the Church by the Extraordinary and Supernatural Book of Scripture, far more clear and perfect than the Book of Nature: and without which the Book of Nature is not effectual to Salvation. 2. *Partly*, To begg of the LORD cleanſing from ſecret ſinnes, Preſervation from preſumptuous ſinnes, And acceptation of his addreſſes to God.

Sect. V. *The Analyſis*, or *Principal Parts.*

In the *Title* note, 1. The direction of this Pſalme as to the Muſick of it. 2. The Denomination of it; *A Pſalme*. 3. The Penman; *David*.

In the *Body* or *Subſtance* of this Pſalme, are 1. *Doctrine*, touching God. 2. *Prayer*, unto God.

I. *Doctrine* touching God: *viz*, How God reveales himſelf to be known and worſhiped, and the twofold way thereunto, *Natural*, and *Supernatural*, in his two great Books or Volumes: In his *Book of Nature*, by his Works or Creatures; *In his Book Supernatural*. His Word and Scriptures. In *that*, more darkly, to all Man-kind: In *this*, more clearly, to the Church onely.

1. Gods Glory revealed in the *Book of the Creatures*, is ſet forth by inſtances of ſome Particular Creatures, on which the Glory of God is more eminently enſtamped. As, 1. The Heavens. 2. The out-ſpread firmament, *verſ.* 1. 3. The Seaſons of Day and Night, ordered by the conſtant Revolutions of the Heavens. *Speech*, *words*, *&c.* by an elegant *Proſopopeia* being aſcribed to them, becauſe they conſtantly and univerſally (all the wide World) over diſplay Gods glory, *verſ.* 2, 3, 4. 4. The Sun, that illuſtrious part of the Heavens, elegantly deſcribed, 1 By his place, 2 By his glorious Ornament. 3 By his ſpeedy courſe and Motion round about the Heavens. 4 By his all-piercing Heat and Influence, *verſ.* 5, 6.

2. Gods Glory revealed in the *Book of Scriptures*, the Word and Law of God, is ſet forth more fully and clearly, to the Church. This Law or Word of God is I. *Poſitively* deſcribed by ſix ſeveral *Denominations* or Titles; Amplified by ſix ſeveral *Properties*, and ſix ſeveral *Effects* towards us. Every Title having his peculiar Property and ſpecial effect remarkably appropriated thereunto reſpectively, *ver.* 7, 8, 9. II. *Comparatively* preferred before, 1. Gold, much fine Gold, for worth: (Gold of *Havilah*, *Gen.* 2. 11, 12. of *Ophir*, 1 *King.* 9. 21. or of *Uphaz*, which is chief of all, *Jer.* 10. 9. *Dan.* 10. 5. *Job* 28. 15. *Pſal.* 119. 72.) 2. Honey, or Liquor of Honey-Combes for ſweetneſs, *ver.* 10. III. *Notably commended*, 1. From his own preſent advantage by the Word, clearly warning him, 2. From the future great recompence that ſhall be to all right obſervers of the Word, *verſ.* 11.

II. *Prayer* unto God, occaſioned upon conſideration of this exactneſſe, purity and perfection of the Word of God. Herein are, 1. An emphatical confeſſion of every mans unintelligible errours, laid down by way of Interrogation. 2. A threefold earneſt Petition, 1. For cleanſing from ſecret faults, *ver.* 12. 2. For Preſervation from proud preſumptuous ſins, and their dominion over him, urged from the ſpiritual commodity that would thence enſue to him, *viz. Partly*, Hereby, his integrity ſhould be diſcovered. *Partly*, hereby his guilt of much or great treſpaſe ſhould be prevented, *ver.* 13. 3. For acceptation of his words and meditations before the LORD, acknowledged to be his *Rock*, on whom he relied for ſafety; and his *Redeemer*, from whom he expected all ſpiritual deliverance, *ver.* 14.

Or (as that learned *Rivet* b hath obſerved) *This Mixt Pſalm is Partly Doctrinal, Partly Petitory, it teacheth the true Knowledge and Worſhip of God: and ſhewes the twofold way of bringing man thereunto*; viz. *The whole Frame of Nature; and the divine Revelation to the Prophets. Both which he ſo conjoynes, that he may enough ſhow the firſt to be inſufficient without the ſecond, in mans lapſed and corrupt ſtate: the ſecond to be neceſſary that the firſt may be profitable, and that from both we may draw things conducible to our ſalvation. And becauſe, even after Gods benigne Revelation of Sacred Doctrine in Holy Scriptures, yet our defects and infirmities both in Knowledge and Practice remain, The Prophet after humble acknowledgment of his weakneſs, adds Prayers for remiſſion of ſins, and increaſe of Grace and divine Protection.*

b Andr. Rivet. in Argum. & c. Pſal. 19.

Whence we collect, That the whole Pſalme may moſt commodiouſly be diſtributed into three Parts, according to the threefold ſchool, to which he calls and leads us by his Example.

1. *The firſt Part treats of the Firſt School, or Kind of Inſtruction, which is univerſal or common to all men, by the Contemplation of the Creatures.*

2. *Of the particular School, proper to the Church, with whom God hath depoſited-in-truſt his Oracles, which he hath not done to any Nation without the Church.*

3. *Of the School, of ſpecial Grace, inward, effectual, ſolid and perpetual, which is referred to the Unction of the Spirit, which teacheth us all things in a true and ſaving way.* So he.

Pſalm XX.

Sect. I. *The Summary Contents.*

In this Pſalme *David* brings in the Church, as, 1. *Bleſſing*, and praying for her King in his Exploits, *ver.* 1. *to* 6. 2. *Profeſſing* her affiance in God alone, both in reference to her King and her ſelf, *ver.* 6. *to* 9. 3. *Petitioning* the LORD to ſave, and that the King [as Type, Chriſt as Antitype] may hear them, *ver.* 9.

Sect. II,

Sect. II. The Version out of the Hebrew.

To the Maſter-Muſician A Pſalme of David.

a Heb. Set thee on high with, in or high-reſpect above danger. b Heb. remember. c Heb. thine Aſſemblies. *For, burnt-offering were wholly given up to God by fire. Lev. 1. 3. 9. 13.* d Heb. That the LORD. e Heb. Strengths of the Salvation

f Heb. Heavens of his holineſs.

1. THe Name of *Jakob's* God thee a ſend,
The LORD in day of ſtreits thee hear.
2. Thine help from Sanctuary ſend,
And thee ſupport from Sion *dear*.

3. b Record thy Gifts all, and convert
To aſhes c thy burnt-ſacrifice. *Selah.*
4. Give thee according to thine heart,
Fulfil thy counſel all likewiſe.

5. Wee'l ſhout in thy ſalvation,
And ſet our Banners up we will
In Name of our *great* God *alone*;
The LORD all thy requeſts fulfil.

6. Now I do know *and underſtand*,
d The LORD ſaves his Anointed *dear*
With e ſaving ſtrength of his right hand,
Him from his f holy Heavens hee'l hear.

7. Of chariots theſe, and theſe the *fame*
Of Horſes do *proclaim abroad*:
But we make mention of the Name
And glory of the LORD our God.

8. They do bow down, they alſo fall:
But we riſe up, and ſtand upright.
9. Save LORD, in day when we do call
Us anſwer let the King of *night*.

Sect. III. The Kinde, Penman, and Occaſion.

This Pſalme as to the *Kinde* of it, is *A Prayer* of the Church for her King, for *King David* eſpecially

Penman of it was *David*, who ſpeaks of himſelf here in the third perſon: *David*, as a Prophet, is guided by the Spirit to direct the Church to pray for him, as King.

Occaſion, probably was *Davids* encountring with divers ſtrong and well-armed Enemies as the *Ammonites* and *Syrians* g, who came againſt him with many Chariots and Horſes, wherein they truſted, whereof they boaſted: which yet *David* notably took and deſtroyed. *Compare verſe 7, 8. with 2 Sam. 10. and 1 Chron. 19.*

g Hen. Moller. in Arg. Pſal. 20. Sim. de Muis in Arg. Pſal. 20. Jo. Cal. in Com. ad Pſal. 20. 1.

Sect. IV. The Scope.

The Scope herein intended, is; By this form of words, to direct the Church, How in an ordinary courſe to pray for their King, and every godly Magiſtrate, and for themſelves, when he and they ſhould go forth at any time againſt their Enemies. And to raiſe *Iſrael*, to have a principal regard to the proſperity of Chriſt and his ſpiritual Kingdom againſt all oppoſing evils and enemies, under the Type of *David* and his temporal Kingdome: as *Calvin* h hath well obſerved.

h Jo. Calv. in Com. ad Pſal. 20. 1.

Sect. V. The Analyſis, or Principal Parts.

In the *Title* are, 1. The direction of it as to the Muſick. 2. The Denomination of it; *A Pſalme*. 3. The Penman of it; *David*. Eleven Pſalmes have

Pſalme XXI.

Sect. I. The Summary Contents.

The Church and Pſalmiſt, I. Praiſe God, 1. For his Mercies to their King, *verſe 1. to 8.* 2. For his Judgments upon the Kings Enemies, *ver. 8. to 13.* II. Pray for the continuance of Gods Favours, *verſe 13.*

Sect. II. The Version out of the Hebrew.

To the Maſter-Muſician A Pſalme of David.

1. LORD, in thy might the King ſhall joy:
Likewiſe exult how vehemently
Shall he in thy Salvation?
2. His heart's deſire giv'n him thou haſt:
Nor didſt with hold his lips a requeſt. *Selah*
3. For, him thou doſt prevent *alone*;
With b gifts of goodneſſe *manifold*
Doſt c crown his Head with fineſt gold.
4. He d ask't thee life, Thou gav'ſt it him;
For e ever, length of dayes *compleat*.
5. His glory in thine health *is* great,
Thou I Grace and Honour laidſt in him.

6. For thou didſt g make him bleſſings ay;
With thy *ſweet* countenances *ſtay*
In joy thou haſt him cheerful made.
7. For in the LORD the King confides;
And he ſhall not be mov'd aſide;
Through Mercy of the Higheſt *ſtai'd*.
8. Thine hand ſhall finde out all thy foes;
Yea, thy right hand ſhall finde out h thoſe,
That thee *maliciouſly* do hate.
9. Thou'lt ſet them as an ov'n of fire
When thou art wroth: The LORD in's ire
Will them devoure, k Them fire ſhall eat.

a Heb. earneſt-requeſt or pronouncing.
b Heb. bleſſings.
c Heb. ſetteſt on his head a crown of fineſt gold.
d Heb. asked lives of thee
e Heb. ever and ay.
f Heb. or, Graceful-neſs majeſty might, &c.
g Heb. put *Or* ſet.
h Heb. thine haters,
i Heb. in time of thy faces. *The face diſcovers anger or favour.*
k Heb. And them.----

l *Heb.* of Adam.
m *Heb.* they thought a crafty purpose; *or* they imagined miſchievous devices.
n *Heb.* ſing-pſalm *or* praiſe with-pſalm.

10. Their fruit from earth deſtroy ſhalt thou;
And from the Sons *l* of men *below*
Thou ſhalt extirpate all their Seed.
11. For, ill to thee they did intend,
m Their thoughts to miſchief they did bend,
The moſt they could not *make ſucceed.*
12. For, thou wilt ſet them as a Butt,
Thou't with thy ſtrings prepare to ſhoot
Againſt their lofty countenance.
13. O LORD, be-thou-exalted-hie
In thy *great* might: *So* ſing will we.
And will thy Power *n* with-pſalm-advance.

Sect. III. *The Kinde, Penman, and Occaſion.*

This pſalm is of a mixt *Kind*, made up of *Praiſe* and *Prayer*, but chiefly of Praiſe. And as the former pſalm was penned to be a Form of Prayer to the Church touching her King, &c. So this pſalm is Penned as a Form of Praiſe and Thankſgiving, wherwith the King and the Church might thankfully exalt Gods praiſes for his great and manifold goodneſſe to be King againſt all his enemies *o*. And under this Kingdom, Glorious Majeſty, the Enemies, Victories, &c. of *David*, ſeem here to be ſhadowed out, the Kingdom, Glory, Enemies, Conqueſts, &c. of Jeſus Chriſt himſelf, that true *David*, that King of Kings, wherein the Church of God eſpecially triumpheth *p*. That paſſage of, *Life for ever and aye*, *ver.* 4. ſeems to have its moſt proper accompliſhment in Chriſt.

David was *Penman* of this pſalm. He ſpeaks of himſelf in the third Perſon, as directing the Church by his Spirit of Prophecy how to bleſs God for him.

The *Occaſion* is not particularly pointed out, but from the Subject-matter of the pſalm it is very probable, it was Penned upon *Occaſion* of Gods advancing *David* to the Regal Throne, & putting a Royal Crown of Fine-Gold upon his Head, notwithſtanding the malevolence of all his Enemies. *See verſe* 2, 3, 4, *&c.*

o Sic *Joan. Calv. in Arg. Pſal.* 21. *H. Moller. in Arg. Pſ.* 21. *Sim de Muis in Arg. Pſ.* 21.
p *Sic Calv. Moller. & S. de Muis*, ibid. Quæcunque de *Davidis* Regno dicuntur, ad Meſſiæ regnum accomodanda ſunt *Moller.* de Chriſto canitur *Aug. Enar. in Pſ.* 20. *Tom.* 8.

Sect. IV. *The Scope.*

The *Scope* of this Pſalm is, To Praiſe and Magnifie the LORD for his ſingular Salvation and manifold Benedictions vouchſafed according to their earneſt Prayer in *Pſalme* 20. unto *David* their King, and to expreſſe their Confidence of the Deſtruction of all Gods and his Enemies.

Sect. V. *The Analyſis*, or *Principal Parts.*

In the *Title*, note, 1. The Direction of it, as to the Muſick. 2. The Denomination of it; a Pſalm. 3. The Penman, *David*. Eleven pſalms have this Title: *See Analyſ. of Pſ.* 13.

In the *Body* of the pſalme, are Praiſes, and Prayer.

I. *The Churches and Davids Praiſes*, are; *Generally*, For Gods ſtrength and ſalvation to their King *v.* 1. *Particularly*, For Gods Mercies on their King; and his judgements on Gods Enemies. I. *Gods Mercies to their King* were expreſſed, *Partly*, According to his deſire, *v.* 2. *Partly*, beyond his deſire, *v.* 3. *to* 8. As. 1. His Royal Dignity and Crown, *v.* 3. 2. Length of dayes, yea Immortallity of Life, *v.* 4. 3. Great Majeſty and Honour, *v.* 5. 4. His being made Perpetual Bleſſings. 5. His refreſhing joy from Gods Countenance, *v.* 6. 6. His Eſtabliſhment by the Mercy of God, in whom he truſted, *v.* 7. II. *Gods judgments upon his enemies* are deſcribed, 1. *By* their inevitableneſs. Gods hand, right-hand ſhall find, &c. *v.* 8. 2. *By* their facile and full execution, illuſtrated by Similitudes, *v.* 9. 3. *By* their Extent, reaching not only the wicked, but all their Seed, *ver.* 10. 4. *By* the Equity thereof. They oppoſed God: Therefore God juſtly ſets againſt them, *verſe* 11. 5. *By* Gods Exact Ordering and levelling his judgements as Arrows, againſt the wicked, as his Butt; yea, againſt their very face, as his Mark, *v.* 12.

II. *The Churches Prayer*, for continuance of Gods Salvation and ſtrength already vouchſafed, for the further Glory thereof among his people, *v.* 13.

Pſalm XXII.

Sect. I. *The Summary Contents.*

In this choice Prophetical Prayer, *David* the Type in the perſon of Chriſt the Antitype, I. *Prayes* to his God, 1. *That* he may not be utterly deſerted in his extream diſtreſſes. Urging this his requeſt by many ſad complaints interwoven with a Narrative of his deep ſufferings, *v.* 1. *to* 19. 2. *That* he may be reſcued and delivered out of all his miſeries, *v.* 19. *to* 22. II. *Praiſeth* God upon his aſſurance that theſe his requeſts ſhall be granted, *verſe* 22. *to the end.*

Sect. II. *The Verſion out of the Hebrew.*

To the Maſter-Muſician a *upon* Ajeleth Haſhachar, *A Pſalme of* David.

a *Or, Heb.* Concerning the Hinde of the morning viz (as ſome think) Chriſt, hunted and worried by Jews and Gentiles, thoſe Dogs *v.* 16. in the morning John. 18. 28. and roſe from death early in the morning. John 20. 1.

I.

1. MY God, my God, Why leav'ſt thou me?
Why from mine Health art farre-away,
From words of my roaring *to thee?*
2. My God, I cry *to thee*-by-day,
Yet hear'ſt thou not: likewiſe by-night;
No ſilence yet to me *befell.*
3. But thou *art* holy *b* inhabiting
The Praiſes of *thine* Iſrael.

b *Heb.* ſitting *in* the praiſes &c.

4. In thee our Fathers did confide:
They truſted, *c* them thou didſt deliver.
5. They cry'd to thee, and they were free'd:
They hop'd in thee, and baſht were *d* never.
6. But, I worm, and not man *appear*:
e Men's ſhame, deſpis'd of People too.
7. All they that ſee me at me-jeer.
They wag the head, *f* with lip they mow.

c *Heb.* And them----.
d *Heb.* not
e *Heb.* the reproach of men.
f *Heb.* they thruſt out the lip.

8. *They ſay*, He on the LORD *g* rely'd,
That ſo deliver-him-he-might:
Let him deliver *him h at this tide*,
Sith-that in him he-doth-delight.
9. But thou the belly drew'ſt me from;
On *i* Mothers breaſts my hope-thou-waſt.
10. Thou *art* my God, from (Mothers womb,
l from the womb on thee was caſt.

g *Heb.* He confidently-gorned, *or* rolled, i. e. he truſted, Math. 27. 43. Properly-roll thou; for he rolled.
h *Gr.* now. Math. 27. 43.
i *Heb.* my mothers----
k *Heb.* my mothers---

11. O be

II.

11. O be not thou far from me gone,
Because distresse so near is found:
Because that helper have is none.
12. Me many Bullocks did surround:
Yea mighty Bulls of Bashan stout
I Environ'd-me-on-every-side.
13. *Like* Lyon that doth rend and rout
Their mouth on me they open-wide.

14. Like water poured-out I am.
My bones all part-themselves likewise;
My *fainting* heart like wax becomes:
m Amidst my bowels molten *lies*.
15. My strength like potsheard withered hath,
And to my jawes my tongue doth cleave:
And into dust *of dolefull death*
Thou *n* brought'st me down, *to dark some Grave*.

16. For, Dogs encompassed-me-round.
o Ill-doers company *and bands*
Have me inclosed, *me to confound*:
My feet they pierced and my hands.
17. *Yea* all my Bones I number-may;
They did behold, they did me view.
18. To them my Garments parted they;
And on my Vesture lot they threw.

19. But be not thou far-off, O LORD:
My strength, make-haste to succour me.
20. My Soul deliver from the Sword:
From Dogs *great* pow'r *p* my dearling *free*.
21. Me save from Lion's mouth: and *well*
From Hornes of Unicornes me hear.
22. Thy Name I'le to my Brethren tell:
Amidst the Church I'le praise thee *there*.

III.

23. Ye fearers of the LORD, him praise,
Him glorifie all *Jacob's* Seed:
And All ye *Israels* Seed alwayes
Because of him be ye in dread.
24. For, He th' affliction of *q* the-poor
Hath not despised nor abhorr'd,
Nor from him hid his face *therefore*:
And when he cry'd to him, he heard.

25. In the great Congregation
My Prayer *shall be* of thee *alway*:
My *r* vow'd-engagements *every one*
Before his fearers I will pay.
26. Eat shall the poor-afflicted-meek.
Likewise be satisfi'd shall they;
They shall the LORD praise, that him seek:
Your heart *refresht* shall live for ay.

27. Earth's Confines all remember shall,
They to the LORD shall turn also:
And Families of *Gentiles* all
Before *s* thy face themselves-shall-bow.
28. Because the Kingdome is the LORD's;
t Among the *Gentiles* Ruler *known*.
29. All fat-ones *that* the Earth *affords*
Shall eat, And shall-themselves-bow-down:

All those that to the dust descend,
And he *that* quickneth not his Soul,
Before his face they shall-down-bend.
30. A Seed *u* shall-stoop-to-his-controule,
It for a Generation shall
Unto the LORD accounted be.
31. They shall come, and his justice tell
To People *x* born, that *this* did he.

Heb. The poor-afflicted, or, meek afflicted.

Heb. vows.

s Heb. thy faces.

t Heb. And among----

u Heb. shall serve him.

x viz. that shall be born.

Sect. II. *The Title, Penman, and Occasion.*

This Psalm's Title is a Royal Memorial of Prayer, or, *A Prayer*; *A Prayer of Prayer*, or, *A Prayer of Prayer*.

David, (as subduing the Person of Christ, of whom he was an Embleme, type, *A Prayer* (*Tit.*) This suites a Psalm of prayer.

The occasion of his penning is uncertain. But it is a very clear and Authentick Prophesy of Christ, and his Deep Humiliation in sundry degrees, with the fruits thereof. He is to be considered, *Partly* of *David* as the Type of Christ, and so things therein being applicable to *David*, (but principally of Christ himself, most perfectly therein being prayer and Psalm unto Christ alone, or to Christ more than to *David*, or, before, or, without, or, against Christ) and partly of Christ himself. For, [illegible] some Expressions in this Psalm [illegible] *Compare* v. 1. *with Matth.* 27. 46. and *Mark.* 15. 34. Christ's Enemies also [illegible] some speech with him; *compare* v. 8. *with Matth.* 27. 43. The Evangelists and Apostles accommodate others to Christ; *compare* ver. 7. *with Matth.* 27. [illegible] ——and v. 16. *with Mat.* 27. 30. *Mark* 15. 24. *Luke* 23. 33. *John* 19. 23. 37. ——and v. 18. *with Luke* 23. 34. *John* 19. 24. ——and *verse* 22. *with Heb.* 2. 12.

Sect. IV. *The Scope.*

The *Scope* is, Prophetically to foretell their deep Humiliation & extream sufferings of Jesus Christ, He being Prophetically represented, as Complaining and Lamenting sadly under his Sufferings, and as intreating the LORD God his Father not to leave him in these his extream straits, but seasonably to deliver him out of all, that the Jewes should see his Exaltation and Deliverance, mayabound both among Jews and Gentiles.

Sect. IV. *The Analysis, or Principal Parts.*

In the *Title* note, 1. The Direction of the psalm as to the Musick of it. 2. The matter, or subject of it; *upon Ajeleth Hashachar, The Hind of the Morning.* Christ, as some Expound it: Or it denotes some Musical Tune or Instrument, as others. 3. The Denomination; *A psalme.* 4. The Penman; *David.*

In the *Body* of the psalm, of this choice Prophetical Prayer, which is a clear and lively Representation of Christ Crucified, we have

1. *Christ's earnest Prayer* to his God in his deep Humiliation, importunately begging, 1. *That* he might not be deserted or forsaken of his God in his extream distresses, *v.* 1. to 19. This is *Amplified* and urged by many sad complaints interwoven with a Narrative of his great Sufferings, As, 1. His Desertion in some sort in his straits by his God, *ver.* 1. 2. His Prayers unsuccessfulnesse: Though presented with 1 Faith, 2 Fervency, and 3 Constancy, *v.* 1, 2. And directed to 1 God, 1 Holy in Himself; 2 In Covenant with *Israel*, and thereupon inhabiting *Israels* Praises, 3 And a tryed Succorer of Saints of old trusting in him and Praying to him, *v.* 3, 4, 5. 3. His great Humiliation; *A Worm*, &c. 4. His extream contempt from men, *v.* 6. 5. His Taunts and scornes from them, *ver.* 7. 6. His confidence in God is upbraided by them: but yet their upbraiding is condemned, and his Confidence confirmed by former Experiences of Gods goodnesse to him, *verse* 8. to 12. 7. His Apprehension and Condemnation by them: they for their might, multitude, and brutishnesse, being likened to many *Bullocks and strong Bulls of Bashan*; For their cruelty, to *a rending and roaring Lion*, *verse* 12, 13. 8 His Passion; Crucifixion,

z Here in the Hebrew are two Readings. In most Copies in the Text כארי *As a Lyon, my hands &c.* In the Margine כרו (or כארו the letter א being *redundant per Epenthesin*, for כרו) *They, digged, or pierced mine hands*, &c. which makes perfect sence, and agrees with the Story of the New Testament *Mat.* 27. 35 *Mar.* 15. 24 *Luk* 23. 33 *Joh.* 19. 23, 37.

on, z *piercing his Hands and his Feet*; and other concomitant and consequent evils, As their *Staring* upon him, *Parting his Garments*, *Casting Lots* upon his Vesture; *ver.* 14. *to* 19. II. *That* He might be rescued and delivered from all these miseries. This is urged by Arguments drawn, 1. From God, accounted and relyed upon as his Strength, *ver.* 19. 2. From the Nature of his afflicting Persecutors, Metaphorically compared to *A Sword*, *A Dog*, *The Lions mouth*. 3. From his own former Experience of Gods hearing him in Extreamest hazards, *verse* 20, 21.

II. *Christs zealous praises* promised to God upon assurance of his grant of his former requests, *v.* 22. *to the end.* Herein note, 1. The promise of thankfulnesse, *v.* 22. 2. The performance of this promise, Set forth, By his inciting the Church to Gods praises with him *ver.* 23. By his Exemplary praises for their imitation. By sundry cogent Arguments perswading hereunto: As, His respect to his Afflictions; His Hearing of his Cry; His Spiritual Feasting of the Meek, &c. with the satiating sufferings of Christ; And His giving Eternal Life to his own in Christ, *verse* 24, 25, 26. 3. A Prophetical Prediction, 1 Of the Conversion of the *Gentiles*, in all Nations, to the LORD, *verse* 27. 2 Of the Kingdom of Christ the LORD over all; both Rich, and Poor; The fat-ones of the Earth, and them that dwell in the dust, next step to death, and not able to help themselves, *ver.* 28, 29. 3 Of a Seed, and a Generation which the LORD Christ shall have, to serve him, and declare his Righteousnesse to posterity, *verse* 30, 31.

Job. 19. 23, 37. And both the *Vatican* and *Alexandrian* Septuagint, render it, ὤρυξαν, &c. *They digged my hands*, &c. This Marginal Reading is followed as the truer, by most. And some Learned Writers confesse that כרו or כארו hath been found in some Ancient Copies כארי in the Margin: And yet כארי by a Grammar Anomalie, may signifie the same that כרו *They pierced*. Such Anomalies being sometimes found in the Hebrew Text, *As Ezra* 10. 16. 44. *Psal.* 10. 15. *Brough. Richardson in Psal.* 22. 16. The *Chaldee Paraphrast*, and some others, joyne both readings together, thus: *As a Lion they pierced my hands*, &c. *Mordentes-sicut-Leo-manus*, &c. But this may not be allowed.

Psalme XXIII.

Sect. I. *The Summary Contents.*

David declareth, I. His and the Faithful peoples happinesse under Gods peculiar care and Tuition, represented under the Allegories of 1. A careful Shepherd, *ver.* 1. *to* 5. 2. A liberal Host, *ver.* 5. II. His and their Hopes in God, for his constant favours for the future, *ver.* 6.

Sect. II. *The Version out of the Hebrew.*

A Psalme of David.

1. I Shall not lack: The Lord *a* me feeds.
2. He-makes-me-down-to-lie
In folds of budding grass: me leads
Of rests the waters by.
3. My *fainting* soul *from deep distress*
b He doth restore *and take*:
In *c* beaten-paths of righteousnesse
Me leads, for his Name's sake.

4. Yea, though in vale of deadly shade
I walk, *d* I'le fear none ill;
For thou with me: Thy staffe, *e* thy Rod
Me consolate they will.
5. *f* Before me, Table thou hast spread,
In presence of my foes:
With oyle thou *g* dost Annoint my head,
My *full* Cup overflowes.

6. Sure, Goodnes and kind-Mercy shall
Me follow *h* all my dayes:
And in the Lords House, *best of all*,
I shall *i* converse alwayes.

a Heb. *or* Feeding me or my Shepherd. b Heb. He restoreth my soul. c Heb. paths of perfection, or truth, pathsbeaten with waggon-wheels, viz. most plainly beaten & most even. d Heb. I will not fear ill. e Heb. and thy. f Heb. before my face: thou furnishest, *or* ordainest by disposall. g Heb. thou makest fat. h Heb. all dayes of my life

i Heb. *or*, dwell, *or* rest to length of dayes, viz. for ever. The word is not שבת but שוב

Sect. III. *The Kinde, Penman, and Occasion.*

The sweet and comfortable Psalme is *Doctrinal* and *Eucharistical*. *David* was Penman of it. The *Occasion* not particularly described: yet probably was, the tranquility and Prosperity of his Regal condition; when now his enemies being subdued, his Kingdom was calmed and established in his hands, all satisfying blessings with Peace, surrounding him on every side. For, as one k well observes, Here are neither Prayers nor Complaints of any enemies, evils or miseries: but meer thanksgivings for the affluence o Gods blessings, with hopes of the like for the future.

k *A. Rivet. in Tit. &c. Psal.*

Sect. IV. *The Scope.*

The *Scope* herein, is, Under the pleasant Allegory of *A Shepheard* and A Sheep, Thankfully to Teach and Declare (in the person of *David*, sustaining the person of the faithful,) How safe, comfortable, and universally happy their condition is (though in greatest wants and dangers,) who have the Lord as their Shepheard, Providing for them, Conducting and Protecting them. How applicable also it is to the Lord Christ *the great Shepherd of the Sheep*, Heb. 13. 20. *who laid down his life for his Sheep*, to redeem them from Death, the Devil and all misery, *John* 10. 15. brings them into his fold, *John* 10. 16. feeding them with the fatnesse of his house, and filling them with all temporal and spiritual blessings.

Sect. V. *The Analysis, or Principal Parts.*

The *Title* (the same with that of *Psal.* 15. *&c. See on Psal.* 15. Sect. 3.) denotes, 1. The Denomination, *A Psalme*. 2. The Penman, *David*.

The Substance of the Psalme represents under the Allegory of a Shepherd and Sheep, &c.

I. *The*

I. *The profest Happiness of David and the faithful, under Gods peculiar Care and Tuition.* This is set forth under a double Allegory I. The Lord being compared, I. To a careful *Shepherd*, (a) Generally supplies all their wants, *verſ.* 1. (b) Particularly, 1. Feeds them in beſt Paſtures; 2. Leads them to ſweet refreſhing waters, *verſ.* 2. 3. Relieves them againſt all their wearifom diſtreſſes; 4. Guides them in the beaten-paths of righteouſneſs, *verſ.* 3. 5. Protects and comforts them by his Preſence, Staff and Rod, from all deadly harmes, and the very fear thereof, *verſ.* 4. II. To a liberal *Host*, providing for them as his Gueſts, even in deſpite of all their diſtreſſers, not only things neceſſary, but ſuperabundant, *verſ.* 5.

II. *His and the Faithfuls Hope for future*, of the conſtant continuance of Gods goodneſs, Loving-kindneſſe, and the Priviledges of his Houſe unto them, *verſ.* 6.

a Rivet in Pſ. Argu. & Pſ. 23.

Pſalm XXIV.

Sect. I. *The Summary Contents.*

David in this Doctrinal and Prophetical Pſalme, I. Deſcribeth the Lords Kingdome, 1. *More General*, over the World, *verſe* 1, 2, 2. *More ſpecial*, over the Church, *verſe* 3. to 7. II. Exhorteth, 1. *Typically*, the Temple-gates intended, to lift up (as it were) their heads, at the entrance of the Ark. 2. *Spiritually*, The hearts of Gods people to lift up with joy at the entrance of Chriſt himſelf into them, *ver.* 7, 8, 9, 10.

Sect. II. *The Verſion out of the Hebrew.*

David's Pſalme.

1. THe Earth JEHOVAH's *is*
And plenteouſneſs of it
The habitable-world *is his*,
And they that therein ſit.
2. For, He above the Seas
Hath founded-faſt the ſame
And it he ſtabliſhed *with eaſe*
Above the Rivers *ſtream*.

3. Who ſhall aſcend into
The LORD's *beloved* Hill?
Within *a* his Holy place alſo
Who ſhall *b* continue-ſtill?
4. *He that* in *c* hands *is* clean;
Likewiſe in Heart *is d* clear;
That lifts not up *e* his ſoul in-vain:
Nor to deceit doth ſwear.

5. He Benediction
Shall from the LORD receive:
f From God of his Salvation
He righteouſneſſe ſhall have.
6. The *right* *g* ſucceeding-race
This of his Seekers *is*:
Of earneſt-ſeekers of thy face,
True Jacob *this*, *O this*. *Selah.*

a Heb. the place of his holineſſe.
b here, ſtand-ye, ſtand-up.
c Pſalm. Palmes, hollows of the hand.
d Heb. pure.
e Heb. in vain.
My Soul Here are two read-ings. As if this were ſpoken in the perſon of God, and of God himſelf.
f Heb. And from——
g Heb. Gene-ration.

Sect. III. *The Kind, Penman, and Occaſion.*

This Pſalme ſeems to be of a mixt *Kind* or Nature, chiefly *Doctrinal*, but partly *Prophetical*. *Penman* of it was *David*; *David's Pſalme*. *Occaſion* is not ſo clearly laid down. But, from the matter of it, Some p do probably conjecture that it was compoſed upon occaſion of his bringing up of Gods Ark from the houſe of *Obed-Edom* to its place prepared for it, in *Mount Sion*, 2 Sam. 6. 17. which by the Prophet *Nathan* he had underſtood ſhould be the place where *Solomons Temple* ſhould be built.

p A. Rivet in Pſ. Argum. & Pſ. 24.

Sect. IV. *The Scope.*

The intended *Scope* of it may be conſidered, *Literally* and *Myſtically*. 1. *Literally*, according to the Letter and Type of the Ark, it is; to teach the *Jews*, That though the whole World be the LORD's Dominion, yet his ſpecial Kingdome was among them above all people in the World, affording them the Ark of his preſence in his holy Hill Sion. And therefore the Elders of *Jeruſalem*, as ſome q, or the Gates of the Temple, as others r think, are here ſpoken unto, that they may give all cheerful entertainment to the Ark, that ſpecial token of Gods preſence, *Exod.* 25. 21, &c. *Num.* 10. 35, 36. *and* 7, 8, 9. *Pſal.* 80. 1. *and* 99. 1. And eminent Type of Jeſus Chriſt, the true Ark of God, the true Mercy-ſeat or Propitiatory, by and in whom the Lord ſpeaks to us and vouchſafes us ſpecial preſence, &c. *Revel.* 11. 19. *Rom.* 3. 25. 1 *John* 2. 2. *Heb.* 1. 2. *John* 1. 18. *Eph.* 2. 13, 18, 22. Some joyne both together ſ 2. *Myſtically*, According to the Spiritual Myſtery and Truth intended, it is; To ſet out the Kingdom of Chriſt, *Generally* over the whole World, but *Peculiarly* over his Church and Saints, deſcribed by their properties, and dignified with great priviledges; and to incite all to open the gates of their Hearts, with up-lifted joy, to entertain this King.

q Hen. Mol. in Com. ad Pſal. 24. 7.
r A. Rivet Com. ad Pſ. 24. 7. H. Ainſw. in his Annot. on Pſ. 24. 7.
Jo. Calvin in Com. ad Pſal 24. 7.
ſ Sic A. Rivet. in Pſal. 24. 7.

Sect. IV. *The Analyſis, or Principal Parts.*

In the *Title* (the ſame with that of *Pſal.* 15.) you have, 1. The Denomination; *A Pſalme*. 2. The Penman; *David*.

In the Body of the Pſalme, are

I. *A Deſcription* of the LORD's Kingdome, which is, 1. *More General*, over all the Earth and World, with all therein: All are his, by right of Creation. He made the dry-land appear out of, and as it were above the waters, *ver.* 1, 2. II. *More Special*, over his Church and holy people. Who are here Characterized, Dialogue-wiſe betwixt God and the Pſalmiſt, *verſ.* 3. to 7. The *Queſtion* is Propounded

by the Prophet; Who shall be admitted as a Member into, and be continued in the Church, Typified by Mount *Sion* and the Tabernacle? *ver.* 3. The *Answer* is given by the Spirit of the Lord, Setting forth the Characters, Privileges, and Summary Approbation of all true Church-Members, Subjects of the Lords special Kingdom, *viz.* 1. Their *Characters*, or Properties; (1) Cleanness of Actions; *clean of Hands.* (2) Purity of Heart. (3) Truth in words not engaging their Soul in vain, especially in a deceitful Oath, (*Compare Exod.* 20. 7. *with* 2 *Cor.* 1. 23.) *ver.* 4. 2. Their *Privileges* hereupon from the Lord, *viz.* (1) Benediction. (2) Righteousness even the righteous performance of all his faithful and precious Promises. *vers.* 5. 3. Their Summary and Emphatical Approbation, as the true Seekers of God, the true wrastling and prevailing *Jacobs*, *ver.* 6.

II. *An Exhortation*; 1. *Typically*, to the Temples Gates (now in the mind and thoughts of *David*, though as yet unbuilt; and called *Everlasting Gates*, in Opposition to the moveable and flitting Tabernacle,) that they would, as it were, lift up their heads with joy at the entrance of the glorious Ark, the special Symbol or token of the Lords presence. 2. *Spiritually and Mystically*, to the hearts and Souls of both *Jews* and *Gentiles*, that they lift up their Heads, as it were, with triumphant joy to the Heavens, to the entertainment of this glorious, mighty, and victorious King Christ the Lord. This Exhortation is, (1) *Doubled*, to denote the great importance and importunity of it, *verse* 7, 9. (2) *Explicated*, Dialogue-wise for the pathetical familiarity of it. *The King of Glory*, being declared to be, *The strong and mighty* LORD, *the* LORD *of Hosts*, *verse* 8, 10.

Psalme XXV.

Sect. I. *The Summary Contents.*

David in this choise *Alphabetical* Psalme, I. *Petitioneth* for, 1. The Lord's protection of him against his enemies, *ver.* 1, 2, 3. 2. His Divine direction in his wayes, &c. *ver.* 4, 5. 3. His peculiar favours to himself in his distressed condition, *ver.* 6, 7. II. *Encourageth* himself that he shall obtain these his Petitions, from sundry Grounds, *ver.* 8. to 16. III. *Concludes* his Prayer, with requests, 1. *Particular*, for himself, *verse* 16. to 22. 2. *General*, for *Israel*, the Church of God, *ver.* 22.

Sect. II. *The Version out of the Hebrew.*

A Psalm of David.

I.

א 1. O *Blessed* Lord, to thee
Lift-up my Soul do I.
אב 2. On thee, my God, I hope; Let me
Not be sham'd: Let not my
Foes exult over-me.
ג 3. Yea, *a* All that-on-thee-wait
Let not be sham'd: sham'd let them be
That causeless *b* work-deceit.

ד 4. O Lord, thy *sacred* wayes
Do-thou-make-me-to-know:
Thy *pleasant* Pathes *throughout my dayes*
Me *fully* teach do thou.
ה 5. In thy Truth make-me-tread.
And teach me, me direct,
For thou *art* my Salvation's God:
All day I thee expect.

ז 6. O Lord, call-thou-to-mind
Thy Pitty's-bowels-dear,
Likewise thy-mercies-loving kind:
For *c* from *all* ay they were.
ח 7. Do not my trespasses
And *d* my youth's sins record,
e Remind me in thy graciousness,
For thy goodness O Lord.

II.

ט 8. The Lord *is* good *for ay*,
And righteous *evermore*:
The wandring-sinners, in the way
He will instruct therefore.
י 9. The meek he will conduct
In judgement, *him to seek*:
And *in* his way he will instruct
The lowly and the meek.

כ 10. All path-wayes of the Lord
Are Truth and mercy *pure*
To-them-that-keep his Cov'nant-word,
And *f* Testimonies *sure*
ל 11. *g* Thou therefore graciously
O *Lord* for thine own Name,
Wilt pardon mine iniquity;
For much *alas* the same.

מ 12. That man who *may* he *be*
That-fears the Lord *above*?
Him in the way instruct shall he,
He shall choose *and approve*.
נ 13. In goodness shall his soul
Lodge *and unmoved stand*:
Likewise his Seed *without controule*
Inherit shall the Land.

ס 14. *His h* secret *doth* the Lord
Unto his fearers *shew*:
And doth his Covenant *afford*,
To-cause-them-for-to-know.
ע 15. Mine eyes continually
I on the Lord *do set*:
For he will bring-forth *speedily*
My feet out of the net.

III.

פ 16. To me *i* respect have-thou,
And unto me shew-grace:
For I *am k* solitary *now*,
And *in* afflicted *case*.
צ 17. Mine hearts *l* oppressions
Enlarged-are-amaine:
From my *m* sharp-tribulations
O bring-me-forth *again*.

ר 18. See mine affliction,
And *all n* my-tyring-toyle:
And mine offences every-one
Do thou *o* forgive *and foyle*.

19. See

a Heb. All thy waiters. *b* Not causeless, or by deceit. Are perfidious. Do perversely.

c Heb. from everlasting. *Or*, from eternity. *d Heb.* sins of my youthfulnesses. *e Heb.* Remember me according to thy gracious kindness, or kind-mercy

f Heb. his testimonies. *g Heb.* or; And, also even. *h* heb. The secret of the LORD is in his fearers, or, the mystery of, &c. or, the counsel of *because counsels are secret.* *i* Heb. or; look-Turn the face. *k* Heb. or; A lonely, or desolate. *l Heb.* pinching straits. *m Heb.* or, anguishes properly wringing afflictions. *n Heb.* or, labour my molestations. *o* Heb. Lift up. Take away. This is properly applyed to pardon of sin. *Rom.* 4. 7. *from Psal.* 32. 1. The phrase relates to such who have out sins, 1 *Pet.* 2. 24. & took away the sins of the world *Joh.* 1. 29.

19. ¶ See how mine enemies,
For multiply they are:
With hate of violence thereto
They me pursue sore.

20. ᵠ My Soul keep, and me rid:
ᵖ Me let no shame-possesse,
For ᵍ put my trust in thee I did.

21. ¶ Perfect and uprightnesse
Uprightnesse also shall
For wait on thee I will.

22. ¶ O God, from his distresses all
Redeem thine Israel.

p Heb. Let me not be ashamed.
q Heb. I hoped for safety in thee.

Sect. III. *The Kind, Penman, and Occasion.*

This *Psalme* is a most Pathetical, affectionate, and zealous Prayer of the Psalmist, brought into some deep distresses and extream straits by reason of his Enemies. In regard of the outward *Forme* or Manner of writing it in the Hebrew, it is stiled *An Alphabetical Psalme*, and is the *first Alphabetical Psalme* in the whole book of Psalmes; It's called *Alphabetical*, because most of the Verses begin with the Letters according to the Order of the *Hebrew Alphabet*: Except *verse* 2. wherein the second word hath ב and *verse* 5. which hath in it two Hebrew Letters ק and ו and *verse* 18. which hath ר instead of ד and *verse* 22. which hath ד formerly used in *ver.* 16. All the rest of the verses are begun with the Letters of the Hebrew Alphabet in order. The like manner; but with some difference, is in six other *Alphabetical Psalmes*, viz. *Psal.* 34. 37. 111. 112. 119. 145. Whether this *Alphabetical* manner was intended, as any way subservient to the *Musick*, Or as an Help to *memory* only, or for some other end, is hard to determine, and the *Rabbines* confesse they are herein wholly to seek: But this is very evident & observable, that those Psalmes which in the Hebrew are penned in this *Alphabetical Forme*, are among the rest very choise and eminent. Hence also, The Metrical *English* Version of some Psalmes according to the Order of the *English Alphabet*, is not unjustifiable.

r Some, to make the Alphabetical Order perfect in this Psalm would have the verses so set not to be rightly distinguished: As the 2. and 5th, and קוב seem wanting in the beginning of ver 8. And the last verse to be only the latter part of the foregoing verse. Richardson on Psal. 25. ſ Sim. de Muis in Argument. ad Psal. 25.

Penman of this Psalme was *David*, as the Title shewes.

The *Occasion* of this Psalme in the General seems to be, Some great distresse that befell him from his Enemies oppressing him. *See verse* 2, 15, 16, 17, 18, 19, 20. But whether *David* Penned this Psalme particularly, upon Occasion of *Sauls* Hostile persecutions of him; or of his own son *Absalom's* rebellion against him, (which ſ some think most probable, from *verse* 11. *Thou wilt pardon mine iniquity for it is much*, or *great*: which is thought to have reference to his Sin in the Matter of *Urijah*, rather then to his numbring of the people, or any other sin;) or of some other enemies opposition: is very hard positively to Determine.

Sect. IV. *The Scope.*

Davids Scope intended, is; To intreat the Lord's Protection against, and Deliverance from, all his deep distresses, and hiner enemies occasioning them: As also to beg the LORD's gratuitous Pardons of all his iniquities, procuring justly these sharp Castigations.

Sect. V. *The Analysis, or Principal Parts.*

In this *Psalme* consider, 1. *The Inscription*; *Of David*. This is the first Psalme having merely this Title. The *Selah* some Interpose is prefixed to *Psal.* 26, 27, 28, 39, 140, 143, and to divers others with some Additions. This Title declares *David* to be Penman of these Psalmes. 2. The *Substance* of the Psalme is Holy Prayer. *A most excellent heavenly Prayer.* Wherein is

I. *Davids Petition* addressed to the LORD; with
1. *For* the LORD's Protection of *David* against his enemies; That he might not be ashamed and confounded by them, nor they maliciously have occasion to triumph over him. This is urged, 1. *From* Davids Elevation of his very Soule to God only, not looking after other Helps and Hopes. 2. *From* Davids reliance or hope in God, *verse* 1, 2, 3. *From* the desirable fruits or effects which hence would ensue, (1) To all that wait on God. They thus shall not be ashamed to *Davids* confusion. (2) To all his causeleſſe perfidious enemies; they hereupon shall be ashamed, *verse* 3. II. *For* his Divine Direction of *David*, in his Wayes, Paths, and Truth; that so his enemies and afflictions may not cause him to wander or tread awry. This is urged. 1. *From* Gods Nature and Office. He is the God of his Peoples safety. 2. *From* Davids confident expectation upon God, *verse* 4, 5. III. *For* the LORD's peculiar favours towards distressed *David*, *ver.* 6. 1. *His* remembrance of his bowel-mercies and loving-kindnesse to *David*, which have been from eternity, *ver.* 6. 2. *His* not remembring, but pardoning an Act of Oblivion upon, *Davids* trespasses, the procuring causes of present distresses. 3. *His* remembring of *David* according to his gracious-kindnesse, or kinde-mercy, *verse* 7.

II. *Davids singular Encouragements* for obtaining of these his former Petitions, flowing, 1. *From* God's sweet Nature, viz. 1 His Goodnesse. 2 His righteousnesse, or uprightnesse. *Therefore the LORD will teach wandring sinners his wayes, and the meek conduct in judgement, verse* 8, 9. 3 His loving-kindnesse. 4 His Truth and Faithfulness to the keepers of his Covenant and Testimonies, ver. 10. 5. His own Glorious Name. For which he will pardon his iniquity, his *great iniquity*; which needs much mercy, great mercy, *verse* 11. 2. *From* Gods precious Promises to them that fear him, *verse* 12, 13, 14. 3. From his own constant eye towards God and expectation from him, *verse* 15.

III. *Davids concluding*, or shutting up of his Prayer with a double Suite, *viz.* I. *More particular*, For himself. That God would, 1. Look upon him; 2. Shew grace to him desolate and afflicted, v. 16. 3. Bring him out of his distresses, his hearts distresses being enlarged, v. 17. 4. View his affliction and molestation. 5. Remit all his sins, *verse* 18. 6. View his enemies, in regard of their multitude, and violent hatred, *verse* 19. 7. Keep and deliver him from confusion; he trusting in God, *verse* 20. And according to integrity and uprightnesse waiting upon God, *verse* 21. II. *More General*, For the whole *Israel* or Church of God. That God would *redeem* it out of all its straits or distresses, *verse* 22.

Psalme

Psalm XXVI.

Sect. I. The Summary Contents.

David, 1. Appeals to Gods judgment and tryal of himself, his integrity and good conversation, against all his enemies false slanders and imputations, *ver.* 1. *to* 9. 2. Petitioneth for sundry favours from the LORD, *ver.* 9. *to* 12. 3. Promiseth thankfulnesse to God for setting his foot in uprightnesse, *verse* 12.

Sect. II. *The Version out of the Hebrew.*

Of David.

1. O LORD do thou me judge, because
I walk in mine integrity:
And in the LORD I hope-repose,
So that I shall not a slip-awry.

2. Prove me O LORD, me tempt likewise:
b Try thou my Reins, mine heart also.
3. c Thy kindnesse *is* before mine eyes:
I also in thy truth will go.

4. With d mortals vain I have not sate,
Nor with e dissemblers will go-in.
5. f Ill-doers company I hate,
Nor will I sit with wicked-*men*.

6. I'le wash g mine hands in innocence:
And will thine Altar compasse, LORD.
7. With voice of Praise h to publish *thence*,
And all thy wonders i to record.

8. O LORD, thine House's habitacle
I *constantly* have loved *well*;
The place ev'n of the Tabernacle
Wherein thy gloriousnesse *doth dwell*.

9. With Sinners gather not my Soul,
Nor yet with men of bloods k my life.
10. In whose *vile* hands is mischief *foul*:
And their right-hand *l* with bribes is rife.

11. But I'le walk in my perfectnesse:
Redeem me, and-to-me-shew-grace.
12. The LORD I'le in Assemblies blesse:
My foot doth stand *m* in plainest-place.

a *Heb.* decline, shake, or stagger.
b *Heb.* properly; Try-as-in-the fire my Reines.
c *Heb.* for thy-----
d *Heb.* Mortal men of vanity.
e *Heb.* hidden ones. *that is, Secret hypocrites* or *close ill doers*
f *Heb.* Malignants.
g *Heb.* my palmes in cleanness.
h *Heb.* to-cause-to-hear
i *Heb.* to declare.
k *Heb.* my lives.
l *Heb.* is full of a gift.
m *Heb.* in uprightness, *or*, in an upright, *or* even-place.

Sect. III. *The Kinde, Penman, and Occasion of this Psalme*

This *Psalme* in the *Kinde* or Nature of it, is *A Prayer*. *Penman* of it, as the Inscription intimates, was *David*. The *Occasion* of it, as may probably be conjectured from the current of the Psalm, seems to be King *Sauls* alienating his affection and deportment from *David*, upon the false calumnies and aspersions which *Sauls* Courtiers in enmity against *David* had suggested *n*, whereupon *David* at last left the Court. Herein therefore, *David* Appeals to God as Judge of his Integrity and Innocency; expounds before him his course of life, how he studied Integrity, shunned the society of evil persons, resolved upon purity of divine worship with all zealous affection; Deprecates the state of sinners and bloody men; Professing his Integrity, prayes for deliverance; And promiseth thankfulness to the LORD.

n *Sim. de Muis in Arg. Psal.* 26. *H. Moller. in Arg. Psal*, 26.

Sect. IV. *The Scope.*

The *Scope* of the Psalmist in this Prayer is, To intreat the LORD to judge him and appear for him, according to his Integrity before him, and affiance in him, and to preserve him from the sins and sorrows of the wicked, *vers.* 1. *&c.* 9. 10.

Sect. V. *The Analysis*, or *Principal Parts.*

The *Title* or Inscription of this Psalme points out to us the Penman, *David*. See *Psal.* 20. Sect. 5.

The *Psalme* or prayer it self containes

I. *Davids Appeal* from all his injurious adversaries, imputations and oppositions against his Name or Life, to the exactest judgement, scrutiny and sentence of the LORD himself, *verse* 1, *&c.* The Causes of this his Appeal are Declared and Amplified: I. Declared, *viz.* 1. His integrity of life. 2. His affiance in the LORD, *verse* 1, 2. II. Amplified, 1. By their efficient cause, *viz.* Gods Loving-kindness, *verse* 3. 2. By their Effects, Properties or Companions, *viz.* 1. Shunning, yea, hating all sinful society with hypocritical and wicked persons, *verse* 4, 5. 2. Resolving upon cleanness and purity of divine worship, for true and right end, *ver.* 6, 7. 3. Testifying his singular affection, and holy zeal to the House and Worship of God, *ver.* 8.

II. *Davids Petitions* to the LORD; 1. Not to gather or repute him among sinners, bloody-persons, mischievous ones, and Bribe-takers: either in regard of their sin or punishment, *v.* 9, 10. 2. To redeem him from them, and shew-grace unto him, *verse* 11.

III. *David's Promise*, of solemn praises to God, for thus setting his foot in an even and upright place. *ver.* 12.

Psalm *XXVII.*

Sect. I. *The Summary Contents,*

David I. *Declares*, 1. His invincible confidence in the LORD alone, *ver.* 1, 2, 3. 2. His true zeal and love to Religion, and to Communion with God in his publique Ordinances, *ver.* 4, 5, 6. II. *Prayes* the LORD, 1. To hear him, 2. Not to forsake him, 3. To instruct him, 4. Not to leave him to his Enemies, *ver.* 7. *to* 14. III. *Encourageth* to wait upon the LORD in difficulties, *ver.* 14.

Sect. II. *The Version out of the Hebrew.*

of David

1. THe Lord *a* mine health *is*, and my light
Of whom should I be traid?
The Lord is of my life the might:
For whom shall I dread?
2. Against me *b* when ill-doers rose
To eat my flesh, *Heb.* all.
My sore-distressers, and my foes:
They stumbled and did fall.

3. If Camp against me should an host,
Mine heart *c* shall fear despise:
In this I confidently trust,
If War against me rise.
4. One *thing* I asked of the Lord
This *ever* seek I will,
That I in House of *God* the Lord
All my life's dayes *d* may dwell:

The Lord's delightfulnesse *entire*
Therein to view *alway*,
And in his Palace *e* to enquire
5. For in the *f* harmful day,
Hee'l hide me in his Tabernacle:
Hee'l hide me *from assault*
Within his Tent's *g* close receptacle:
On Rock he'l me exalt.

6. And now mine Head *with safety crown'd*
Shall be exalted high
Above my foes about me round,
And in his Tent will I
h Joy's Sacrifices sacrifice:
I'le sing and *i* praise the Lord.
7. Lord *when* I cry, hear thou my voice:
k Me hear, me grace afford.

II.

8. *When thou didst say*, seek ye my face,
Mine heart *then* said to thee,
Lord, earnestly I le seek thy face.
9. Hide not thy face from me,
Nor in thy wrath thy servant *l* wave
Thou *m* didst help me *down trod*;
Do not forsake me, nor me leave,
O my Salvation's God.

10. Although my father *utterly*,
And mine own Mother should
Forsake me: yet *most tenderly*
The Lord me gather would.
11. O Lord thy way *n to* me disclose
And me conduct *and blesse*,
Because of mine observing foes,
In paths of righteousnesse.

12. To my foes *o* lust, O give not me:
Because against me *hence*
p False witnesses rose up, And he
That breaths out *violence*.
13. *No Creature comfort could afford*,
But that I did believe
q To see the goodnesse of the Lord
In land of them that live.

14. Upon the Lord wait earnestly,
r Be thou with courage stor'd,
And he thine heart shall fortifie:
Then *s* wait upon the Lord.

a *Heb.* my Salvation.
b *Heb.* when Malignants assail'd me.
c *Heb.* shall not fear.
d *Heb.* may
e *Heb.* prepared me in the morning, to inquire early.
f *Heb.* evil day.
g *Heb.* Secret or Covert-place.
h *Heb.* Sacrifices of shouting.
i *Heb.* praise with psalm.
k *Heb.* And shew grace to me, and hear me.
l *Heb.*, decline turn aside.
m *Heb.* hast been my help.
n *Heb.* teach me.
o *Heb.* Soul or either of them. Vide Psal. 5.3.5. & 25.22. Ezek. 35.11. or lust
p *Heb.* witnesses of falshood.
q *Heb.* To see it, or into the goodness
r *Heb.* be thou strongly confirmed.
s *Heb.* wait earnestly unto the LORD.

Sect. III. *The Kinde, Penman, and Occasion of this Psalm.*

This Psalm is of a mixed kinde, made up of Doctrine, Prayer, and Exhortation. Its full of holy Meditations, Petitions, and Encouragements. *Penman* of it, as the Title evinceth, was *David*. And *David* (think some) did compose this Psalm, when he was old, when his Sons were grown men, saying, *Thou shalt grow mature with us in years, when thou growest as the light of Israel*, 2 Sam. 21. 17. The current of the Psalm agrees somewhat with that History; but yet I see not ground enough to fix it upon that particular time. *Occasion* of *Davids* writing this psalm, seems in general to be some great perils or dangers wherein *David* was involved by his enemies, and against which his soul was invincibly rallied and fortified by Faith in God, and whence in some measure he was delivered. Whereupon he earnestly begs that one great Privilege of constant enjoying *Gods house*, and communion with him there; that so he might be safe and secure from all his Enemies, committing himself by sundry Petitions to the Lords sole Direction and Protection against them.

s *Sa. Schmidt in Mic. ad fi. 27. follow. Ab. Ezr. in Versic. 4. Aliter Jo. Ferd. in Expos. ff. Tropos. & H. Moll. in Argum. Psal. 27.*
a *H. Moll. in Argum. Psal. 27.*

Sect. IV. *The Scope.*

The *Scope* intended in this psalm is; Thankfully to declare, 1. What impregnable magnanimity, confidence and encouragement *David* had, (and a true believer may have) in the LORD alone, against all dangers and enemies whatsoever. 2. And how earnestly he therfore desired still to enjoy Communion with God in his House and Ordinances all his dayes, committing himself to his sole Tuition, against all perils and adversaries whatsoever.

Sect. V. The Analysis, or Principal Parts.

Besides the short *Inscription*, denoting *David* to be Penman of this psalm: See *Psal.* 25. Sect. 4. In the Body or Substance of the psalm it self are, 1. *A Declaration.* 2. *A Prayer.* 3. *An Exhortation.*

1. *A Declaration*, 1. Of *Davids* invincible Magnanimity and Confidence in the LORD, against all dangers and enemies. *Amplified* 1. By the proper foundation of it, *viz.* The LORD's being 1 His Light. 2. *Salvation.* 3. The *Strength of his Life.* 2. *By* the invincible acting of it, trampling triumphantly upon all occasion of fear. Interrogations here are emphatical, *ver.* 1. 3. *By* his former experience of Gods safe Protection against his many and cruel enemies, ver. 2. 4. *By* his fixed courage and security even against an whole hoast, and Insurrection of War against him, ver. 3. II. Of *Davids* vehement zeal and love to Religion, and constant communion with God in his House and Ordinances of divine Worship. This, in effect, That *one thing*, that only thing, which had been in his former desires, and should be in his future endeavours. *Amplified*, 1. *By* the more immediate ends of this his Desire, *viz.* 1 viewing the Lord's delightfulness. 2 Enquiring early in his Palace, ver. 4. 2. *By* the Motives inciting him hereunto; *viz.* 1 Gods safe and secret Protection of him in his Tabernacle in day of evil. 2 Gods advancing and exalting him above all his enemies. Both which ministred to him matter of triumphant Praises to the LORD, ver. 5, 6.

II. A *Prayer* for sundry benefits. As, 1. *That* the Lord would hear, accept, and answer him, in his crying to him and seeking his face, A Duty of Gods own Appointment, ver. 7, 8. 2. *That* the Lord would in no regard hide his face from him, turn

aside from him, or forsake him. And he is confident the Lord will not do it, though Father Mother should forsake him, ver. 9. 10. 3. *That* God would teach and guide in his way, because of his prying and observing enemies, ver. 11. 4. *That* God would not deliver him to the will and lust of his enemies, who were so false, cruel, and terrible to him, that nothing but confidence in God could have upheld him. ver. 12, 13.

III. *An Exhortation*, Encouraging himself, and every Believer confidently and couragiously to wait upon the Lord in all difficulties, who thus fortifies the hearts of his people ver. 14.

Psalme XXVIII.

Sect. I. The Summary Contents.

David I. *Prayes* 1. For himself. For (1) Acceptance, *verse* 1, 2. (2) Distinguishing mercies, *verse* 3. 2. Again his Enemies, *verse* 4, 5, II. Prayseth God for favours, 1 To himself, *verse* 6, 7. 2 To the Church, v. 8, 9.

Sect. II. The Version out of the Hebrew.

Of David.

1. O LORD, my Rock, to thee I'le cry,
Hold not thy peace from me,
Lest-if *a* thou holdst-thy-peace, then I
Like pitt's descenders be.
2. Hear thou my supplication's voice,
When out to thee I cry,
When *b* to thine holy Oracle
Mine hands up-lift do I.

3. With workers of unrighteousnesse
And wicked draw me not,
Who with their neighbours speak *of* peace:
But *c* in heart malice *plot*.
4. Give *d* them according to their fact,
And *e* their ill works, *O LORD*;
Give them after their handy Act:
Return them their Reward.

5. *f* Sith they the LORD's Acts will not know,
Nor of his hands the Deed,
He *therefore* will them overthrow
And them not build, *or feed*.
6. The LORD, *be* blest *with chearful noise*,
For, *g* h earing he-did-yield
Unto my supplications voice.
7. The LORD's my strength and *h* shield

In him mine heart did *much* confide,
And holpe I was *alwayes*,
Therefore mine heart exulting-joy'd;
And him *i* with Song I'le praise:
8. The LORD a strength to them *will be*,
k And strong-Munition.
Of the Salvations *is* he
Of his Anointed-one.

a *Heb* holdst thy peace from me.
b *Heb.* to the Oracle of thine Holinesse.
c *Heb.* in their heart.
d *Heb.* to them.
e Heb. according to the evil of their practises, give to them according to the work of their hands.
f Heb. because they will not discreetly attend.
to the acts of the Lord, and to the work of his hands
g *Heb.* be heard.
h. Heb. and my shield.
i *Heb.* with my Song.
k *or Heb. shew*; And the strong-Fort of Salvations, His Annointed (*viz. Christ*) he *is*.

9. *LORD* save thy people *graciously*,
And blesse thine Heritance,
And feed them, To Eternity
Likewise thou them advance.

Sect. III. The Kinde, Penman, and Occasion.

This Psalm is of a *Mixt Kind*, made up of Prayer and Praise, Its *Petitory* and *Gratulatory*.

Penman of it, *David*: as the Title intimates.

Occasion of *Davids* Penning it, is not so obvious. Probably it was written *1*, In the dayes of King *Saules* causeless persecutions of *David*, when many took part with *Saul* against *David*, and not a few that pretended peace to *David*, devised mischief in their malicious hearts against him; not considering the Remarkable Acts of God, and passages of his Providence, palpably declaring the will & pleasure of God to establish *David* on the Throne. See *ver.* 3, 4, 5. Or at least, in the beginning of *Davids* Reign, whil'st things were much unsetled.

| Probabile autem est de *Saulis* Persecutionibus hic tractari, *Jo. Calv. in Arg. Ps.* 28. Hujus Psalmi scribendi tempus videtur convenisse temporibus *Saulis*, quando *David* bis vitæ *Saulis* pepercit: Primo, in spelunca, 1 *Sam.* 24. 4, 5, 6, &c. Secundo in colle Charitæ, 1 *Sam.* 26. 12, 21, &c. *Joan. Fourd. in Expos. Psal.* 28. *Tempus.*

Sect. IV. The Scope.

Davids Scope herein, is; 1. To intreat the LORD for his own and the Churches Well-fare, and for his just judgements upon their enemies. *See ver.* 3, 4, 5, 9. 2. As also to praise the LORD, for his defence and aid unto himself, and for his Protection and Salvation to his Church in his Anointed one, *viz.* Especially, in his *Christ*, the Antitype of *David*. See *ver.* 6, 7, 8.

Sect. V. The Analysis, or Principal Parts.

In this psalm, besides the Title, (denoting *David* to be *Penman*,) we have, 1. Davids *Prayer*. 2, Davids *Praise*.

I. *Davids Prayer*, wherein he earnestly presenteth to the LORD, I. *Petitions* for himself, *viz.* 1. *For Acceptance and Audience in his Prayers*: That God would not turn away from him, as deaf, not hearing; Or as dumb, not answering. Urging this request, 1 *Partly*, from Gods Office; being his Rock. 2 Partly, from his own Affiance in God as his Rock. 3 Partly, from the extremity of his straits, if God should not hear him he should be no better than a dead man. 4 Partly, from the regularity of his addresse to God; *Lifting up his hands towards the Oracle of his holynesse, viz.* Towards the Typical Holy of Holies, where God dwelt between the Cherubims, and whence he promised to give answers to his people, *Exod.* 25. 22. *Numb.* 7. 89. *Psal.* 5. 7. 1 *King* 8. 38. *and* 9. 3. *Dan.* 6. 10. Or towards the true Holy of Holies, Heaven it self, *Ps.* 20. 6. All this is in *verse* 1, 2.

2. *For distinguishing Mercies*, differencing him false-hearted workers of unrighteousnesse and wicked persons: that he may not be drawn with them, or involved with them in sins or judgements, *ver.* 3. II. *Imprecations* against his enemies, *viz.* That they may justly be rewarded according to the evil works of their hands, *ver.* 4. Because, they would not discreetly-attend to the work of Gods hands: And particularly did not observe his eminent Providences in advancing *David* to be King. Whereupon he foretells their ruine, v. 5. II. *Da-*

II. *Davids Praise*, wherein he thankfully blesseth the LORD, I. *For his favours to himself*, 1. In hearing the voice of his Supplications, v. 6. 2. In keeping him according to his trust reposed in him, v. 7. II. *For his mercy to his Church*; in saving and strongly defending his Church, and her Anointed: Of his Church by her Anointed, viz. Typically, David; truly, *Christ* himself, ver. 8. Wherupon he closeth up this psalme, with a sweet supplication for the Churches Salvation, Benediction, Feeding, and Advancement unto Eternity, v. 9.

Psalm XXIX.

Sect. I. *The Summary Contents.*

David Exhorteth Earthly *Potentates*, to give due Glory and Worship to God, *verse* 1, 2. From Consideration, 1 Of his Works of Nature in the World, *viz.* His dreadful and powerful voice of Thunder, *ver.* 3. *to* 9. 2. Of his works of Grace in the Church, *ver.* 9, 10, 11.

Sect. II. *The Version out of the Hebrew.*

A Psalme of David.

1. YE sons of mighty Potentates,
Give ye unto the LORD,
Both strength and Glory (*O ye States*)
Give ye unto the Lord.
2. Give ye unto the LORD the Glory
Of his Name; *with renown*
In *a* beauty of the Sanctuary
Ye to the LORD bow-down.

3. On Waters *is* JEHOVAH's voice,
The God of glory thunders:
On many waters *with great noise*
The LORD *displayes his wonders.*
4. The *thundering* voice of the LORD
Sounds forth with Potency:
The *thundring* voice of the LORD
Sounds forth with *b* Majesty.

5. The LORD's voice Cedars breaketh-small:
c The LORD to-shivers-breaks
Of *Lebanon* the Cedars *tall.*
6. *d* Them leap like Calf he makes:
And e like the young of Unicornes
Shirion and *Lebanus*
7. The LORD's voice doth bright-flames of fire:
Divide, *and flash to us.*

8. The LORD's voice, *full of dreadfulnesse*,
Doth make the Desert quake:
The LORD doth make the Wilderneſse
Of *Kadesh greatly* shake.
9. The voice of the *Almighty* LORD
Makes Hinds *f* to Calve-for-fear,
Likewise the Forrests *richly flor'd*
It-maketh-to-be-bare:

But in his Temple *g* all *accord*
His glory *to* display.
10. The Lord at flood sate; and the Lord
Shall sit *as* King for ay.

11. The Lord will his people shall
Give strength and it increase:
The Lord will bless his people all
With *h* peace-crowning peace.

a Heb, or; comely-honour of holineſs.

b Heb or; comely-honour-Decency.

c Heb, yea *or* And the Lord, &c.

d Heb. And them, &c.

e Heb As the Son of.

f Heb trembligly-to-travel, *or* bring-forth.

g Heb, every one (*or* all of it, viz. of his people) speaking Glory.

Sect. III. *The Kinde, Penman, and Occasion &c.*

This Psalm, as to the Matter and Kind of it, is *Laudatory*; tending to extoll the Praise of the Lord, both upon *Natural*, and *Spiritual* Considerations.

Penman of it, and *David* on the Title thereof.

The occasion of his Penning it, is not particularly evident. Some think it, and not without some probability, that this psalme was appointed to be sung in the Tabernacle or Temple upon occasion of Thunder, Lightning, and such great Tempests; being Penned by *David*, as is conjectured, in some extream turbulent and tempestuous season of weather. To interpret this voice of the Lord Allegorically, of his voice in his Word, seems not so justifiable *i*.

h Ainsw. in Arg. Pſal. 29.

i Vid. Mrs. Muller in Arg. Pſ. 29.

Sect. IV. *The Scope.*

The intended *Scope* is, To incite and exhort all mighty Potentates, and consequently much more all inferiours, duly to extoll and praise the Lord: To give him his Names due Glory, *See verse* 2. 9. and this, both from considerations of his instructions of Nature, particularly of his Thunder; and from his Acts of Grace to his Church.

Sect. V. *The Analyſis, or Principal Parts.*

Besides the *Inscription*, declaring 1. The Denomination or Nature of this Scripture; *A psalm*; 2. The Penman; *David*, *for psalm* 1. Sect. 3. *touching the self same Title.* In the Body of the psalm note, 1. *An Exhortation*: 2. *Arguments inforcing it.*

I. *An Exhortation* to the Potentates of the World, consequently to inferiours, to ascribe unto the Lord Glory and strength, to give him his Names due Glory and Worship in the beauty of Holineſs, or Sanctuary, *ver.* 1, 2.

II. *Sundry cogent Arguments* pressing strongly this Exhortation, 1. Partly, from Gods works of Nature in the World. Especially Gods dreadful *voice of Thunder* being instanced in for all the rest, by a *Synechdoche*, as most remarkably eminent, *ver.* 3. *to* 9. Here *Thunder* is emphatically and elegantly described, 1. By its Nature; *Voice of* JEHOVAH.—— *God of Glory thunders.* 2. By its Place, In the middle Region of the Air; *Among the waters of the Clouds, verse* 3. 3. By his Adjuncts; *Potency*, and *Majesty*, ver. 4. 4. By its Effects; (1) Upon strongest Trees, Cedars of *Lebanon*, ver. 5. (2) Upon firmest Mountains, *Lebanon* and *Shirion*, ver. 6. (3) In flashes of fiery Lightnings, Thunderbolts, &c. ver. 7. (4) Upon the Wilderneſse and Woods, and all the bruit Creatures therein, ver. 8, 9. II. Partly, From Gods surpassing works of Grace in his Church; *wherein every one speaks his Glory*, ver. 9, &c. Some of his works of Grace there in being particularly pointed out, *viz.* 1. His Perpetual Dominion for the good of his Church, yea in times most calamitous, as at *Noah's* flood, ver. 10. 2. His strengthening of his People, promised. 3. His blessing them with Peace; that is, with a confluence of all good things, Promised also, *verse* 11.

PSALM

Psalm XXX.

Sect. I. The Summary Contents.

David I. *Praiseth* God, For (1) Delivering, (2) Healing, and (3) Preserving him from the Grave, *verse* 1,2,3. II. *Exhorteth* Gods Saints to Praise the Lord also, 1. *Generally*, For his kindnesse to his people, in chastizing them but for a short time, ver. 4,5. 2. *Particularly*, for his sundry gracious dealings with *David*, ver. 6. *to the end.*

Sect. II. *The Version out of the Hebrew.*

A Psalme, A Song of the Dedication of the House of David.

1. I Will exalt thee Lord, because
Thou *a* hast-advanced me;
Nor at me joy hast made my foes.
2. O Lord, my God to thee
I cry'd, And *b* health-thou-didst-me-give.
3. My Soul thou-mad'st-ascend
From Grave, Thou Lord me kept'st-alive
c From them that Pit descend.

4. Sing-Psalme unto the Lord *on high*,
Ye gracious Saints *of* his:
And render-praise at memory
Of his *pure* Holinesse.
5. For *d* momentany *is* his wrath,
Lives *in* his *e* grace *reside*:
At evening grief *f* a-lodging hath,
Shril-joy at morning-*tide*.

6. And I did *confidently* say,
In my tranquillity;
From present state be mov'd-away
For ever shall not I.
7. Lord, in thy favourable-grace
g My Mountain thou hast made
To stand *so* strong: Thou hidd'st thy face,
And I was *h* sore dismaid.

8. O Lord, I unto thee did cry,
Pray'd to the Lord also.
9. What gain *is* in my blood, when I
Down to the Pit do go?
Shall Dust *dissolved* thee confesse?
Shall it thy truth forth-shew?
10. Hear *Lord*, and grace-to-me expresse,
i Mine Helper Lord be thou.

11. For me my Mourning thou *at last*
To Dancing didst convert:
My Sackcloth thou unlooséd hast.
And me with gladness girt.
12. That unto thee *my* Glory may
Sing and not silent be
O Lord my God, I will for ay
Give-praises-unto-thee.

a Heb. Hast drawn me up viz. as out of a pit.
b *Heb.* thou healst me.
c *Or Heb.* that I should not go down into the pit. *For here is a double reading in Heb. but in both the same sence.*
d *heb.* A moment is in his wrath.
e *Heb.* or, favour.
f *Heb.* lodgeth.
g *Heb.* thou hast setled strength to my mountain.
h *Heb.* or; suddenly troubled.
i *Heb.* An helper to me.

Sect. III. *The Kind, Penman, and Occasion of this Psalme*

This excellent Psalme is, for the *Kind* of it, An *Eucharistical, Laudatory*, or *Praising Psalme*, full of sweet enlarged expressions of Thankfulnesse.

Penman was not (as some think) *Haggai*, or any other Prophet after the Babylonish Captivity, touching the renewing of the Temple (as the Arabick Version *k* seems to intimate:) but *David* himself. His Name being prefixed in the Title: and the matter of the Psalme agreeing to *Davids* History.

Occasion was not the Dedication of the House of the Sanctuary, as the Chaldee Paraphrast hath it in the Title of this Psalme, and as others imagine; Nor the Renovation of the Temple, as the Arabick Version hints: *l But the Dedication of the House of David*, as the Hebrew Title of this Psalme plainly evidenceth; *A Psalme, a Song of Dedication of the House of David*; *viz.* King *David's* House in *Jerusalem*, The Tower of David: either, when *David* first took it from the Jebusites, and (having cleansed it from Heathenish pollutions) dwelt therein: or rather, when *David*, returning home upon the appeasing of *Absalom's* Insurrection, removed his Concubines (there defiled by *Absalom* 2 *Sam.* 16. 21, 22. *compared with* 2 *Sam* 20. 3.) and so purged his House from *Absaloms* defilements by a new dedication of it. This last seems most consonant to the History of *David*, and current of this Psalme. *m* The *Dedication* or *Initiation* of Houses, when first they were builded and to be dwelled in, was used under the Old Testament, *Deut* 20. 5. Teaching us under the New Testament; that our Houses, as all other our blessings, are sanctified to us by the word of God and Prayer, 1 *Tim.* 4. 3, 4, 5.

k Arabs. in Psal. apud Bib. Polyglot.
l Vid. Bib. Polyglot. in Psal. 30.
m Consecratium *Hebr. Moll. in Ps.* 30. Tit. *Jun. Feurdent. Expos. Ps.* 30. *Tremel. Jo. Calvin in Psal.* 30. *Tit.*

Sect. IV. *The Scope.*

David's Scope intended in this Psalme, is; 1. To praise the Lord his God with enlarged thankfulness for restoring him from his deadly Enemies, dangers, and distresses; and 2. To incite all the Saints to praise the Lord with him, *ver.* 1, 3, 4, &c.

Sect. V. *The Analysis*, or *Principal Parts.*

In this Psalme consider 1. The *Title*. 2. The *Substance of the Psalme.*

The *Title* prefixed is proper and peculiar only to this Psalme. Herein note, 1. The Denomination of it; *A Psalme, A Song.* This is the first thus Denominated. This double Denomination; *A Psalme. A Song*; is prefixed also to *Psal.* 65.67.68.75. 76.87. 92. And, *A Song, A Psalme*; to *Psalme*, 48. 66.83. 88.108. These two Denominations intimating, 1. *Either*, That this *Psalme* was to be publickly *Sung*: as some think this is the onely thing intended in this double Title. 2. *Or* that these Psalmes were to be tuned both with voices and Instruments Musical: *In those*, the Instruments going before the voices; *In these*, the voices going before the Instruments, thus *Eusebius*. But both these are rejected as not satisfying: *Not the former*; because not only the Psalmes thus Entituled, but also all the rest were to be sung publickly, 1 *Chron.* 15. 16. and the Singers are said to *Prophecy* (*i. e.* to sing) *With Harpes, with Psalteries, &c.* 1 *Chron.* 25. 1. 3. *See also verse* 6. *Not the latter*; for, as *Rivet* notes, the Reason is too frigid. For, This Title being prefixed but to a few Psalmes, it would follow, that onely these few were

were to be tuned with Instruments and voice, all the rest should be tuned without voice, which is most unlikely. 3. *Or*, That the Psalmes thus Entituled are very excellent Psalmes, and Psalmes of Joy, Mirth, Victory, Triumph, &c. For when two Substantives are thus conjunctly joyned together they signifie some excellent thing. *As Adam out formed of the dust of the Earth, i. e.* of the purest dust, Gen. 2. 7. and the word שיר *Shir*, *Song* added to *Psalme*, still denotes some pleasant, famous, joyful, excellent &c. Subject of that Psalme. Thus that learned and judicious *Rivet* a. 2. The *Occasion* of it; *The Dedication of David's House*. 3. The *Penman*; *David*, mentioned in the Title, and speaking of himself in the first person in the ensuing Psalme.

a *Rivet. in Gen. ad Tit. Ps.* 68.

The *Substance* of the Psalme, is 1. *Laudatory*, and 2. *Hortatory*.

I. *Laudatory*, *David* himself praising the Lord, 1. For his drawing him up and delivering him from his Enemies and their inhibacies, *verse* 1. 2. For healing him at his request, *verse* 2. 3. For rescuing him from the jaws of Death, *verse* 3.

II. *Hortatory*, Herein *David* exhorteth all the Saints to praise the Lord with him, and for him, *ver.* 4. And this from two sorts of Arguments. I. *More Generally*, From Gods carriage towards his Saints indefinitely, His wrath being but for a night, for a moment, *ver.* 5. II. *More Particularly*, From *Davids* peculiar experience of the Lords dealing with him, *ver.* 6. *to the end.* Herein *David* relateth, 1. His own Carnal security in his outward Prosperity, and the settlement of his Kingdom, *ver.* 6, 7. *As* 2 *Sam.* 11. 1. *&c.* 1 *Chron.* 20. 1. *&c. and* 17. 1. 2. The Lords chastizing him for this his Carnal security and abuse of his prosperity: By with-drawing of his face, scourging him and his House, 2 *Sam.* 12. 10, 11, 12. *with* 2 *Sam.* 15. 3. *Davids* sudden perplexity upon this his Chastisement, *verse* 7. 4. *Davids* Expostulating prayer to the Lord, in his perplexity, to preserve him from Death, *ver.* 8, 9, 10. 5. The Lords hearing of his Prayer, and turning his sorrow into joy; His mourning into dancing, his Sackcloth into gladness, *ver.* 11. 6. The end intended by the Lord in *Davids* Mercies, *viz.* That *Davids Glory*, his tongue, might sing Gods praises, and not be silent. 7. *Davids* thankful Resolution to praise the Lord his God for ever, because of this his experimental kindness. *ver.* 12.

Psalm XXXI.

Sect. I. *The Summary Contents.*

David I. *Prayeth*, 1. For himself; That God would deliver, hear, defend, and direct him, &c. In midst of all his troubles and distresses brought upon him by his Enemies, *ver.* 1, *to* 17. 2. Against his Enemies, *ver.* 17, 18. II. *Praiseth God*, 1. For his goodness to his fearers, *ver.* 19, 20. 2. For his gracious dealings with *David* in his greatest distresses, *ver.* 21, 22. III. *Exhorteth* the Saints hereupon, 1. To love the LORD, *ver.* 23. 2. To encourage themselves in God in straits, *ver.* 24.

Sect. II. *The Psalme out of the Hebrew.*

To the Master-Musician A Psalm of David.

I.

1. O LORD *a* I trust in thee; Put me not
Ashamed let me not be:
Thou in thy Justice me deliver.
2. Incline thine ear to me.
Me *b* quickly rid *c* A rock of Power
Be thou to me, I crave,
Of forteresses an House, A Tower,
Me *from all harmes* to save.

3. For my firm-Rock thou *dost abide*,
And my Munition,
And thou wilt lead me and me guide
For thy Names sakes *alone*.
4. *Yea* thou wilt me bring forth *and rid*
Out of the Net *at large*
That they for me have closely-hid,
Because thou *art* my strength.

5. Into thine hand my spirit I
Of-trust-commit *and eek*;
O LORD, *thou* God of verity,
Redeemed me thou hast.
6. *d* Them that vain-falsehood's vanities
Observe, I have abhorr'd;
But I *in my perplexities*,
I trust unto the LORD.

7. I in thy mercy *e* glad will be
I will rejoyce also,
For thou didst mine affliction see,
My soul in straits didst know.
8. And hast not in the Enemy's hand
f Inclos'd me, *there to bide*;
But thou hast made my feet to stand
g In-place-enlarged-wide.

II.

9. LORD, *h* let-thy-favour-to-me-come,
For, *i* me distresse is on;
Gnawn is mine eye, my soul, *k* my womb
With indignation.
10. For with *my* grief *l* my life's decaid,
My years likewise with *m* groans,
My proweſs through my *n* sin doth fade;
And fretted-are my bones.

11. With all my *o* foes reproach I am,
But to my neighbours neer,
Most vehemently; And *I became*
—To my known-friends a fear:
p Me seen without they from me fled.
12. I *wholly* am forgot,
As *one is* out of *q* mind *that's* dead:
I am *r* as broken pot.

13. For I *s* reproach of many hear,
Terrour from-every-side;
t When they together plotting-were
Against me *in their pride*,
Then they devised-craftily
To take my Soul, *down tryed*.
14. But hope on thee, O LORD, do I;
I said, thou *art* my God.

a *Heb.* I have hoped in thee.
b *Heb.* hastily, speedily, *Psal.* 69. 18. thou to me for a Rock of fortresse, *or* of strong strength.

c *Heb.* A Rock of strength.

d *Heb.* I have hated the observers of the vanities of a lye, *viz.* Idols, so called *Jer.* 2. 5. & vanities, *Deut.* 32. 21. 1 *King.* 16. 26. *Jer.* 14. 22.
e *Heb.* I will exult.
f Thou hast set me in a *Heb.* in large-room aby-ness.
h *Heb.* shew grace to me
i *Heb.* distress is to me.
k *Heb.* And my——
l *Heb.* my lives are ended, *or* spent, *much* groaning.
m *Heb.* iniquity.
o *Heb.* distressers.
p *Heb.* They seeing me—
q *Heb.* Heart.
r Heb. as a vessell perishing.
s Heb. infamy *or* defamation. *See that parallel complaint Jer.* 20. 10.
t Heb. In their plotting together against me.

15. My times *are* in thine hand; *O Come*,
Do thou me *safe* deliver
From my foes *cruel* hand, and from
My Persecutors *ever*.
16. *O* make thy *smiling* Countenance
Upon thy servant shine;
Do thou me save *and me advance*,
Through *that* u kind-love *of* thine.

u *Heb* thy loving kindness.

III.

17. LORD, let me not with-shame-be-dasht;
For, call'd on thee I have:
But let the wicked be dasht,
Yea silenc'd to the Grave.
18. Let falshoods lips x be speechless-quite,
That speak *so* hard-a-word
Against the righteous, in despite
And haughtiness abhorr'd.

x *Heb.* be dumb.

19. How much thy Goodness y which for those
That fear thee thou didst store,
Hast wrought for them that z hope-repose
In thee, Man's sons before!
20. In secret of thy a Presence thou
Them hid'st from man's proud-wrongs:
Them in Pavilion *here below*
Thou hid'st from strife of tongues.

y *Heb.* which thou hast hid *or* laid-up for thy fearers.
z Heb. Hope for safety.
a Heb. countenances.

21. The LORD *be ever* blest, for he
b Hath-wondrously-descryde
His loving-kindness unto me
In City *c* fortifi'd.
22. And in mine haste I said, I'm cut-
Off from before thine eyes;
Yet-sure, when I to thee cry'd-out,
Thou heard'st my Prayers *d* cryes.

b *Heb.* Hath-made marvellous
c heb. of munition, *or* of defence.
d *Heb.* voice.

23. O Love the Lord, all *e* Saints of his;
The Lord the faithful *f* guards,
But *him* that acteth haughtiness
g Abundantly rewards.
24. *b* Be-ye-with mighty-courage-stor'd,
And he'l corroborate
Your Heart, All ye that for the Lord
Most hopefully-do-waite.

e *Heb.* his mercifull ones.
f *Heb.* preserving, *is* keeping.
g *Heb.* repaying with surplusage *or* to abundance.
h *Heb.* be-ye-strong *or*, be ye-mightily confirmed.

Sect. III. The Kinde, Penman, and Occasion, of this Psalme.

This Psalme is of a *Mixt Kind*, being *Petitory*, *Laudatory*, and *Hortatory*: wherein the Psalmist *Prayes* for blessings wanted, *Prayseth* for mercies vouchsafed, and *Exhorts* to Duties becoming the Saints.

Penman of it, as the Title shews, was *David*.

The *Occasion* of his writing it, seems to be some remarkable strait, or straits; which his enemies had brought him into, and whence in part God had delivered him. 1. Some *i* conjecture (from that Expression; *In my haste*, or *hasting-away*, *ver.* 22. the same Hebrew word being there used, which is put for *Davids* hasting to fly away from King *Saul* and his Army, 1 *Sam.* 23. 26.) that particularly it was that great strait which *David* and his men were in, when *Saul* and his Army had almost surrounded them in the Wilderness of *Maon*: At which very instant the Lord delivered *David* by a singular Providential, calling off *Saul* and his Army by seasonable tidings to go against the *Philistines* then invading the Land, 1. *Sam.* 23. This psalme and that History excellently agree. 2. But *k some* think it might very well be Occasioned by *Absalom's* conspiracy, mentioned 2 *Sam.* 15. 7. *&c.* (1) *Because* he complains; *That his life was spent with grief, and his years with sighing, &c. ver.* 10. Therefore he seems to have written this in his Old-age, when about sixty six and about thirty six of his Reign, in the end of those fourty years, 2 *Sam.* 15. 7. Which fourty years seem to have begun when *Samuel* annointed *David* King, 1 *Sam.* 16. (2) *Because*, he confesseth that his strength failed because of his iniquity, (*viz.* probably in the matter of *Uriah*, 2 *Sam.* 11.) *ver.* 10. whereas in times of *Saul* he for most part justified himself, as *Psal.* 7. *and* 26. (3) *Because* he complaines, That his *neighbours and acquaintance seeing him without* (that is, without the House, in the street) *fled from him*, *ver.* 11. which most probably was in the dayes of *Absalom*, for in dayes of *Saul* his neighbours had not opportunity of seeing him without, in the street, when his residence was in the Wilderness in Caves, Mountains, &c. (4) *Because*, here *David* confesseth; God *shewed him his marvellous kindness*, *in a strong City*, *ver.* 21. *viz.* in the City *Mahanaim*, 2 *Sam.* 17. 24. where he was courteously received and refreshed, both he and his men, by the chief of that Country, *ver.* 27, 28, 29. *and* 19. 33. as *Josephus* also testifies. These things make it more probable that it was Penned upon occasion of *Absalom's Rebellion*, than of *Saul's Persecution*. But let that interpretation prevail that is most agreeable to Truth.

i Sic. D. *Kimbi.* & post eum *Simeon. de Muis in Com. ad Ps.* 31. 23. *Vatabl. in Psal.* 31.

k *Jo. Foord Com. in Ps.* 31. *Temp.*

1 *Joseph. Jud. Antiq. lib.* 7. *Cap.* 9

Sect. IV. The Scope.

Davids Scope herein intended, is; 1. *To intreat the* LORD for deliverance from his extream deep Distresse brought upon him by his Enemies; 2. *To blesse the Lord* for some Handsels or Earnests of his Favour this way, 3. And *to encourage all the Saints* to love the Lord hereupon and to be very couragious in him, in all like conditions and distresses.

Sect. V. The Analysis, or Principal Parts.

The *Title* or Inscription of this Psalme, denotes, 1. The Direction of it, as to the Musick. 2. The Denomination of it; *A Psalme*. 3. The Penman, *David*.

The *Substance* of the Psalme containes, *Davids* 1. *Prayer*. 2. *Praises*. and 3. *Exhortation*.

I. *His earnest Prayer*, *ver.* 1. *to* 19. *viz.* 1. For himself: 2. Against his enemies. 1. *For himself*. That the LORD would, Hear him; Defend him against his enemies; Deliver him from his distresses; and shine favourably upon him, lest at last he should be made ashamed of his confidence in God. This is urged, *Generally*, 1 *From* his own confidence in the LORD: And 2 *From* Gods justice, *verse* 1. *Particularly*, 1. *From* the Nature and Office of God; (1) Being most able to help him: As His *Rock of fortitude*, His *House of Fortresses*, His *Firm Rock and Munition*, His *Strength*. (2) Being also most willing to relieve him, Both for his own Name, And having Redeemed him already heretofore, *ver.* 2, 3, 4, 5. 2. *From* his own Person: Described, (1) *Partly*, By his integrity in him towards God; *Hating the Observers of the vanities of a Lye*, *viz.* vain lying Idols; *Trusting* in God; *Promising* to rejoyce thankfully in God for mercy received, *ver.* 6, 7, 8. (2) *Partly*, By his distress upon him: 1 *His* beauty, strength, and life being almost exhausted, *ver.* 9. to a *His* enemies ignominiously reproaching him; 3 *His* friends strangely alienated from him; 4 Terrour and danger on every side surrounding him, *ver.* 11, 12, 13. (3) *Partly*, By relying on God in all these his sad straits and plunges; As his only preserver and deliverer, Having his *times in his hand*: Whereupon he intreats for Deliverance, The light of Gods Countenance and Salvation, *ver.* 14, 15, 16.

II. *Against*

II. *Against his enemies*; That they may be ashamed, silenced, and destroyed, *verse* 17, 18.

II. *His singular graces of God.* 1. *Partly* in regard of his great goodness generally to all that fear him and trust in him, *viz.* 1. Treasuring up unspeakable Good for them both for present and future, *verse* 19. 2. Protecting them safely and secretly, from *Proud wrongs*, (The Hebrew properly signifies, *Rough-pride*, or *rough-wrong*: For the Root רזה *Razah* signifies both, *To be proud*, and *To put on force*, *Isai.* 28. 28. *and* 58. 11. Hence the word is derived, that signifies *Lofty* or *rough-places*, *Isa.* 40. 4.) and strife of Tongues, *verse* 20. II. *Partly*, In regard of his dealings with *David* himself, particularly in his desperate extremities, *viz.* 1. Marvellously manifesting his mercy in his safest defence, *verse* 21. 2. Graciously hearing his Prayer, notwithstanding his despairing, despondencies in his distresses, *verse* 22.

III. *His zealous Exhortation* (resulting from these his choice Experiences) to all the Saints, *viz.* 1. To love the LORD: both for his preserving the Faithful, and plentiful rewarding of their proud enemies, *ver.* 22. 2. To be of good-courage in all plaints and afflictions: Promising to them herein Gods Heart-strengthning Consolations, *verse* 24.

Psalme XXXII.

Sect. I. *The Summary Contents.*

David teacheth, I. *That* true blessednesse consisteth, 1. In Gods pardon of sin. 2. In sincerity of Spirit *verse* 1, 2. II. *That*, this must needs be so, from his own experience, 1. Of trouble, whilst he did hide his sin. 2. Of his ease of Conscience, when he penitentially confessed it, *verse* 3, 4, 5. III. *That*, All such, as through the pardon of sin desire to be blessed, must 1. *Pray* seasonably for it, verse 6. 2. *Trust*, as *David*, in Gods Protection, *verse* 7. 3. *Be readily obedient* to the LORD's instruction, *verse* 8. *to the end.*

Sect. II. *The Version out of the Hebrew.*

a *Maschil* of *David.*

1. b O-Happy-happy *every one*
Whose trespass is remitted,
Whose sin *and whose* transgression
Is *mercifully* covered.
2. c O-happy man! To whom the LORD
Imputes not d wickednesse,
And in whose Spirit *closely stor'd*
Is no deceitfulnesse.

2. My bones with-age-did-weare-away
(*My grief did so increase*)
Through my *sad* roaring all the day,
Because I-held-my-peace.
4. For Day and Night thine hand *also*
On me was heavy-made;
To droughts of Summer turned was
My moisture *quite decaid.* *Selah.*

5. My sin a to-thee I have acknowledged,
And mine iniquity
Have not I hid.
I said, (my confession
Against thee *I will* confesse
Unto the LORD above
And thou forgavest
My sins pardoning-evil; *Selah.*

6. b For this, shall every Saint to thee
At time of finding pray:
Sure, as the flood of waters b great
To him reach shall not they.
7. Thou art mine hiding-place, my *feare*,
From straits thou'lt keep me free;
With shrill-Songs of Deliverance
Thou'lt compasse-me about. *Selah.*

8. Thee teach in way that thou shalt go,
And thee instruct will I:
I'll counsel-will-impart *also*,
On thee *I'le fix* mine Eye.
9. Be not ye f brutish as the Horse,
As Mule, whose mouth must be
With bit and bridle held-in *for ever*,
Lest they come near to thee.

10. *Full many* Sorrows *are for'd*
m The wicked to suffer;
But he that trusteth in the LORD
Him mercy shall surround.
11. Ye righteous in the LORD rejoyce
n Be glad *at this your part*,
And shout-forth-with-triumphant-noise
All ye upright of heart.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme is the second of those which are usually called, *Penitential Psalmes*, *See Psal.* 6. *Sect.* 3. And the very first of those which in their Titles prefixed are called משכיל *Maschil*: that is, *An Instructing-Psalme*; Or, *A-Psalme-making-Prudent*, causing Understanding. As here; *I will instruct thee*, or, *I will make thee prudent*, *ver.* 8. It instructs in sweet spiritual Mysteries and Practices. There are in all *fourteen Maschil's*, or, *Instructing-Psalmes*; *viz.* *Psalme* 32, 42, 44, 45, 46, 52, 53, 54, 55, 74, 78, 88, 89, 142. Penned by *David*, *Asaph*, *Heman*, *Æthan*, *&c.*

Penman of this *Maschil* was *David.*

Occasion of *David's* writing this Psalme, seems to have been upon his recovery from some sore Disease, *ver.* 3, 4. And it is conjectured, to have been after *Tamars* ravishment, and *Ammon's* death, 2 *Sam.* 13. through *Absalom's* contrivance o.

o *Joan. Foord. in Expos. Psal* 32. *Tempus.*

Sect. IV. *The Scope.*

Davids Scope intended in this Psalme, is; 1. *To teach* that true Blessednesse peculiarly consists in the LORD's full and free remission of sinne in Justification and making mans spirit upright in him, by Sanctification: 2. As also to instruct prudently all such Persons to walk obediently before the LORD. *See verse* 1, 2, 8. *Rom.* 4, 6, 7, 8.

Sect. V.

a *Heb.* or, An Instructing-*Psalme. ver.* 8.

b *Heb.* The Happinesse of the pardoned. of trespass. viz of every person pardoned. *Spoken of here singularly, but by the Apostle plural, by* Blessed they *Rom.* 4. 7.

c *Heb.* The Happinesse of the man.

d *Heb.* iniquity.

e *Heb.* I, made thee know.

f *Heb.* or, Concerning my profession I will confesse.

But the Greek reads Against me my transgressions, *&c.* against me.

g *Heb.* or, upon this.

h *Heb.* or, many.

i *Heb.* of, I will give Counsel to thee with mine Eye.

k *Heb.* with-out understanding.

l *Heb.* ryders in.

m *Heb.* for the wicked-one.

n *Heb.* And be ye glad.

Sect. V, The *Analysis*, or *Principal Parts.*

The *Inscription* or Title denotes, 1. The Nature of the Psalme, in that denomination; *Maschil.* 2. The Penman; *David.*

The *Substance of the Psalme* treats of true Blessednesse. Herein true blessednesse is 1. *Described*, 2. *Confirmed*, 3. *Illustrated.*

I. *True Blessednesse is described*, as consisting especially in, 1. The LORD's free and full remission of sinne in Justification: laid down in three Expressions *viz.* (1) *Taking sinne away.* (2) *Covering of sinne, viz.* not by the sinner, but by the LORD himself. (3) *Not imputing of unrighteousnesse to a man.* 2. The sincerity of a mans spirit and heart, without deceit. This is unfeined Sanctification, still accompanying Justification. The *Happinesses* of such a man are here pronounced with a kind of Admiration; —— Heb. *O the happinesses, &c. ver.* 1, 2.

II. That this is true Blessednesse, and that herein it consists, is *Confirmed* by *Davids* experience: 1. Whose distresse and misery was extream upon him, consuming and even exhausting him; whil'st he concealed his sinne, *ver.* 3, 4. 2. Whose Conscience found ease and pardon upon his Penitential Confession of his sinnes, *ver.* 3, 4, 5.

III. *This Blessednes*, in the Pardon of sin, &c. is *Illustrated and Amplified*, 1, *By* the faithful Prayers which all the Saints shall make to God, in a time of finding, for remission of sinnes. 2. *By* the sweet Promise of the Lord's Protection to all justified and pardoned persons, from all floods of distress, as God had dealt with *David* already, and would again do with him, having his sins forgiven, *verse* 6, 7. 3. *By* the Duty required of all justified and pardoned Persons. *viz.* 1 *That* they receive divine Instructoin tendered to them, readily. 2 *That*, laying aside all bruitish obstinacy, they become flexible and obedient unto God; *verse* 8, 9. 4. *By* the most different condition of the wicked unpardoned, whose portion shall be many Pains; From the faithful that are pardoned, whom Mercy encompasseth round, And to whom the Lord affords, in their justified and upright condition most singular Matter of surpassing gladness, *verse* 10, 11.

Psalm XXXIII

Sect. I. *The Summary Contents,*

The Psalmist I. *Exhorts* the righteous to praise the Lord, *ver.* 1, 2, 3, II. *Provokes* hereunto by Arguments, drawn 1. *From* his excellent Properties manifested both in word and works, *ver.* 4. *to* 10. 2. *From* his over-ruling all ill counsels which are against his Purposes, *ver.* 10, 11. 3. *From* his Providence over all, especially over his Church, *ver.* 12. *to* 20. III. *Concludes*, with mention of the Saints confidence and joy in God, *ver.* 20, 21, 22.

Sect. II. *The Version out of the Hebrew.*

1. YErighteous in the LORD *a* glad-shout,
Praise doth the just beseem.
2. Laud yee the Lord with Harp: with Lute
Do-yee-sing-Psalme-to-him
And *with* the Ten-string *Psaltery.*
3. Sing yee to him *with voice*
A new Song: b Make good melody
With *loud* triumphant-noise.

4. For, just JEHOVAH's word *still proves*,
And all his work in faith.
5. He Justice *pure* and Judgment loves.
The Earth c all-fullnes-hath
Of loving-kindnes of the LORD.
6. The Heav'ns and all their hoast
Were framed by JEHOVAH's WORD,
d By his Mouth's *Holy*-Ghost.

7. The Sea's *proud* waters, as an Heap
e Together up he stor'd;
Gave into treasuries the deepes.
8. Let all Earth feare *f* the LORD
Let *g* all that in the world have place
For him shrink-as-afraid.
9. For he said, *Be it*; And it was:
h Commanded, and it is staid.

10. The Counsel of the Nations
The LORD *k* doth dissipate,
The Peoples Cogitations
He doth annihilate.
11. The Counsel of the Lord *alone*,
Stand-fast for ever shall.
To *l* every Generation,
His Hearts devices *all.*

12. *m* O blessed *is* that-Nation.
Whose God the LORD *will be!*
That-folk *which* for possession
Chose to himself hath he.
13. From Heavens *high* JEHOVAH looks,
All *Adam's* sonnes views *well.*
14. He from his Dwelling's firme-place looks
To all *on* Earth that dwell.

15. Their *secret* Heart doth he n alone
Entirely forme *and bend*
He to their workings every-one
Most-wisely-doth attend,
16. No *Earthly* King shall saved be
By his great force *in fight:*
Nor shall the strong-man be-set-free
By multitude of-might.

17. An Horse for safety *shall at length*
Be found meer falshood *ever:*
And by the greatnesse of his strength
He shall no man deliver.
18. Behold, the LORD *doth turn his eye*
To-them-that-do-him-fear:
To-them-that-do-wait-hopefully
Upon his Mercy *dear.*

19. *o* Them life in famine to afford,
Their Soul from death to free.
20. Our Soul doth wait upon the LORD,
Our help, and our shield He.
21. p Our heart in him shall joy, for we
Trust in q his holy Name.
22. LORD, let thy mercy on us be,
As we wait *r* for the same.

a Heb. *Singing, joyfully.*

b Heb. *Play, well, play upon the instrument.*

c Heb. *a fulness.*
d Heb. *or, By the Spirit of his mouth.*
Of the Trustiness of Psalme seems proved, & gotten by exciting.
e Heb. *He gathered together.*
f Heb. *For the LORD, viz. because of him.*
g Heb. *All the dwellers of the world.*
h Heb. *He commanded.*
i Heb. *And it fast, or And it*
k Heb. *frustrateth.*
l Heb. *Generation and Generation.*
m Heb. *O the blessednesse of that Nation of whom the LORD will be his God.*
n Heb. *wholly, every whit.* Job. 10. 8. *or, together in one.* o *Psal.* 3. 3. *any, or all these may here have a good sense.*

o Heb. *to keep them alive in famine, And to——*
p Heb. *for our——*
q Heb. *the Name of his holiness.*
r Heb. *for thee.*

Sect. III. The Kinde, Penman, and Occasion. &c.

This is one of those Psalmes that are *Un-titled*, having no Inscription prefixed in the Hebrew. *See Psal. 1. Sect. 4.* The Greek Version of the LXXti according to the most ancient *Vaticen* Copy, hath this Title; (τῷ Δαυὶδ.) *To David*; and according to the ancient *Alexandrian* Copy; (Τοῦ τῷ Δαυὶδ.) *A Psalme to David*. This Psalme is of a mixt Kinde, *Laudatory*, and *Votive*; wherein the Psalmist exhorts the righteous to the praises of God, and concludes with prayer to him.

Penman is not certainly known: though the Version of the LXXti seems to point at *David*.

Occasion also is not particularly evident. Its supposed *David* wrote it, when he had now obtained victories over all, or many his enemies. It is a notable triumphant, or *Victorial Psalme*. May be sung after Victories.

Sect. IV. The Scope.

The *Scope* of this Psalm is, To exhort and provoke all the righteous People of God to be much in the praises of God, upon manifold considerations.

Sect. V. The *Analysis*, or *Principal Parts*.

In this Psalm are,

I. *An earnest Exhortation* to the Praises of the Lord. Containing, 1. The Parties Exhorted, who peculiarly are able to praise God, ver. *The Righteous*. 2. The way & manner how they should praise God: *viz.* with vocie. With variety of *Musical Instruments*. And with a *New* (*viz.* renewed, continued, excellent) *Song*. Thus in the Old Testament: Now in the New-Testament proportionably, with all zealous enlarged affections and Spiritual expressions of thankfulnesse, ver. 1, 2, 3.

II. *A Narration of Arguments*, inciting unto these Praises of the LORD; drawn, I. *From* Gods Truth, Justice, Mercy, and Power, both in Word and Work; *Particularly* in Creating and fitly *Ordering* all things so mightily, that the whole World may justly tremble and stand in aw of him; *Especially* seeing it was with him, but A Word, and A Work, as *Gen. 1 verse 4. to 10.* II. *From* Gods Over-ruling and Over-turning all the ill Counsels of the Nations, Establishing his own purposes for ever, ver. 10, 11. III. *From* his special Love to, and care over his Church, ver. 12. *Amplified*, 1. *By* his accurate notice which he takes of all men in the World in general, and of all their actions: Therefore he will much more Providentially heed and look to the Saints in special, and all their actions, ver. 13, 14, 15. 2. *By* the utter insufficiency of all created Protections without God, v. 16, 17. 3. *By his* most vigilant Eye over the Faithful for their preservation and deliverance in their deepest danger or distresse, v. 18, 19.

III. *A conclusion*, setting forth, 1. The Saints confidence and joy in God, as their Help and Shield, v. 20, 21. 2. *Their* Petition for his mercy according to their faithful-waiting upon him, ver. 22.

Psalm XXXIV.

Sect. I. The Summary Contents.

David I. Publisheth God's goodness, ver. 1, 2. II. Provoketh others to praise the Lord with him, and for him, ver. 3, 4. *Declareth*, (1) Gods wonderful delivering of him in distress, ver. 4, 5, 6. (2) Gods care over his fearers, ver. 7. 8. *Admonisheth* the Saints how to walk, so as still to be capable of like Divine favours, ver. 8. to 15. 9. *Comforting* them, that are really thankful and walk worthy of Gods Mercies, with Benefits and Privileges promised, *verse 15. to the end.*

Sect. II. The Version out of the Hebrew.

A Psalme of David, *when he had changed his behaviour before the face of* Abimelech, *and he had driven him away, and he went.*

I.

1. א I Will *a* at all times blesse the Lord:
His Praise still in my mouth *shall be*.
2. ב My soul shall *b* glory in the Lord;
The meek shall hear, and joy shall they.

3. ג O with me magnifie the Lord;
And let's exalt his Name together.
4. ד I sought the Lord, and he me heard;
c Did me from all my fears deliver.

5. ה They look'd to him, and *d* lightned were:
ו And not be sham'd their faces shall.
6. ז This poor man call'd, *e* the Lord did hear;
And sav'd him from his pressures all.

7. ח JEHOVAH's Angel camps about
His Fearers, and releaseth them.
8. ט Taste, and see, that the Lord is good:
f O happy man that hopes in him!

9. י O ye his Saints JEHOVAH fear:
For *g* no want to his fearers *all*,
10. כ Young-Lions lack, and hungred are,
But *h* want no good GOD's seekers shall.

a *Heb.* In all time.
b *Heb.* praise it self, or boast, it self. *compare Ps. 9. 13. 24. with 1 Chr. 1. 16.*
c *Heb.* And did.
d *Heb.* or; they flowed or ran as a river.
e *Heb.* and the——
f *Heb.* O the Happinesse of that valiant man *that will* hope for safety in him
g *Heb.* not want.
h h *Heb.* the seekers of the LORD shall not want all good.

II.

11. ל Ye sons come, Hearken unto me:
The LORD's *true* fear I will you learn.
12. מ What man before *long life to see*,
Loves dayes, *i* That good he may discern?

13. נ Thy lips from speaking guile *and lies*,
Thy tongue likewise from ill keep thou.
14. ס Depart from ill, do good likewise;
Do thou seek peace, and it pursue.

15. ע The LORD's eyes *are to* righteous-ones,
His ears likewise to their out-cry.

i *Heb.* to see good.

16. ב The LORD's k face at ill doers *frowns*;
To cut from Earth their memory.

17. ג They cried, The LORD likewiſe did hear:
An them from all their ſtraits ſet free.
18. ד The LORD to *l* contrite hearts *is* neer,
And *m* poor in Spirit ſave will he.

19. ה Ills many *do* the juſt *befal*,
But him *n* from all the LORD delivers.
20. ו His bones he *ſo* preſerveth all;
Not one of them is broke to ſhivers.

21. ז Ill ſhall the wicked ſlay, and thoſe
Shall be *o* deſtroy'd that hate the juſt.
22. ח The LORD his ſervants ſoul redeemes,
p None ſhall be ſtroy'd that in him truſt.

k *Heb.* faces againſt ill doers

l *Heb.* ſhivered-ones of heart-m *Heb. or*; torn, crushed, bruiſed of ſpirit.

n *Heb.* from them all.

o *Heb.* condemned as guilty *and conſequently deſtroyed*

p *Heb.* And all hoping for-ſafety in him ſhall not be condemned as guilty.

Sect. III. *The Kind, Penman, and Occaſion.*

This choice * *Pſalm* is one of thoſe which are called *Alphabetical*; (*See Pſal.* 25. Sect. 3.) Here being all the twenty two Hebrew Letters in order in the beginning of every verſe in the Hebrew Text, Text, except the laſt; which is compenſated aforehand in ver. 5. by two letters of the Hebrew Alphabet ה and ו; *that* beginning the former, *this* the latter ſentence in that verſe. The *Alphabetical Pſalms* are every one of them ſingularly eminent among the Pſalmes, like Stars of the firſt Magnitude among the the Stars. The Subject matter of this ſweet pſalm is *mixt*, of *Praiſe*, and *Doctrine*: and in both it is *A moſt rich Cordial to the afflicted and diſtreſſed Saints.*

Penman of it, was *David*: As the Title declares. He of a Scholer, becomes here our Tutor: of a Patient, our Experimental Phyſitian.

Occaſion of *Davids* Penning this pſalm is laid down in the prefixed Title: *viz.* Davids *changing his behaviour before* q *Abimelech*, &c. that is, Before *Achiſh King of Gath*, a City of the Philiſtines, 1 *Sam.* 21. 10. Every King of the Philiſtines being called *Abimelech*, i. e. *My-Father-King*, *Gen.* 20. 2. *and* 26. 1. *Pſal.* 34. *tit.* As every King of *Ægypt* was called *Pharaoh*, *Gen.* 41. 1. *Exod.* 5. 1. 1 *King* 11. 18. *David* having fled for fear of King *Saul* unto *Gath*, the men of *Achiſh* King of *Gath*, having taken *David* in *Gath*, *Pſal.* 56. Title, and brought him to *Achiſh*, 1 *Sam.* 21. 11. ſaid; *Is not this* David *King of the Land, of whom they ſang in Dances ſaying*; Saul *hath ſlain his thouſands, and* David *his ten thouſands?* Hereupon *David* was ſore afraid of *Achiſh*, And he changed his behaviour before them, and feigned himſelf mad in their hands, and ſcrabled on the Doors of the Gate, and let his ſpittle fall down upon his Beard. (Thus did this holy and valiant *David Un-man* himſelf in his extremity of fear for preſervation of his life: So far his temptation and infirmity prevailed over him.) Upon this, *Achiſh* was offended at his ſervants for bringing a Mad-man to him, and diſdained he ſhould come into his houſe, 1 *Sam.* 21. 10. *to the end. So they drave him away, and he departed, Pſ.* 34. *Title, with* 1 *Sam.* 22. 1. Upon this great deliverance from his fears and dangers, *David* Penned this Pſalm, as alſo *Pſalm* 56. See that Title alſo. The Deliverance, was Gods: The infirmity in the uſe of undue means, was *Davids* r.

* Sicut de tota Scriptura dicit *Baſilius* in quadam Epiſtola; ſicut putei quo magis hauriuntur, fundunt aquas magis limpidas: ita non dubium eſt, hunc Pſalmum, quo ſæpius legitur cum quadam attentione eo magis dulceſcere: Quare ſemper in Eccleſia hic Pſalmus hominibus piis fuit commendatiſſimus, *Hen. Moller. in Arg. Pſal.* 34.

q Quod loco *Achis* ponitur *Abimelech*, probabile eſt, nomen hoc poſterius fuiſſe in vulgari uſu apud Philiſtinos: Sicut Reges ſuos Ægyptii vocarunt *Pharaones*: & Romani imperatores nomen Cæſarum mutuati ſunt a Julio qui primus Tyrannidem occuparat, *Joan. Calv. in Pſal.* 34. *Tertul.*

r Liberatio, Dei opus fuit: vitium intermedium, quod culpa non vacavit, *Davidi* aſcribi debet, &c. *Joan. Calvin in Pſal.* 34. *Tit.*

Sect. IV. *The Scope.*

Davids Scope herein is, 1. To Praiſe the Lord for this his great Delivrance from fear & danger under *Achiſh* the Philiſtine-King of *Gath* before whom he was brought by the Kings Servants; 2. To provoke all other the people of God, to praiſe the Lord with him; 3. And to inſtruct them, both how to walk ſo as to render themſelves capable of ſuch Experiences of Gods favour as *David* now found in his Extremities, And what choice bleſſings befall them who thus walk worthy of Mercies, and are really thankful.

Sect. V. *The Analyſis*, or *Principal Parts.*

In the Inſcription, are declared, 1. The *Penman* of this pſalm; David. 2. The *Occaſion* of his writing it, *viz.* (1) *David's Changing his behaviour* (through infirmity and exceſſive fear) *before Abimelech*, that is, *Achiſh* King of *Gath*: feigning himſelf mad. (2) *Abimelech's driving him away.* (3) *Davids departure* to the Cave *Adullam*, 1 *Sam.* 22. 1.

In the Pſalm it ſelf note,

I. *Davids cheerful Profeſſion of his own thankfulneſs to the LORD*, for this his great and ſeaſonable deliverance, *Amplified.* 1. *By* the conſtancy of it, reſolved and promiſed, ver. 1. 2. *By* the intenſive vehemency of it, his ſoul glorying in the Lord. 3. *By* the influence this ſhould have upon the Saints, they hearing it ſhould rejoyce, ver. 2.

II. *Davids zealous Provocation of others to joyn with him in the thankful Praiſes of his God*, v. 3. *&c.* This is pathetically urged and illuſtrated by way of (1) *Narration*, (2) *Inſtruction*, (3) And *Conſolation.* I. *By way of Narration.* He declares, 1. His own Perſonal exprience in this wonderful deliverance, which was ſuch, That the Saints in like ſtraits *ſhall-be-lightned, viz.* with comfort, &c. (according to the *Chaldee* uſe of the Hebrew word) or *Shall-flow-together* (as the word more properly ſignifies) *viz.* to God, *they ſhall flow-together-as-a-River to him*, that is, abundantly, for like deliverance. And they thus *lightned*, or *thus-flowing-as-a-River to God*, they ſhall inſiſt upon this deliverance of *David* for their encouragement: Avouching, and ſaying, *This poor afflicted man called, and the LORD heard, &c. verſe* 3, 4, 5, 6. 2. The Lord's ſingular care and Providence over his fearers, cauſing his Angel to encamp round about them, ver. 7. II. *By way of Inſtruction*, (and this ſome make the *Doctrinal Part* of this pſalm,) Teaching the Saints how they may ſo walk, as to be in a conſtant capacity of ſuch experiments of the Lord's favours, *viz.* 1. *They* muſt taſte and ſee his goodneſs, viz. by Faith: wherein is their happineſſe, ver. 8. 2. *They* muſt fear him, and then they ſhall not want any good thing. Though the ravening Lions, notwithſtanding all their ſtrength and fierceneſſe after their prey, are often impoveriſhed and an hungred, ver. 9, 10. 3. *They* muſt hearken to the Lord's Commands and Will by the pſalmiſt, ver. 11. 4. *They* (if they deſire *long life, and to ſee good* therein) muſt dutifully (1) Decline evil, both in word, and deed; (2) Do good; (3) Seek and purſue peace, ver. 12, 13, 14. III. *By way of conſolation*, ſhewing what benefits befall thoſe who thus walk worthy of Mercies, and are really thankful, *viz.* 1. The Lord's fatherly Eyes behold the Juſt. 2. His Eares are attent to their out-cry: when on the contrary his angry face is againſt the Evil-doers to cut off their very memorial, ver. 15, 16. 3. His hand rids them out of all their diſtreſſes, ver. 17. 4. He is neer to the broken of heart,

נהרו from נהר *confluxit* Sed metaphorice de hominum concurſu ſemper uſurpatur.— נהר *Splendere, Lucere*, apud Chaldæos. Ex ea ſignificatione etiam quidam Hebraice verbum exponunt, *Pſal.* 34. 6. *Iſa.* 60. 5. *Buxt. Lexicon ad verb* נהר t *Jun. in Annot. ad Pſal.* 34

heart, and wicked Spirit, to slay them, verse 9. Thirdly, the effect of affliction upon the righteous; they shall rejoice in the LORD, verse 9. Fourthly, the duty of the righteous; they must continually praise the LORD, verse 10. Fifthly, the cause of affliction upon the righteous; false witnesses, verse 11. Sixthly, the evil of affliction upon the righteous; they are rewarded evil for good, verse 12. Seventhly, the duty of the righteous in affliction; they must wait on the LORD, and keep his way, verse 13. Eighthly, the deliverance of the righteous in affliction; they shall see the destruction of the wicked, verse 14. Ninthly, the preservation of the righteous in affliction; the LORD keeps all the bones of the righteous from breaking, verse 20. Thirdly, the evil of affliction upon the wicked; evil shall slay the wicked, verse 21. Fourthly, the end of the wicked in affliction; the flame of the LORD's servants shall consume them, verse 20. Fifthly, the deliverance of the righteous in affliction; the LORD redeemeth the soul of his servants, verse 22. Sixthly, the hope of the righteous in affliction; they shall not be condemned as guilty, or destroyed, verse 21, 22.

Psalm XXXV.

Sect. I. *The Summary Contents.*

David I. Prayes for his own safety, and his enemies confusion, ver. 1. to 11. II. Complaines of enemies injurious dealings towards him, ver. 11. to 22. III. Provokes Lord to judge his Cause against them, ver. 22. *to the end.*

Sect. II. *The Version out of the Hebrew.*

Of David

I.

1. WIth them war, that with me *a* contend,
LORD: with my pleaders plead.
2. The Shield and Buckler apprehend:
And rise-up for mine aid.
3. And to-meet-them-that-me-pursue,
Draw forth the Spear and *b* Sword:
I thy Salvation *am*, Do thou
Say to my Soul, *O LORD.*

4. Let them be shamed and abasht.
That seek my soul to *spill*;
Let them be turned back and *c* dasht,
d That-do-devise-mine-ill.
5. As small-chaff-dust *dispersed flies*
Before *e* the wind, be they:
The Angel of the LORD likewise
Them driving *quite away.*

6. *O* let their *f* way *with* darksomeness
And slipperiness be *stor'd*:
And them pursuing *succourless*
The Angel of the LORD.
7. For *in* a Pit their Net they have
For me *g* unjustly hid:
Yea for my *guiltless* Soul a *Grave*
Dig causelesly they did.

8. Let desolation him invade,
Whilst h he is not aware;
And let his Net *i* he-closely-laid
Himself catch *and ensnare*:
With *k* ruine let him therein fall.
9. And in the Lord *alone*
My soul shall *l* boast: rejoyce it shall
In his Salvation.

a *Heb.* do war.

b Heb. *or*, close weapon, *or*, *According to the Greek and other versions*, close thou *or* stop-up the way, &c.

c heb. confounded.

d heb. thinking me ill.

e Heb. the face of the wind.

f *Heb.* way be darkness and slipperiness.

g Heb. causelesly.

h *heb.* he shall not know.

i *Heb* which he hid.

k Heb. *or*, Desolation, tumultuous ruine

l Heb. exult.

10. Lord, all my bones shall say thereto,
Who one is like unto
Thee fourth-from-the-afflicted-upon
From *the* more strong than he:
And poor and needy *him* calling
From *all* his Spoilers one.
11. *a* False witnesses rose; I did not charge
With things I did not know.

12. *Ten* to my Soul's bereaving, they
Me ill for good repaid.
13. But I, *a* while they sick did lay
My clothing Sackcloth mainly
My prayer *b* unto mine *own* breast
With folding, I *inward*:
And on my bosome *fell*
My Prayer back-return'd.
14. I walkt as with a fellow-friend,
As with my *dearest* brother;
Enfabled did my-self down-bend,
As one bewailes *his* Mother.
15. But in mine halting they were glad,
And *c* did-together-flow;
Against me *d* Abjects gathered-had,
And *e* I did not know;

They rent, and were not silenced.
16. With Hypocrites they *f*
And Scoffers for a-cake-of-bread;
They gnash their Teeth at me.
17. O Lord, How long wilt thou look on?
From their *g* destructions
Return my Soule *h* Mine onely-one
From *all these* young-Lions.

a Heb. at his weakness.

b Heb. upon my bosome.

c Heb. gathered together.

d Heb. smiters (2 Jer. 18. 18.) *or* the smitten *viz.* Abjects, base-persons (see Job. 30. 8.) were gathered-together.

e Heb. Defiations, *or* tumultuous rulings.

III.

18. Then in great Church confesse will I,
With mighty folk thee laud.
19. Let not mine enemies *i* wrongfully
Joy at me; *Nor*, O God,
With eye my cause lesse hatens wink.
20. Because they speak not peace;
k Against Earth's quiet-ones they think
Words of deceitfulnesse.

21. Likewise enlarged wide have they
Their *slandering* mouth at me;
They said *insultingly*, Aha,
Aha, our eye did see.
22. *Thou* thou hast *clearly* seen, O Lord,
O do not hold-thy-peace:
O be not thou farre-off, O LORD,
From me, *from my release.*

Stirre-up *thy self*, likewise awake
Unto my judgement *ay*:
O my God and my Lord *betake*
Thy self unto my plea.
24. According to thy righteousnesse
Me judge, O Lord my God;
And let them not *in my* distresse
At me rejoyce *abroad.*

25. Let them not say within their heart,
u Ah, our desire *we see*:
Let them not say *in any part*,
Him swallowed-up have we.
26. Together bashful and sham'd be they
That at mine ill be glad;
Be those *x* who boast against me *ay*
With shame and blushing clad.

i heb. falsly-lyingly, *or* with falsehood.

k *heb.* And *are* against the quiet-ones of the Earth they think, &c.

u *heb.* Aha, our Soul, *that is*, we have our desire. See Ps. 40. 3.

x *Heb.* who magnifie themselves against me.

27. Those

27. Thoſe that my juſtice love, ſhall joy
And ſhout *on every* ſide;
And they ſhall ſay continually
The LORD be magnifi'd;
Delighting *in* his ſervants peace.
28. Likewiſe my tongue *always*
Shall medicate thy righteouſneſſe,
And all the day thy Praiſe.

Sect. III. The Kinde, Penman, and Occaſion, &c.

This is for *Kind* a *Praying-Pſalme.*

David was *Penman* of it, as the Title intimates. Herein *David* earneſtly prayeth and complaineth of of his ingrateful and perfidious Enemies. Theſe Enemies intended were probably *Sauls* hypocritical flattering Courtiers, who though they fawned upon *David*, whileſt he was in King *Sauls* favour, yet when *Sauls* heart was turned againſt him, they with *Saul* craftily complot againſt him, and without a cauſe cruelly perſecute him. Upon this *Occaſion* this Pſalme was written, as Interpreters, Judge.

y H. Moll. in Arg. Pſ. 35. Joan. Calv. in Arg. Pſ. 35 Sim. de Muis in Arg. Pſ. 35.

Sect. IV. The Scope.

Davids intended *Scope* in this Pſalme, is; To intreat the LORD, to ſide with, ſuccour, and ſave him, from all his injurious adverſaries: but to bring them for all their evils practiſes to ſhame and confuſion.

Sect. V. The Analyſis, or Principal Parts.

In the *Title*, *David* is intimated to be *Penman* of this Pſalme; *Of David.* Sundry Pſalmes have this very Title: See *Pſal.* 25. Sect. 5.

In the Subſtance of the Pſalme it ſelf, Are, 1. *Davids Petitions.* 2. *Davids Complaint.* 3. *Davids Enforcement of his Requeſts.*

I. *Davids Petitions*, 1. For Himſelf; That the LORD would take his part. help, ſave and deliver him from his Adverſaries. 2. Againſt his Enemies; That the LORD would withſtand them as an Advocate, as a Warriour; Confound them with ſhame; Diſperſe and ſcatter them as ſmall-chaff-duſt in dark and ſlippery wayes, the Angel of the LORD driving and purſuing them; And ruine them in their own pits and nets, *ver.* 1. *to* 11. Both ſorts of requeſts are here urged, 1. *From* the cauſeleſſe ſubtile cruelty of his Adverſaries, *ver.* 7. 2. *From* the Praiſe he promiſeth the LORD upon ſuch his Deliverance, &c. *ver.* 9, 10.

II. *Davids Complaint* againſt his Adverſaries. For, 1. *Their* violent falſe-witneſſing againſt him, *ver.* 11. 2. *Their* deep ingratitude in recompenſing ill to him, for all his love and kindneſſe to them, *ver.* 12, 13, 14, 15. 3. *Their* perfidious diſſimulation towards him, ſcoffing at him, like Paraſites for belly-chear, *ver.* 16. Whereupon he Pathetically burſts out into a vehement Expoſtulation, becauſe of Gods delaying his relief; begging deliverance from thoſe Lyons: that ſo he may publiquely praiſe the LORD, and they have no cauſe to rejoyce over him, *ver.* 17, 18, 19. 4. *Their* unpeaceableneſſe & deceitfulneſſe, *v.* 20. 5. *Their* triumph & Inſolency at his calamities, *ver.* 21.

III. *Davids Enforcement of his Requeſt*, Inciting and Provoking the LORD to appear and judge for him againſt his adverſaries. And this he doth by many Arguments, *viz.* 1. Gods accurate notice of all theſe dealings of his Enemies. *ver.* 22. 2. *Davids* intereſt in, and Covenant-Relation to God; *My God, and my Lord*, *ver.* 23, 24. 3. Gods Juſtice, *ver.* 24. 4. That his enemies may have no matter of inſulting over him, but rather of ſhame and confuſion in themſelves, *ver.* 25, 26. 5. That all who delights in *Davids* juſt cauſe and proſperity may ſhout-aloud in Gods praiſes, *ver.* 27. 6. That himſelf may have conſtant matter of Thankſgiving unto God, *verſe* 28.

Pſalme XXXVI.

Sect. I. The Summary Contents.

David I. *Declares* the extream vileneſs of the wicked. Aggravated by his 1. Deeds, *ver.* 1, 2. 2. Words, *ver.* 3. 3. Thoughts, *ver.* 4. II. *Praiſeth God*, for 1. His General Government of all Creatures, *ver.* 5, 6. 2. His peculiar reſpect which he hath to his Saints, *ver.* 7, 8, 9. III. *Prayeth*, 1. For Publique bleſſings upon Gods people, *ver.* 10. 2. For Private bleſſings upon himſelf in adminiſtration of the Kingdome, *ver.* 11, 12.

Sect. II. The Verſion out of the Hebrew.

To the Maſter-Muſician, A Pſalme *of* David *the Servant of the LORD.*

I.

1. THe treſpaſſe of the wicked *here*
a Aſſuredly-deſcryes
Within mine heart: There is no fear
Of God, before his eyes.
2. Becauſe, *b* himſelf in-his-*own*-eyes
He flattering-*doth*-*cheat*,
To find his vain-iniquity,
The which he ought to hate.

a Heb. Aſſuredly-ſaith in the inwards of my heart.
b *Heb.* He flattereth unto himſelf in his eyes.

3. The words of his *vile* mouth *ſtill are*
Iniquity and fraud;
He-hath-left-off (*devoid of care*)
To-be-wiſe-to-do-good.
4. Iniquity upon his Bed
He *wickedly* c doth-muſe:
He ſets-himſelf on way not good,
He doth not ill *d* refuſe.

c heb. doth think, or meditate.
d Heb. loath abhorr. This *properly* notes to loath with diſdain &c.

II.

5. O LORD thy loving kindneſſes
Up e to the Heavens *riſe*:
Thy *never-failing* faithfulneſs
Doth reach ev'n to the ſkies.
6. Thy juſtice as God's Mountains *high*,
Thy judgments a great deep:
Both man and beaſt *ſufficiently*,
LORD, thou doſt ſave *and keep*,

e *Heb.* in *viz* to. *See Pſal.* 57. 11.

7. O God, How precious hath thou
Thy loving-kindneſſe made?
Therefore the ſons of men ſhall
Do *f* truſt in thy wings finde.
8. With fatneſſe of thy houſe they ſhall
g Abundantly-be-ſtor'd,
And thou ſhalt make them drink of *all*
Thy Pleaſures ſtream, O LORD.

9. For, lives well-ſpring with thee *doth* ſtay
Light in thy light we ſee.
10. Extend to thoſe that do thee know
Thy kind benignitee:
h Thy juſtice to the right of heart.
11. Let not the ſute of pride
Invade me; Nor the wicked's hand
Make me to move aſide.

12. The workers *i* of iniquities
Quite down have fallen there;
They *down* were thruſt and to ariſe
Again unable were.

f Heb. *or* ſhall hope for ſafety.
g Heb. be pleaſantly, or ſweetly, or *if* be inebriated.
h Heb. And thy——
i Heb. of vain-iniquity *or* ; of painfull-iniquity.

Sect. III. The Kinde, Penman, and Occaſion &c.

This Pſalme is of a *Mixt Kind*, conſiſting; Of *Doctrine* touching the badneſſe of the wicked; Of *Praiſe* to God for his Goodneſſe and kind Adminiſtrations towards the Creature Generally, and towards his Church Peculiarly; and of *Prayer* for the Saints and himſelf.

Penman hereof was *David*, as the Title intimates.

Occaſion of *Davids* writing this Pſalme ſome k think to be King *Sauls* wickedneſs: who, after the evil Spirit from the LORD came upon him, brake forth into new impieties, waxing ſtill worſe and worſe, 1 *Chron.* 10. 13. whereupon *David* took occaſion to deſcribe the vile diſpoſition of the ungodly, proceeding daily from evil to worſe. And probably, *David* entring upon his Kingdom, had theſe Meditations. For, ſeeing this expreſſion, *viz.* [*Of David the Servant of the* LORD] is uſed only in the Titles of *Pſ.* 18. *and* 36. And that *Pſalme* 18 had reſpect to *Davids* ſervice unto the LORD in his Government of the Kingdom now finiſhed, *Compare* 2 *Sam.* 22. 1, *&c. and* 23. 1. *with Pſ.* 18. *title.* It may probably be conceived, That this *Pſalme* 36. had reference to the ſame ſervice of *David* in the Kingdom, as it was to be enterprized and diſcharged by him. This *Pſalm.* 36. being his *Initial Pſalm* at his Entrance upon his Kingdom, As *Pſal.* 18. was his *Final* or *Concluding* Pſalm, neer his Reſignation of his Scepter. Some l particularly refer the *Occaſion* of this Pſalme, to *Sauls* killing the Lords Prieſts by Doeg, 1 *Sam.* 22. 10. *&c.*

k *Jun. in Admon. ad Pſal.* 36. 2.

l Sic *Jo. Forer. in Expoſit. Pſ.* 36. *Tempus.*

Sect. IV. *The Scope.*

Davids Scope herein intended, is, 1. To deſcribe the extream growing vileneſs of the wicked; 2. To magnifie the goodneſſe and righteouſneſſe of Gods Adminiſtrations towards all creatures, but eſpecially towards his own Church and People. 3. And to implore Gods favour towards all the godly, and particularly towards himſelf, againſt all the inſolencies of the wicked, *ver.* 1. 5, 11, *&c.*

Sect. V. *The Analyſis*, or *Principal Parts.*

In the *Inſcription*, note; 1. The Direction of it as to the Muſick. 2. The Penman of it; *David.* Deſcribed and commended here for his peculiar ſervice to God, *viz.* In the Adminiſtration of the Kingdom of Iſrael. Or for [*the Servant of the* LORD, becauſe he ſtands againſt the wicked, who know not that God is the avenger of Wickedneſs, and therefore commits God and godneſs, *Jo Kimchi* and *Ezra* in.

In the *Pſalme* is held, we have 1. *Doctrine*, 2. *Praiſe* 3. *Prayer.*

I. *Doctrine. David* deſcribeth the extreme vileneſs of the wicked, *&c.* Thus the corruption of the wicked is ſuch and ſo beyond, that it aſſuredly teſtifies to the heart and conſcience of *David.* The wicked is deſtitute of all true fear of God, no fear of God is before his eyes, *ver.* 1. This his communion Rebellion and Irreligion is particularly deſcribed and confirmed. 1. *By* his Deeds and Endeavours, ſtretching himſelf to find out and accompliſh his iniquity: which he, and every good man, ought to hate, *v.* 2. 2. *By* his words; which are iniquity and fraud for compaſſing of evil. *Aggravated* by his contrary ceaſing to be wiſe to do good *v.* 3. 3. *By* his Thoughts Meditating and contriving iniquity on his Bed. *Aggravated*, by his proſtituting of his vile contrivements, ſetting himſelf in the worſt way, and declining no evil, *v.* 4.

II. *Praiſe. David* elegantly praiſeth the Lord. I. *For* his General Government of all creatures, with incomparable 1 Loving-kindneſs. 2 Faithfulneſs. 3 Juſtice. And 4 Judgment, ſaving man and beaſt, *v.* 5, 6. II. *For* his ſpecial and peculiar reſpect which he hath to his Saints: *Manifolded.* 1. *In* his moſt precious loving-kindneſſe, alluring the Saints to hope for ſafety under the ſhadow of his wings, *v.* 7. 2. *In* his moſt plentiful and pleaſant proviſions for his People: As it were *inebriating them with the fatneſs of his Houſe, and making them drink the Stream of his Pleaſures. That*, in this life: *This*, as ſome think, in the life to come, *v.* 8. 3. In being himſelf alone the only fountain of all Life and Light to them. No glimpſe of either being to be had but from him, *ver.* 9.

III. *Prayer. David* upon former Conſiderations prayeth, 1. *For* publick bleſſings to Gods People; Knowing him, and being upright in heart; *viz.* (1) The LORD's loving-kindneſſe. (2) His Juſtice or Righteouſneſſe, *v.* 10. 2. *For* private mercy to himſelf in Adminiſtration of the Kingdom; (1) *That* he may eſape the proud inſolencies of his Adverſaries. 2. *That* he may not be moved aſide by any power of his enemies, *v.* 11. This he the more confidently aſſures himſelf of, by his *Prophetical Preſcience*, of the utter and remedileſs ruine of the workers of Iniquity, *ver.* 12.

m *Jun. Annot. ad Pſal.* 36. 8.

n *Jun. Annot. ad Pſal.* 36. 8.

Pſalm XXXVII.

Sect. I. The Summary Contents.

David, I. *Propounds* the Duties of the Godly, In regard of Wicked men's proſperity, and their own oppoſite Adverſity, *v.* 1. *to* 9. II. *Urgeth* and enforceth theſe Duties, From conſideration of the differene ſtates and conditions, notwithſtanding of the Godly and Wicked, *v.* 9. *to* 27. III. *Exhorteth* the Godly, 1. To eſchew evil: 2. To do good: 3. To

Wait upon the LORD? 4. To keep his way, notwithstanding all the prosperity of the Wicked: and this by sundry Arguments, ver. 27. to the end.

Sect. II. The Version out of the Hebrew.

Of David.

I.

1. א Fret-thee not wrathfully
Against *b* ill-doers *here:*
Ar Workers of iniquity
Do thou not *c* envy-bear.
2. For, as the herb *doth pass,*
Be soon cut down-shall-they
And as greenness of budding-grass
So they shall fade-away.

3. ב Thou in the LORD confide,
And Act thou *what is* good:
So *in* the Land thou shalt abide,
And *d* sure thou shalt have food.
4. Do-thou-thy self-delight
Likewise upon the LORD:
And *all* thine hearts desires *upright*
To thee *e* he will afford.

5. ג Likewise do thou thy way
Unto the LORD *f* commit:
And *firmly* on him hope *and stay,*
And he 'l accomplish it.
6. He shall bring forth likewise
Thy Justice as the light:
Thy Judgement also shall arise
As *g* Noon-day-double-bright.

II.

7. ד To *h* tarry-silently
For God *in every strait;*
For him also *continually*
Ev'n pain-thy-self to wait;
For him that prospereth
His way, *i* fret in no wise:
Nor for him that accomplisheth
Fore plotted villanies.

8. ה *k* Thine ire let be surceast,
Leave-off *thy wrath* also:
Do thou not fret-thy self, at least
Offensive ill-to-do.
9. Because *l* ill-doers *all*
Shall be cut-off, *abhor'd:*
But they the Land inherit shall
That waite *upon* the LORD.

10. ו And yet a little *space,*
And th' wicked *shall* not *be:*
Yea *m* thou consider shalt his place,
Yet not *be found shall* he.
11. But meek-ones, *as their right,*
The Land they *n* shall possesse:
Likewise they-shall-themselves-delight
o In multitude of Peace.

III.

12. ז The wicked doth devise
His plots against the Just:
Against him he his Teeth likewise
Doth gnash *with furious lust.*

13. The LORD, *his people spy,*
At him *p* doth scorning-smile:
For he sees that his *dreadful* Day
q Is coming *all the while.*

14. ח The wicked Sword *r* have drawn
And bent their bow have they;
To cast the Poor and needy down,
To slay the right of way.
15. Into their Heart *s* shall go
Their swords *with mortal stroke:*
Their *ready-bended* Bowes also
To-shivers-shall-be-broke:

16. ט The little of the Just
Is clearly better, then
The wealthy-store, *up heapt and thrust,*
Of *t* many wicked-*men.*
17. For, of the impious
The Armes shall broken be:
But *yet* the LORD the righteous
From harm Upholdeth-*free.*

IV.

18. י The LORD doth know the dayes
Which perfect ones *attain:*
And their inheritance *u* alwayes
Shall *stablished* remain.
19. In *saddest* time of ill
x No shame-shall-them-betide:
And in the dayes of Famine *still*
They shall be satisfi'd.

20. כ But wicked *wretches all*
Shall-utterly-decay;
And as *y* the fat of Rams, *so shall*
The LORD's foes *melt away:*
They *through iniquity*
Do totally-consume,
They do consume *continually*
Ev'n *z* with the smoaky fume.

21. ל The wicked borroweth
And *yet* doth not repay
a Whereas the righteous favoureth,
And *freely* gives *away.*
22. For *all* his blessed-ones
b Possesse the land shall they:
But *all* his *vile* accursed-ones
Shall *quite* be-cut-away.

V.

23. מ A *good* man's goings are
Establish'd by the LORD,
Likewise *c* to him his way *so rare*
Sweet-pleasure-doth-afford.
24. When he shall *sliding* fall,
He shall not off-be cast:
Because JEHOVAH, *over all,*
His hand upholdeth *fast.*

25. נ I was young, and am old,
Yet lest-*unsuccoured*
The righteous did I not behold:
Nor his Seed seeking bread.
26. Shew-favour *still* doth he,
And lendeth, all the day:
His Seed likewise *appointed be*
Unto the blessing *ay.*

27. ס From ill *d* do-thou-remove,
Do good: And dwell for ever.
28. Because the LORD doth judgement love;
And leave his Saints will *e* never,

abch. inflame not thy self. *b* Heb. malignants. *c* Heb bear-envious-zeal. *d* Heb. feed on Faith, viz thou shalt feed faithfully, assuredly. *or,* feed on, and live by faith, *Hab.*2.4. *O,* feed on the fruits wh ch the Land truly and faithfully yields. *Psal.*85. 12. *e* Heb, He will give. *f* Heb. Roll-Devolve, *that is,* commit of trust. *g* Heb. כצהרים *is in the dual number and properly signifies;* that double light when the Sun, in the midst of Heaven, betwixt East and West, shines most clearly and glorious-fly. *h* Heb. be dumb(*or,* silent) for the LORD. *i* Heb. inflame not thy self, *or,* fret not thy self. *k* Heb. Surcease from anger, *or,* remission, &c. *l* Heb. Malignants. *m* Heb. thou shalt consider upon his place, *or,* concerning his place. *n* Heb. shall inherit. *o* Heb. upon.

p Heb. laugh-eth. *q* Heb. will come. *r* Heb. have opened or loosed, viz. out of the sheath. *s* Heb. in, shall enter. *t* Heb. *or*] mighty. *u* Heb. for evermore shall be. *x* Heb. they shall not be abashed. *y* Heb. the which is precious Rams, viz. their fat. *z* Heb. as] smoak. *a* Heb. but the righteous sheweth grace, *or* favour. *b* Heb. shall inherit the land, *or* the Earth. *c* Heb. his way he delighteth.

d Heb. depart from evil, and do good. *e* Heb. Not

Kept

f Hab. for ever.

Kept ſafe for ever are they all;
The wicked's Seed cut-down
35. The Juſt the land ſhall
And dwell for ay thereon.

VI.

30. ℶ The righteous perſon's-mouth
Doth wiſdome & meditate;
g Heb. or ſpeak. Likewiſe his tongue *well guided* doth
Right judgement *ſtill* relate.
31. The *ſacred* Law of his God
Doth in his heart *ſo* bide;
That in his ſteps, *ſuitably trod*,
He ſhall not ſlip-aſide.

32. ℷ The wicked *every way*
Doth for the juſt eſpy:
Him likewiſe *gratly* to ſlay
He ſeeketh-earneſtly
33. The LORD will not *condemn*
Nor in his hand him leave
Nor him-as-wicked-will-condemn
h When-he-his-doom-ſhall-have.

34. ℸ Do thou wait-earneſtly
Upon the LORD, *thy ſtay*,
Likewiſe do thou keep *perfectly*
His *undefiled* way;
And thee exalt will he
The land for to inherit:
When wicked-ones cut-off-ſhall-be,
Thou ſhalt ſee, *do not fear it.*

VII.

35. ℸ The wicked I have ſeen
i High-daunting *to appear*;
And as k Self-growing Lawrel green,
Himſelf-out-ſpreading *here.*
36. But hee did-paſs-away,
And lo *l* he ceas'd to bee:
Yea I did ſeek him *day by day*,
But *ſtill* m unfound was he.

37. ℧ Obſerve the perfect-*man*
And ſee the righteous:
Becauſe the laſt-end of *that*-man
Is peace, *is proſperous.*
38. But *vile* tranſgreſſors ſhall
Together be deſtroy'd:
The laſt-end of the wicked *all*
Shall be-cut-off, *as void.*

39. ℼ But Juſt-*mens* n ſaving health
Is from the LORD *conveyd*:
In time of ſtraits their ſtrength, *and wealth.*
40. And them the LORD will aid,
o Deliver them hee will:
He will deliver them
From wicked-ones, and ſave them *ſtill*;
Becauſe p they truſt in him.

i Hab. proudly ſucceſſful.
k A tree growing in his own ſoyle, where it flouriſheth beſt and not tranſplanted
l Heb. he was not.
m Heb. he was not found.
n Heb. Salvation.
o Heb. And deliver... p Heb. they hope for ſafety in him.

Sect. III. The Kind, Penman, and Occaſion of this Pſalme.

This Pſalme for *Kinde* is a choice *Doctrinal* or *Teaching Pſalme.* A ſingular and ſatisfactory *vindication* of the Wiſdome, Faithfulneſſe, and Righteouſneſſe of Gods Providence, touching the Proſperity of the wicked, and Afflictions of the Righteous in this preſent World. An excellent *Antidote* againſt the Saints impatiency and fretting-diſcontent at wicked-mens flouriſhing proſperity, whil'ſt themſelves are ex-

Sect. IV. The Scope.

And Davids *Scope* intended herein is; 1. To vindicate and cleare Gods Providential Diſpenſations towards the Righteous and wicked, from all injuſtice, unlikelihoode, Inequality, &c. 2. And to perſwade Gods own people to walk with unfeigned confidence in God, placing all their delight in him, and behaving themſelves contentedly in the condition wherein he wiſely and ſaintly ſets them; reſtreining all fretfulneſſe, provocation, and impatiency in reſpect of the wicked and their preſent flouriſhing proſperity. 3. As alſo to teach them, That true happineſs and chief Good conſiſts, in his intereſt in, and enjoyment of God; not in the greateſt confluence of theſe externalls of this world, which a godly man may want, and yet be incomparably more happy, than any (even all the wicked that moſt overflow with them. Here therefore this Pſalme divers times points at the ſtrict greater difference betwixt the Righteous and the Wicked, then Proſperity or Adverſity can make. *Theſe*, rich in greateſt want and poverty; *Theſe*, poor in midſt of all their wealth and riches; *Theſe*, in greateſt adverſity capable by the Promiſes God of enjoying the Earth; *Theſe*, in their moſt flouriſhing proſperity ready to fade & wither ſuddenly, and be ſtript of all: *Theſe* truly happy in midſt of all their ſeeming miſery; *Theſe*, extreamly miſerable in midſt of all their ſeeming felicity. The laſt End of *Theſe* determining in Peace; the laſt end of *Theſe*, ſadly cloſing in their utter Abſciſſion and Perdition. *Ambroſe* notes, *As in the former Pſalme, the wretchedneſs is declared; ſo in this the Righteous is inſtructed.*

q *Sic Sim. de Muis in Arg. Pſal. 37. Joan. Foord. in Expoſit. Pſ. 37. Tempus.*

r Pulchre autem Sanctus David in ſuperiore Pſalmo injuſti vitam deſcribit: hic juſti. Ibi injuſtus exponitur: hic juſtus inſtituitur *Ambr. in Enarrat. in Pſal. 36. Tom. 4.*

Sect. V. The Analyſis, or Principal Parts.

The *Inſcription* only points out *David* as *Penman* of this Pſalme; *Of David.*

The *Subſtance* of the Pſalme, containes

I. *The Duties of the Godly* in regard of the wickeds proſperity, and their own contrary adverſity. Theſe Duties are propounded, and by ſome interwoven Arguments preſſed: 1. *Negatively*; They muſt not *fret themſelves*, or *enflame themſelves* with indignation and envy at them. Becauſe the wicked ſhall ſoon be deſtroyed as Graſſes or the green Bud, *verſe* 1, 2. II. *Affirmatively*; They muſt, 1. *Truſt* in the LORD, and do good. So they ſhall inhabit the Land, and undoubtedly be fed, *ver.* 3. 2. Delight themſelves

selves in the LORD. So he will give them the askings of their hearts, verse 4. 5. Roll their way confidently on God, or commit it to and on him. So 1 Their way shall be accomplished, verse 5. 2 Their just Cause shall be made clearly evidencent, verse 6. 4 Tarry patiently, and wait patiently for the LORD, forbearing all fretting against the wicked prospering in his way and bringing to pass his devised wicked wiles, especially such disrespected fretting as puts upon doing evil, verse 7, 8.

II. *Arguments enforcing these Duties*, Drawn, 1. *From* the fruitless and utter destruction threatned to the wicked; *see* the inheritance, and great tranquility promised to the godly, ver. 9, 10, 11. 2. *From* the Providence of God, (1) Deriding, (2) frustrating, yea (3) Returning upon the wicked themselves, their Plots, Rage, and cruel Persecution against the just, verse 12. to 16. 3. *From* Gods blessing of even one Righteous mans *Little*, beyond many wicked mens much, verse 16. The Righteous being (1) Supported, when the wicked's armes are broken, ver. 17. (2) Constantly provided for, and cared for; especially in dayes of distresse; whilest contrarywise the wicked are utterly consumed, verse 18 19, 20. (3) Enabled to show favour and lend to others: when the wicked borrows and repayes not, verse 21. (4) Blessed on Earth; when the wicked are accursed, ver. 22. (5) Established in his way, and in his falling preserved from being utterly cast off, verse 23, 24. 4. *From* Davids signal experience who, from his youth up even unto his old-age, had not seen the righteous forsaken, or his Seed seeking bread; viz. Utterly destitute to the reproach of God, Godlinesse, or Gods Promises: But contrarywise, All the day showing favour and lending, and his Seed in the blessing, verse 25, 26.

III. *An Hortatory Conclusion*, exciting the Righteous, to eschew evil, Do good, wait upon the LORD and keep his way, notwithstanding all the prosperity of the wicked, ver. 27——34. And this is urged, 1. *From* promise of their perpetual habitation, ver. 27. 2. *From* Gods love to judgement. 3. *From* Gods constant preservation of his Saints, when the seed of the wicked is cut off, ver. 28. 4. *From* the excellent condition wherein God hath set the righteous, beyond that of the wicked. The Righteous, (1) Inheriting the Land, verse 29. (2) Uttering wisdome and judgement, verse 30. Having Gods Law in his heart, to direct his steps, verse 31. (4) Being preserved safe by the LORD against all the Plots and cruelty of the wicked, verse 32, 33. Yea (5) Inheriting the Earth, whilst the wicked are cut off, before their eyes, verse 34. 5. *From* the extream different ends of the Righteous and wicked: The end of *those*, being Peace; of *these*, Abolition, Destruction, and Abscision notwithstanding all the greatest glory of their former prosperity, ver. 35, 36, 37, 38. 6. *From* Gods Salvation, Aid, and Deliverance still vouchsafed to the righteous against their enemies in times of distress, because they fly to the LORD for safety, verse 39, 40.

Psalm XXXVIII.

Sect. I. *The Summary Contents.*

David being in deep affliction, I. *Prayes* against the LORD's chastizing him in wrath, verse 1. II. *Urgeth* and enlargeth his request by Arguments and Considerations, drawn 1. *From* the Causes of his afflictions, Gods anger, his own sin, verse 2, 3, 4. *From* the effects of his affliction, Many and grievous, verse 5. to 11. 3. *From* the Circumstances aggravating his afflictions. verse 12. to 21. III. *Concludes*, with an earnest request to the LORD for his presence in his trouble, and speedy relief, verse 21, 22.

Sect. II. *The Version out of the Hebrew.*

A Psalme of David *to cause remembrance.*

1. LORD, in thy wrath rebuke not me:
Nor in thy *a* fervour me chastize,
2. For fixt in mee thine Arrows be:
Thine Hand descends on me likewise.
3. *b* No soundnesse in my flesh *doth bide*,
Because of thy displeased threat:
No peace *doth* in my bones *reside*,
c Because of *all* my sin *so great*.

4. For, mine iniquities, *O God*,
Mine head *like waves d* do overflow:
Ev'n as an heavy *crushing* load,
For mee too heavy-they-do-grow.
5. *Yea e* through my fath-imprudency,
My stripes do stink, corrupt are they.
6. I crooked-am, bow'd vehemently:
I walk enfabled all the day.

7. For, full my flanks of *f* parching are:
And in my flesh *g* no perfect-*part*.
8. I weakned am and crushed *h* sore:
I roar through groaning of my heart.
9. LORD, *i* all my wish thou dost perceive:
Nor is my sighing hid from thee.
10. Mine heart *k* pants, me my strength doth leave:
And mine eyes light, I *l* not with mee.

a Heb. wrathful heat. b Heb. There hath been no integrity or perfection. c Heb. from the face of. d Heb. do pass over. e Heb. from the face of. f Heb. of filthy matter. viz. sores. g Heb. sores. h Heb. sore-ing. i Heb. before. k Heb. goes-about-in-a-circuit. *And here the Root is doubled for the greater Emphasis*; my heart-heat-h-about-and-about. *Or* 3 mooveth hither and thither. *Or*; circulateth to and fro. *Or* 4 throbbeth about-and-about. *The restlesnesse of his heart, in his extream afflictions, seemes to be that which Physitians call* 3 The trembling of the heart. l *Heb.* Even they *are* not with me. &c.

II.

11. My lovers and my fellows. *deare*
Stand at-a-distance from my blow:
Likewise my neighbours, *once so neare*,
Estranged stand-a-farre-off *now*.
12. And my Soule's seekers snares-have-set,
And those-that-seek mine ill, *ev'n* they
Do *m* mischiefs speak: And meditate
Deceitfulnesses all the day.

m Heb. & wofull. evils.

13. But as one-deaf, hear did I not:
I likewise as one dumb *became*
That openeth not his mouth *one-jot*
14. *n* As man that heareth not, I am:
And in whose mouth reproofs *are* none.
15. Because for thee *o* I wait, O LORD,
That thou O Lord my God alone
To mee p an-answer-may'st afford.

n Heb. And I am (or, was) as a man— o Heb. I wait painfully. viz. with much patience. p Heb. mayst Answer mee

16. For I did say, *Ile silent stay*,
Lest they *insulting* at me joy:
And when my foot is moov'd-away,
Themselves against me magnify.
17. For I to halting *q* prone, *thus fell*:
And my pain *is* before me still.
18. For mine iniquity I'le tell:
Bee troubled for my sin I will.

q Heb. ready

19. But

19. But my live lies *too* strong are they:
f My cause false haters multiply.
20. And those that ill for good reply;
t Become mine enemies *for* all,
Because I follow what is good.
21. LORD, leave me not; thou my God;
O bee not far from me, my God.
22. O LORD, *u* mine Health, haft to mine aid.

f Heb. my lives living, or, lively, are strong. *t* Heb. And. *u* Heb. According to your forgiveness. *a* Heb. my salvations.

Sect. III. *The Kind, Penman, and Occasion of this Psalme.*

This Psalme as to the *Kinde* of it, is *A Sad Lamenting Prayer* of the Psalmist under some grievous corporal Disease lying extream heavy upon him.

Penman of it was *David*; *A Psalme of David.*

Occasion of *Davids* writing it, was some great affliction, some acute Corporal Disease and Pain violently distressing him. Under this heavy Hand of God, being apprehensive of his many and great iniquities procuring justly these Distresses, he exceedingly laments and Pathetically Prayes. *x* Some think *David* in this Psalme laments some grievous Disease inflicted upon him for his sin with *Bathsheba*. This is accounted *The third y Penitential Psalme*, wherein *David* Penitentially bewayleth and deeply aggravateth his sins, the causes of his sorrows. *Ambrose* sweetly; *What is more forcible to exhort to repentance, then that the holy Prophet* David *teacheth us to repent of our sins? who shall disdain to humble himself before God, when the King humbles himself, &c* z.

x Putat Josephus Judaicus Davidem in gravi morbo, qui ill ob peccatum cum Bethsabee Commissum inflictus esset, hoc carmen edidisse. *Sim. de Muis Argument. in Psal.* 38. *y See Psal.* 6. Sect. 3.

z Quid autem est ad cohortationem pœnitentiæ validius, quam quod Sanctus Propheta *David* peccatorum nostrorum nos docuit penitere? Quis enim dedignetur humiliare se Deo, cum Rex se humiliaverit? Aut quis dubitet affligere animam suam, cum Propheta tantus afflixerit, solvens precium lachrymarum pro redemptione peccati; &c. *Ambros. Præfat. in Exstrat. Psal.* 37. *Tom.* 4.

Sect. IV. *The Scope.*

Davids Scope in this Psalme is; *To intreat* the *Lord* not to chastize him in his wrath and burning indignation for his many and great iniquites. And therefore, confessing his sins, and lamenting his afflictions aggravated by his enemies, he beseecheth the Lord herein not to forsake him, but to make haste to his relief, *See verse* 1. 2, 4. 11. 21. 22. That word in the Hebrew Title לְהַזְכִּיר *Le-hazeir*, *To-cause-remembrance*: or; *For-to-record*: or; *To-bring-to-remembrance*: *a* seems unto some to be the beginning of some known Song. But others interpret it rather, according to the sense and signification of the word, as denoting one special end and use of this Psalme, *viz.* To be a *Memorial-Psalme*, or *A Psalme of Commemoration*: And this, 1. *Either in respect of God*, To intreat him to remember *David* in all these his deep distresses, according to his rich mercy, &c. As, *Psal.* 132. 1. and to this effect especially the 70th *Psalme* is also intituled, *A Psalme of Remembrance*, wherein *David*, as the *LORD's Remembrancer*, mindes the LORD of his Mercy towards him. 2. *Or in respect of David himself*; That he might not easily let this sharp correction, or his sins the procuring causes thereof, slip out of his Mind and Memory, but retain them still in fresh remembrance. And *David* appointed Singers of the Levites before the Ark, *for-to-Record, and to confesse, and to praise the LORD the God of* Israel, 1 *Chron.* 16. 4. The *Chaldee Paraphrast* hath the Title thus; *A Psalme of David for a good Memorial upon Israel.* The Greek Version of the Lxxij, thus; *A Psalme to David for Remembrance*

a Sic. Ab. Ezra, & post eum Sim. de Muis in Com. in Psal. 38. Tit.

Sect. V. *The Analysis, or Principal Parts.*

In the *Title* (which partly the same with that of *Psal.* 70.) 3 *more* 1. The Denomination of it; *A Psalme*, tuned with Musical Instrument. 2. The Penman, *David.* 3. The use; *For-to-record, or, to cause remembrance.*

In the *Substance* of the Psalme, are; 1. *A Deprecation.* 2. *An Amplification* of it. 3. *A Penitent Conclusion:*

I. *A Deprecation*, or Praying against the LORD's chastizing him in his wrath and fiery displeasure; and consequently he beggs that all his sharpest corrections may be in love, *verse* 1.

II. *An Amplification* of this request by divers Arguments drawn from the Causes, Effects, and Concomitant Circumstances of his Distresses. 1. *The Causes* of his afflictions are two, *viz.* 1. The Efficient Cause, Gods Justice, *verse* 2. 2. The Procuring Cause, The multitude, and weight of his own sins and iniquities, *verse* 3, 4, 5. 2. *Effects* of his Afflictions are many. As. 1. Putrefaction and stinking of his stripes, *verse* 5. 2. Extream sadnesse, making him crooked and bowing him down exceedingly, *verse* 6. 3. Parching inflammation, or some loathsome Matter in his Bowels, *verse* 7. 4. Vehement Consumption and crushing of his strength and Spirits, 8. Roaring out through deep anguish of heart, *verse* 8. 6. Breathing out strong desires and deep sighs to the LORD for succour, *verse* 9. 7. Palpitation, or trembling of his heart. 8. Loss of his inward vigor. 9. And failing of his sight, *verse* 10. These the effects or fruits of his deep distresse. III. *Circumstances* of his afflictions, are either in regard of, 1. *His friends* and familiars, who were estranged from him, *verse* 11. 2. *His enemies*, who plot, speak, and practise continually against him, verse 12. 3. *Himself*, who endeavoured to bear all so Patiently, as if he were quite senseless of these injuries, *ver.* 13, 14. This his *Patience* is illustrated, 1 *Partly*, by the ground of it, His hope in God, *verse* 15. 2 *Partly*, by the fruit of this Hope, *viz.* His Prayer to God against his Enemies, Sorrows, and Sins, (the pride and cruel persecution of his enemies being complained off,) *ver.* 16, *to* 21.

III. *A Peritory Conclusion*, intreating the LORD; not to Leave him nor to Absent himself at a distance from him in his Troubles: but contrariwise to make haste to his relief, *verse* 21, 22.

Psalm XXXVIII.

Sect. I. *The Summary Contents.*

David, being in extream distresse under Gods afflicting hand, I. *Declares.* 1. *His* Resolution to take heed of offending by distempered words, *v.* 1. 2. *His*

performance hereof for a Season, v. 3. His distempered [illegible] willing to dye, and that for sundry Reasons, v. 4, 5. II. Prayes (upon his recollection of himself) for his Pardon for garden of his sins, and comfortable deliverance; interweaving some Professions and Instructions of Duty, v. 7. to the end.

Sect. II. *The Version out of the Hebrew.*

To the Master-Musician, to Jeduthun, *A Psalm of* David.

1. I Said, my wayes I will observe,
a Lest I sin with my tongue,
I, on my mouth *lest it should serve*,
Will keep a Bridle strong;
Before-me while the wicked staid.
2. From good I held-my-Peace:
With silence I so dumb-was-made,
But my pain did increase.

3. Mine heart within me hot-did-grow,
The fire reiterated flame,
Did in my Meditation glow;
Then spake I with my tongue.
4. Lord, make-me-know mine end, and shew
The measure of my dayes
What it *may be*: That I may know
How frail I *am always*.

5. Lo, thou b hast made my dayes a Span,
Likewise my time with thee
As nothing is: Sure, every man
c At-best all vanity. *Selah.*
6. Sure d in an image man doth go,
They vainly make a stir;
He heaps up goods, and knows not who
Shall be their Gatherer.

7. But now, what wait I for, O LORD?
Mine Hope it is for thee.
8. From all my trespasses abhorr'd
Do thou deliver me:
The fool's reproach do not me put
9. I dumb am *as a* stone,
My mouth ance open will I not,
Because *this* thou hast done.

10. Thy plague from off me turn away
Consum'd am I *and wan*
By thine hands e striking *day by day*.
11. Thou with rebukes dost man
Chastize for *his* unrighteousness,
And mak'st to melt *and dy*
As moth f his amiableness:
Sure each man's vanity. *Selah.*
12. LORD, hear my Prayer, lend-thine-eares
Likewise unto my cry:
Hold not thy peace at my *sad* tears,
For g with thee sojourn I;
A Pilgrim, as my Fathers all.
13. h O cease *thine ire* from me,
i That I may-cheer-me: ere I shall
Go *hence*, and I not be.

a Heb. from sinning with b Heb. hast given my dayes of hand-breadths. c Heb. though setled, that is though established in the best and surest state of worldly happiness. d Heb. walketh up-and-down in a shadow. As Job 14. 2. suddenly vanishing away like an empty shew.

e Heb. or; buffetting. f Heb. His desireable, viz. all his beauty, comgraces, amiableness, dignity, strength, &c. that is desirable. g Heb. I am a sojourner with thee. and a pilgrim, or stranger

h Heb. or; stay, leave off desist-turn-thy-self. i Heb. or; & I shall recreate-my-self, or, comfort-my-self

Sect. III. *The Kind, Penman, and Occasion, &c.*

This *Psalm* is, for the *Kind* and Nature of it, *A Prayer*. The *Penman* of it, *David*: The Title stiles it, *A Psalm of David*. The *Occasion* of *Davids* Penning it, is not so certainly evident. Some, k as *Ezra* and others think, *David* wrote it in some sickness of his, as also he did the former Psalm. Others, and they of the Hebrew-Writers also are rather of opinion, *David* wrote it when he was under some great affliction and calamity: Therein teaching us; That, when we are oppressed with the wicked, God is not to be accused, but such miseries are to be undergone with constancy, this life and the incommodities thereof being but momentany. But *I* seems of our later Writers conceive from the Context and Argument here handled, that *David* then wrote this Psalme, when he was cast into great straits, by *Absalom's* conspiracy.

k S. de Musis in Arg. ad Ps. 39.

Sect. IV. *The Scope.*

Whatever the *Occasion* was, The *Scope* intended in this Psalm, seems chiefly to be this; *viz.* To set forth; 1. How *David*, under some great affliction, resolved to compose himself in all silence, especially in presence of the wicked; But 2. How his heart waxing hot by his long holding his peace, he at last desired the LORD to make him know his end, and the measure of his dayes, 3. Whereupon perceiving the extream brevity and vanity of his and all mens lives, he begs pardon of his sins, silently submits to the afflicting hand of God, and increats the LORD for some cessation of his anger, that he may a little refresh himself before his Death.

Sect. V. *The Analysis,* or *Principal Parts.*

The *Title* of this Psalm, set forth, 1. The Denomination of it; *A Psalm*. 2. The *Penman* of it, *David*. 3. The Direction of it, as to the Musick; *To-him-that-excelleth, to Jeduthun*. He *Prophecied with the Harp to give thanks, and to praise the LORD*, 1 Chron. 25. 3, 6, 9. The Chaldee Paraphrast thus sets forth the Title; *To praise for the Custody of the House of the Sanctuary, by the mouth of Jeduthun, An Hymn of David m.* But I can find no cause no colour for any such addition.

m Vid. Bibl. Polyglott. ad Ps. 39.

The *Substance* of the Psalm, is 1. *Narratory*. 2. *Petitory*.

I. *Narratory*, Wherein is a Narration, I. *Of Davids Resolution* to suppress all expressions of impatiency under his distresses, taking heed to his wayes, and even putting a Bridle on his mouth, lest he should sin with his tongue, and the wicked should gain advantage against him n, ver. 1. II. *Of Davids Performance of this his Resolution for a season*, being dumb with stillness, yea silent from good, *that is*, forbearing to speak even in his own just defence, as he did against *Shimei*, 2. *Sam.* 16. 10, 11, 12. ver. 2. III. *Of Davids distempered Passion*, which, (though long suppressed, yet) through extremity of growing evils, and his own infirmity at last by degrees began; 1. To be troubled; 2. To wax hot; 3. To burn like within him; till it could be suppress no longer, but did burst out into rash discontented words, desiring the Lord to take away his life, rather then let him live in these miseries. *Make me know mine end——Let me know how soon ceasing I am: that is*, Make me know death experimentally; O let me dye, ver. 3, 4. This his distempered request he presseth, from the extream vanity of his own, and all mens lives, though setled in best worldly condition, gradation-wise. As if he had said; to what end should I spin out this my

n Si hoc caveat Propheta, tu non caves? Si hoc metuit, in quo Dei gratia loquebatur; tu non metuis, qui erroris verba non refugis, & theatralibus sermonibus delectaris? Tu non reformidas, cui scriptum est in Evangelio, quia pro omni otioso verbo rationem es redditurus? Si pro otioso verbo periculum est, quanto magis pro criminoso? &c. *Ambrose in Enarrat. Ps. 38. Tom. 4.*

wretched

wretched life any longer? For, 1. My dayes are but as hand-breadths. 2. My worldly-time here is as nothing before thee; Every man's all Vanity, though settled in best state, *verse* 5. 4. Yea, man walks in an image, walks up and down but like a vanishing apparition, having an imaginary rather then a real life. 3. And he makes a great stir in the world to keep up temporals, not knowing who shall inherit them, (for *Absalom* conspiring against him, and *Ahithophel* being suspected, *David* might vehemently doubt who should succeed him.) That his distempered words broke out, *ver.* 6.

II. *Petitory.* Wherein *David* recollecting himself, presents certain Petitions to the Lord. And here, 1. *He* professeth, that (notwithstanding all this) his hopeful expectation is only upon the Lord, *ver.* 7. 2. *He* begs pardon for these and all other his trespasses. 3. *He* Prayes, That by his continued and great calamities, he may not become the reproach of the fool, *ver.* 8. 4. *He* resolveth to be dumb, and open his mouth no more against his affliction, because God did it, *ver.* 9. 5. *He* sues for deliverance from his Distresses; (1) *Partly*, for that he was almost consumed by Gods buffeting, *ver.* 10. (2) *Partly*, because no man is able to bear Gods rebukes for sin, without sinking under them. (3.) *Partly*, because every man is vanity, *verse* 11. 6. *He* craves Audience to His *Prayer*, His *Out-cry*, His *Tears*; because he (as all his fathers) is but a poor pilgrim and stranger on Earth before the LORD, *verse* 12. 7. *He* beseecheth him to take and withdraw his afflicting hand from him, that he may have a little respite to refresh himself before he die, *verse* 13.

Psalm XL.

Sect. I. *The Summary Contents,*

David, under the Type of himself and his deep Afflictions, *Prophecieth* of *Christ* and his satisfactory sufferings, &c. I. *Encouraging* himself to Faith and Prayer, 1. *From* Gods favours peculiarly experimented by him in his former distresses, *v.* 1, 2, 3. 2. *From* Gods benefits to all his sincere Saints, *v.* 4, 5. 3. *From* Gods highest discovery of love to man in *Christ* the Redeemer; established Mediatour, 1 To offer himself a Sacrifice for our sins, As our Priest; All Levitical Sacrifices being abrogated, *v.* 6, 7, 8. 2 To preach the Gospel, as our Prophet, *v.* 9, 10. II. *Petitioning*, upon these encouragements, for sundry blessings, *v.* 11. *to the end.*

Sect. II. *The Version out of the Hebrew.*

To the Master-Musician A Psalm of David.

I.

1. I Waiting waited-for the LORD:
And he to me did bend,
And *a* did to hear my cry attend.
2. And me he understood
Out of the Pit of howling-woe,
Out of the mire of clay:
On Rock for-up my feet a-set,
My steps did fixedly stay.
3. And gave a new Song in my mouth,
Praise to our God *even it:*
Soe many shall, and fear (struck)
And trust upon the LORD.
4. *b* O happy man! That doth repose
His firme-trust in the Lord:
Nor doth respect the proud, and those
That *c* fall-away to lyes *abroad.*
5. Thou Lord my God hath many made
Thy *d* workings-marvellous,
And *e* of thy thoughts of *love displaid*
So fully towards us,
That *f* none can order them to thee:
Were tell or speak I would,
Increased mightily they be,
Tho' no then can be told.
6. Thou Sacrifice and Offering
Didst not delight *to have:*
Mine Ears hast thou *g* bor'd, *to key:*
Likewise thou didst not crave
Burnt-offring, and offring for sin.
7. Then said I, Lo I come
The Volume of the Book within
It's writ of me, *in fulness.*
8. My God, I much-delight to do
Thine-acceptable-will:
h Within my Bowels *deep* also
Thy Law *is fix'd still.*
9. In great Church *i* thy righteousness
j Evangelized *below:*
Lo, I did not my lips repress,
As thou O Lord dost know.
10. Thy Justice *k* in mine Heart *close*
I have not covered:
Thy Truth and thy Salvation
I-speaking-uttered:
Thy-merciful-benignity
Lo I have not conceal'd,
But to the great Assembly I
Thy verity *reveal'd.*

II.

11. Thou Lord, thy-tender-kindnesses
Do not from me *l* reserve:
Thy mercy and thy faithfulnesse
Let them me still preserve.
12. For evils *m* no then can be told
Quire-round-assailed-me,
Me mine iniquities fast-hold
So that I cannot see:
n Mine heart me failes, sith' they increase
Above haires *on* my head.
13. Be pleas'd, O Lord, me to release;
Lord, Haste-unto mine aid.
14. Let them alike be sham'd and dash'd,
That seek my soul *o* to stroy:
Let them be back return'd and bash'd,
That *at* mine ill *p* do joy.
15. O let-them-desolated be
For *q* wages of their shame,
That say Aha, Aha, to me.
16. Thy Seekers all let them
Be glad and joy in thee *always:*
Likewise at every tide

Let

a that he heard my cry.
b Heb. Blessings of blessing-salvation-acceptance, and fulness.
c Heb. Or the Happinesses of that man that puts the LORD his secure-trust. did declining or revolt as a lye v. 12. d Heb. or Mirabilia. *Syrus* &c. e Heb. marvellous works. marvels. f Heb. nor any setting-in order or recounting them in order to thee, g Heb. or pierced or digged open viz. made a hollow conformity to it, is stopping the ears. *Isai.* 50. 4.
h Heb. In the midst of my bowels. i Heb. in the great congregation. k Heb. In the midst of my bowels. l Heb. I have preached glad-tidings, or the Gospel.
l Heb shut-up close. up m Heb. till not any number viz. *innumerable beyond numbering.*
n Heb they-mightily-are increased beyond the haires of my head, & my heart forsaketh me.
o Heb. To destroy it.
p Heb. delighting. or taking pleasure.
q Heb. Hire-Reward.
r Heb all-waies.

Let thy Salvation's Lovers say,
The LORD be magnified.

17. But I though poor and needy made,
The LORD thinks on me aye:
Thou my deliverer and shield art,
My God, do not delay.

Sect. III. The Kinde, Penman, and Occasion of this Psalme.

This Psalme is *Prophetical*, laid down *Prayer-wise*. The whole matter is Applicable, 1. *Immediately*, to *David*, as the natural Parent of Christ according to the flesh, and a Spiritual Type of him. And Christ in Scripture is divers times called *David*; As *Hos.* 3. 5. *Jer.* 30. 9. *Ezek.* 34. 23. *and* 37. 24. because he is the true *David*. 2. *Mediately*, and most principally to the Son of *David*, Jesus Christ himself, as the Antitype and Truth. The Apostle testifies that this Psalme prophecieth of Christ, *Heb.* 10. 5, 6, 7. t So that it is a *Prophetical Prayer*, or a *praying Prophecie*. That learned and judicious *Andr. Rivet*, touching the Object intended in this Psalme, saith; *There are both of Ancient and Later Interpreters, who think this whole Psalme expresseth Christs words, but some to be spoken in his own Person, some, in the person partly of Gentiles, partly of Jewes, or in the person of the Church only. So that the Church should speak in the beginning and end, but Christ in the middle. Others would have Christ always to speak, who in the Beginning glorieth of his deliverance from Death and Hell, by his Resurrection; And in the End, as it were, set on the Cross in his Passion, he begs deliverance from innumerable evils. There are others who referre all to David first, but who was a Type of the Messiah: and therefore, though there be many things in this Psalme which belong only to David, yet are there some things which are spoken of him onely Typically, and ought to be referred to the Truth in Christ. ——But I think their opinion to come nearest to the genuine sense, who think, Davids words found throughout the whole Psalme: But because David was to be Christs Father according to the flesh, therfore sometimes by a paternal right he challengeth to himself his sonnes words, and so utters them, as if they belonged to himself for the kindred of the flesh. ——And the Interpretation will run best, if referring to David what things may agree to him, we so attribute the rest to Christ with the Apostle, (Heb. 10. 7, 8, 9.) as used of David Prophetically, as he was to be Christs Father, and were to be fulfilled in his Seed* u, &c.

Penman of it was *David*, as the Title intimates.

Occasion of *Davids* writing it is not *Particularly* evident, But in the *General* it seemes, by the matter of the Psalme, *David* penned it upon occasion of some very deep calamity, and extream distress that he was wofully implunged into, making him reflect upon his sinnes, &c. *See ver.* 2. 12. yet confirming his faith and hope from former experience, both private and publick, and from Christs most acceptable obedience more delightful to God then all Sacrifices, &c. He supplicates for deliverance, and deprecates his enemies cruelty and insolency.

Sect. IV. The Scope.

The *Scope* intended in this choice Psalme, is; Under the grievous Afflictions, Enemies, and Deliverances of *David*, To foretel Prophetically the great Sufferings, Enemies and Deliverances of Christ, by whose Death and Obedience all the Legal Sacrifices should be abolished; Whereupon the Righteousnes of God is preached to the whole Church, and the confusion of his enemies, and joy of those that love his salvation is petitioned for *Prophetically*.

Sect. V. The Analysis, or Principal Parts.

In the *Inscription* are: 1. The Denomination of it; *A Psalme*. 2. The Penman; *David*. 3. The Direction of it as to the Musick; *To the Master-Singer*.

In the *Psalme* it self, are; 1. *Encouraging Arguments to Faith and Prayer*, laid down. 2. *Petitions* presented to the LORD upon those encouragements.

I. *Encouraging Arguments to Faith and Prayer*, are drawn, 1. *From Gods particular and peculiar favours* experimented in former distresses and extremities. Wherein the LORD, 1. *Heard* him after long and long expectation, *ver.* 1. 2. *Deliver* him from wofull sufferings. Elegantly compared, (1) *To a Pit* or Dungeon of howling or sounding calamity. (2) *To* deep mire or clay, wherein he stuck fast; (notable Emblemes of the deep sufferings both of *David* and *of Christ*.) 3. *Established* his steps on safe ground, on a Rock above these dangers and evils, *ver.* 2. 4. *Hereby put into his mouth* A new Song of Praise. 5. *And hence encouraged* all Beholders to fear and trust in the Lord, *ver.* 3. II. *From Gods publique benefits to all his Saints* and every one of them, walking in 1. Faith, 2. Humility, and 3. Truth: Such being, 1. Most happy. Happy even to Admiration, *ver.* 4. 2. Gods thoughts, yea wonders of love to them, are, for multitude, beyond all expressions, *ver.* 5. III. *From Gods highest and sweetest discovery of Love in CHRIST, as our Redeemer*. Here *Christ* is propheticaly brought in, as speaking of three things especially to his Father: *viz.* 1. *The* total Abrogation of all sorts of Legal Sacrifices, as wholly insufficient for mans Redemption. 2. *The* establishment of Christ the Mediatour, the true sufficient Sacrifice, in stead of them all. *Mine eares hast thou boared: viz.* Thou hast made me herein thy faithful servant for ever. An allusion to the Law, *Exod.* 21. 6. The *Greek Version of LXXII.* (followed by the Apostle, *Heb.* 10. 5.) renders it otherwise; σῶμα δὲ κατηρτίσω μοι, *A Body hast thou fitted to me*: Gathering from the *Consequent*, what was *Antecedent*. For, His *ear* could not be thus *Boared*, Nor he become Gods *Mediatory Servant*, had not God first *fitted* the *Humane Nature* to be personally united to the *Divine*, that therein he might suffer and be sacrificed, *Heb.* 10. 5, 10. In which respect it is said; *God was manifested in the flesh*, 1 *Tim.* 3. 16. *The Word was made flesh, and tabernacled in* (or *with*) *us*, *Joh.* 1. 14. *God sent his Son, made of a woman, made under the Law, to Redeem them that were under the Law*, *Gal.* 4. 4. *&c.* Thus the sense of both these Phrases, is for substance one and the same, *ver.* 6. 3. *The* Readinesse of of Christ, (1) *According* to the volume of Gods Book, the Holy Scriptures; (2) *According* to the power of Gods Law engraven in his Heart in the inwards of his Bowels, To discharge; 1. *His Priestly Office*; Coming into the world, and especially to *Jerusalem*, To give himself as a Sacrifice, (*Heb.* 10. 5, 10. *compared with Mark* 10. 31, 32, 33.) To do *Gods Acceptable will*, that is, to be *obedient to the death*, &c. (*Heb.* 10. 9, 10. *Phil.* 2. 8.) *ver.* 7, 8. 2. *His Prophetical Office*, in Evangelizeing; *viz.* Preaching the Gospels glad-tidings to his Church fully and faithfully, *ver.* 9, 10.

II. *Petitions presented to the LORD upon these Encouragements and Arguments*, are; 1. *For* Gods favour, the fountain of mercy. 2. *For* his constant support and preservation under his sufferings, *ver.* 11. 3. *For* deliverance from his most heavy and numberless sorrowes, (*iniquities* being put, either for the *sorrowes and pains* of iniquities, as *Gen.* 4. 13. Or for *our iniquities* by imputation laid on Christ, *Isai.* 53. 6.) *ver.* 12, 13. 4. *For* confusion of his enemies, seeking his

*I wil, do not delay, or linger so as to disappoint mine expectation. Thus the word is used Hab. 2. 3.

t See *Hen. Moller. in Arg. Ps.* 40. *& in Com. ad v.* 6, 7, 8, 9. *Sim. de Muis in Arg. & in Com. ad Psal.* 40. 6. *&c. Jo. Calvin. in Com. ad Ps.* 40. 8. *Hen. Ainsworths Cont. & Annot. on Psal.* 40. *throughout, &c.*

u *A. Riv. in Inscript. Arg. & Partit. Ps.* 40. *p.* 253. *Lug.* 1626

his ruine, and ready to insult at his calamities, ver. 10, 14. 3. *For* the joy and consolation of the Saints in Gods Salvation by Christ, ver. 12. 4. *For* God hastening his Help. Heard; *Partly*, From the depth of his misery. *Partly*, From Gods Office to succour, ver. 17.

Psalme XLI.

Sect. I. The Summary Contents.

David, Impunged into great afflictions, I. *Declares*, 1. The happiness of the Merciful-man, wisely-considering the poor-weakling afflicted, ver. 1, 2, 3. 2. His own great afflictions, aggravated by the malicious treachery of false friends and Enemies; under which he *Propheticall* fortells the deep sufferings of *Christ*, through *Judas* his treachery, ver. 4. to 10. II. *Prayes*, The LORD to be gracious to him, and raise him up out of his deep distresses, ver. 10. *to the end.*

Sect. II. The first Version out of the Hebrew.

To the Master-Musician, A Psalme of David.

1. O a Happy *man!* That-heeds-with-skill
The weakling: in the day of ill
The LORD will *surely* him deliver.
2. The LORD will him keep *b* and revive,
He shall-be blest on earth *and thrive:*
But *c* give him to his foes lust never.
3. The LORD upholds-him on Bedstead
Of languishing: Thou all his bed
Hast turn'd in his infirmity.
4. I said; To-me-shew-grace O LORD,
Thou *d* Healing to my soul afford,
For *sore* against thee sin'd have I.

5. Mine Enemies ill of me said:
When shall he dye, and his name *e* fade?
6. And if he come to visit *me*,
He *in* his heart doth speak a lye,
Heaps to himself iniquity:
Goes forth, speak *it* abroad doth he.
7. Together all mine haters do
Against me wisper *in my wo:*
Against me they mine ill devise.
8. *Some* thing of *Belial* on him cleaves;
And *f* him down lying *hope so leaves*,
That he no more shall-up-rise.

9. Yea, *g* my familiar friend *(misled)*
b Whom I did trust, that eat my bread;
The heel against me *i* lift hath he.
10. But thou be-gracious-to-me LORD,
k Up-raise-me: And I'le them reward.
11. *l* Hence know I thou delight'st in me,
When over me *m* no foe shall boast.
12. But *as for* me, thou *safely* doest.
Me *n* in my perfectness sustain:
And *o* ay with-thee me stablish'st.
13. Let Isr'els God, the LORD *be* blest
From *p* aye to aye: Amen, Amen.

a *Heb.* O the happinesses of him-that's prudently-attendeth to the poor-weakling. b *Heb.* and revive him. *or*, preserve him-alive. c *Heb.* give him not to the Soul of his enemies. d *Heb.* Heal my Soul. e *Heb.* perish f *Heb.* and that he lyeth down, he shall not add to rise. g *Heb.* the man of my peace. h *heb.* In whom

i *Heb.* hath magnified. *or*; hath-greatly-lifted-up. k heb. And up-raise—— l heb. By this I know that—— m Heb. my foe shall not joy. n *Heb.* in my perfectness in me. o *Heb.* for ever before thy face. p Heb. eternity to eternity: Amen, and Amen.

The second Version out of the Hebrew.

To the Master-Musician, A Psalme of David.

1. O Happy *man!* That prudently
The weakling doth consider
In day *s* of his Adversity
The LORD will him deliver.
2. The LORD *t* will keep, and make him live;
In earth he shall be bless;
Ere him (*O God*) do thou not give
Unto his enemies *u* lust.

3. LORD will him upon his *v* Bed
Of languishing sustain;
Yea thou hast turned all his Bed
In his enfeebling-pain.
4. I *in my trouble* said, O LORD,
Be-gracious-to me:
Thou *w* healing to my soul afford.
x I have sin'd against thee.

5. Of me mine enemies do ill say;
When dye *the death* shall he,
And his Name *y* perishing-decay?
6. And if he come to see,
Utters himself falsely:
He heapeth up, *O God*,
He goeth forth *immediately*
And speaketh *it* abroad.

7. Together all that do me hate
Against me whisper *still*;
Against me they *do* meditate
And do devise mine ill.
8. They say; On him adhereth fast
Some thing of Belial;
And he that lyeth-down *at last*,
Shall rise no more all.

9. Yea, *z* He with whom at peace I was,
In whom I did confide,
That eat my bread, The heel *alas*
Against me *a* magnifide.
10. But thou O LORD *with shining rayes*
b Thy-grace-on-me-display,
And up *again* do thou me raise;
And I shall them repay.

11. By this I *clearly* know, That thou
In me *c* dost-pleasure-take;
When over me my *vaunting* foe
Doth not *his d* triumphs-make.
12. *e* But me, Thou in my perfectness
Didst *sweetly* me sustain;
And setledst me before thy face
For ever *to remain.*

13. The Lord, the GOD of *Israel*
Be highly blessed *then*,
f From ay to ay, (*be doth excel,*)
Amen, *yea* and Amen.

s Heb. O the happiness of him-that prudently-attendeth to the poor-weakling. t Heb. of ill. u Heb. will. Keep him, preserve him alive. v Heb. and. Sent. w Heb. for his bed-sick. x Heb. heal my Soul. y Heb. For I—— h heb. perish

1 heb. A word of Belial. Lost-ruine (word) *to put for* (thing.) as *Psal.* 7. 5. And (word of Belial) for (thing of Belial) as *Deut.* 15. 9. *Psal.* 101. 3. That is, either unbeleefs, disconsolateness or the punishments thereof. k Heb. the man of my peace, He in whom

l Heb. *or* ; greatly-lifted up. m *Heb.* Be-gracious-to me *or*, shew me grace. n Heb. delighteth. o *Heb.* triumph, *or*, shout triumphingly p *Heb. or* ; But as for me. q *Heb.* From eternity and to eternity.

Sect. III. The Kinde, Penman, and Occasion, &c.

This Psalm is of a *Mixt nature*, made up of *Instruction, Prophecy and Prayer. Instructing*, touching that mans happiness, who wisely-considers and commiserating relieves, succours, comforts, &c. *The poor weakling*, laid extreme low, ver. 1. &c. *Prophecy-*

ing (under the Type of *Davids* Poverty and afflictions, *Achitophels* Treachery against him therein, and his rising again out of his distresse) of the poverty and sufferings of *Christ*, *Judas* his Treachery against him therein, and of Christs Resurrection and glory following. *Compare ver.* 1.5.10.12. *with Joh.* 13.18. Psal. (viz. *David*) praying for himself, against his Enemies *ver.* 10. &c.

Penman of this Psalm was *David*, As the Title signifies.

Occasion of his writing it, (though not *Particularly* expressed, yet from the Subject-matter of it may be probably conjectured. Some think, *David* Penned it, when he lay afflicted with some grievous Disease of Body; So the Hebrew writers. Some (not finding such corporal sickness of *David* recorded in Scripture) think he speaks allegorically here of the sickness of his mind and Spirit, touching his son *Absalons* unnatural conspiracy against him: So *Junius*, &c. Some rather apprehend from the expressions in the context, that he wrote it, upon *Occasion* of his beginning to recover a little out of his Disease, and get a little strength again, (as seems hinted. *ver.* 4. *to* 13.) So *Mollerus*. Another thinks the ravishing of *Tamar*, and Murder of *Amnon* ministred occasion to *David* for Penning of this Psalm x. Let the judicious consider.

1 Sim. de Muis in Arg. Ps. 41.

2 Fran. Jun. in Annot. ad Psal. 41. 2. Hen. Moll. in Argum. Psal. 41.

3 Sim. de Muis in Arg. ad Psal. 41.

4 Jo. Ford in Expos. Psal. 41.

Tempus.

Sect. IV. The Scope.

Davids Scope intended herein, is; 1. *To set forth* his deep afflictions and distresses, His Adversaries mischief and maliciousness against him under them, especially the treachery of his familiar friend, viz. *Achitophel*; 2. To beseech the LORD to favour him, heal him, and raise him up again, that his adversaries may not insult over him, but God be magnified thereby. 3. And under his Typical adumbration to foretel *Prophetically*, The great poverty and sufferings of Christ, The Hypocrisie and malice of his Adversaries therein, especially the Treachery of *Judas* (*compare verse* 9. *with John* 13. 18.) But after all, Christs Resurrection and glory, to the endless praise of God.

Sect. V. The Analysis, or Principal Parts.

In the Title, note 1. The Denomination; *A Psalm.*

2. The *Penman*; *David.* 3. The Direction of it, as to the Musick.

In the *Substance* of the Psalm, are 1. *A Narration.* 2. *A Petition.*

I. *The Narration* is twofold; viz. 1. *Of the Blessedness of the Merciful man*, wholy considering the poor-weakling (*viz.* literally, *David*; spiritually, *Christ himself*) in his extream distresses. This his happiness is *Amplified* by sundry sweet Promises made to him. As, 1. *Of* Deliverance in day of ill, ver. 1. 2. *Of* Preservation of his life. 3. *Of* his Benediction on Earth. 4. *Of* his Protection from his enemies lust, *ver.* 2. 5. *Of* Divine support & refreshment in all his languishing diseases, *ver.* 3. II. *Of his own, and Christ's deep sufferings.* Herein are declared, 1. His Deportment under them towards God, praying for favour and healing to his soul, *ver.* 4. 2. The Deportment both of his enemies and friends towards him; both which are complained of by *David* and *Christ*. His Enemies behaved themselves maliciously; (1) *Wishing* his Death, yea, the Obliterating of his very Name, *ver.* 5. (2) *Counterfeiting* friendship in visiting him, meerly in scorn and derision of him, *ver.* 6. (3) *Whispering* and complotting mischief against him, *ver.* 7. (4) *Calumniating* him above his Distresses and Sufferings; as if the cause of them were some notorious dissoluteness or wickedness, and his case under them were wholly desperate, *ver.* 8. His Friend dealt treacherously with him, but on his part most undeservedly; (As *Achitophel* with *David* 2 *Sam.* 15. 31. *Judas* with *Christ John* 13. 18.) *ver.* 9.

II. *The Petition of the Prophet*, (*David*, and *Christ*.) That the LORD would be gracious to him, and raise him up out of his deep distresses. 1. *That* so he may justly recompense his Enemies, *ver.* 10. 2. *That* thus (his foes not insulting over him) he may be assured, God takes pleasure in him, *ver.* 11. This Petition is Emphatically Amplyfied, (1) *By* his Recognition of the LORD's sustaining him in his integrity, and setling before his face for ever, *ver.* 12. (2) *By* his thankful Pronunciation of the LORD's eternal blessedness. (3) *By* his Conclusion of this Psalme; yea, of this whole *First Book of Psalmes*, with *Amen and Amen*, *verse* 13.

The Syriack Version, after this Psalm adds, *The end of the first Book.* x.

x Vid. Bibl. Polyglot. post Ps. 41.

ספר שכי

THE SECOND BOOK
Viz. OF
PSALMES.

THE *New Testament* accounts the *Psalmes* to be but *One Book*, which is therein therefore stiled, ΒΙΒΛΟΣ ΨΑΛΜΩΝ, *The* BIBLE or *BOOK OF PSALMES*, *Luke* 20. 42. *Act.* 1. 20. But it is evident by *Epiphanius* a, *Greg. Nyssen* b, and *Hieronyme* c, That this one *Book* of *Psalmes* hath been anciently Subdivided into five *distinct Books* or *Volumes*, probably by some of the Hebrew Writers or Rabbins. And as the five Books of *Moses* are called *Moses's Pentateuch*: So these five Books of Psalmes may be stiled *David's Pentateuch*. About this Distribution, See formerly in the *General Preface* to the whole Book of Psalms, Sect. VI. This *Second Book* contains in all thirty Psalmes, *viz. Psalm* 42. to *Psal.* 72. inclusively; And it thus concludes. ——— *Amen and Amen. Ended are the Prayers of David Son of Jesse, Psal.* 72. 19, 20. Before this 42. Psalm, the *Syriack* Version hath it thus; *The Second Book follows* d.

a *Epiphan. l. de Mens & ponderibus Greg. Nyssen. Tract. 1. Psalm. 5. Hieron. in præfat. ad Sarcell. 95. T. 3. in præfat. in 5. Reg. p. 7. T. 3. Basil. 1553.*

b *In Bibl. Poliglott. in me pf. 42.*

Psalm XLII.

Sect. I. The Summary Contents.

David under and distracting troubles being deprived of the Sanctuary and of free accesse to the publick Ordinances of Gods Worship. I. *Laments* his privation of Gods House and *Ordinances*. *Declaring*, 1. *His* longing desires after God in his House &c. *ver.* 1, 2. 2. *His* tears for his absence, &c. *ver.* 3, 4. 3. *His* checking and comforting himself against his infirmity, *ver.* 5. II. *Complaines*. 1. *Against* despondency and desertion of Soul, *v.* 6. 2. *Against* heaps of uncessant overwhelming afflictions, *v.* 7, 8, 9. 3. *Against* the insolencies of his enemies, ver. 10, 11.

Sect. II. The Version out of the Hebrew.

To the Master-Musician a, *Maschil to the Sons of Korach.*

a heb. or, An Instruction, or, an Instructing Psalme.

1. AS Hind desirously doth bray
For Waters streams so *good*?
Ev'n so my *longing* Soul *alway*
b Doth-pant for thee, O God.
2. For God, *c* the living God *so dear*,
My Soul hath *thirsted sore*
O when shall I come and appear,
d The face of God *before*!

b *Heb.* doth desirously bray.
c *heb.* for the———
d *Heb.* to the faces of God
e *Heb.* Tear was———

3. My *e* Tears *distilling* night and day
They bread unto me were:
f While they all day unto me say,
Where *is* thy God *is where*?
4. These things I *sadly* did record,
And poured out *full fast*
My *melting* Soul *g* in me, *O Lord*,
For, I with throng had-past;

f *Heb.* in saying to me all the day.
g *Heb. or*; upon me.
h *Heb.* of shouting and confession.
i *Heb.* a multitude keeping Feast, *or* dancing.

I went with them to th' House of God
With voice *h* of joy and praise,
i A Feast-observing multitude.
5. My Soul, *k* why droop'st *alwayes*,
And why dost make *l* a stirre in me?
O wait on God *for grace*.
For, yet *m* I'le praise him, *for the free*
Salvations of his face.

k *heb.* why bowest thy self-down?
l heb. a tumultuous stirre.
m Heb. I shall confess him the salvations of his faces.

II.

6. My God *n* in me my Soul bows-down,
Thee therefore *o* mind I will
From *Jordans* Land and *Hermonim*,
And from the little hill.
7. At sounding of thy water-spouts
Deep unto Deep *p* doth call:
Thy dashing-waves o're me do passe,
Likewise thy Billows all.

n *heb.* upon me my soul boweth-down-it self
o *heb.* I will remember.
p *Heb.* calling.

8. The LORD, his mercy, *in my sight*,
He will command by day,

Like-

Likewise his Song with me by night?
(To my Life's God *Ple* pray.
9. To God my Rock say thou I will,
Why hast forgot me so?
Why do I walk mourning all
Through q pressure of the foe?

10. With (Sword within my bones) I so,
My foes do mock upbraid:
r Whilst they do say to me all day,
Where is thy God, thine aid;
11. O Why dost thou thy self-down-bow,
My Soul with grief oppreſt?
And why such tumult-makest-thou
s Within my troubled breast?

O wait on God t longer space,
For yet I shall him u laud;
The sweet salvations of my face
Her is, also my God.

q *Heb.* prayer to the God of my lives, r *Heb.* oppression.

s *Heb.* Murder that is, Murdering sword. t *Heb.* in t heir saying

u *Heb.* within mee. *or*; upon mee s *Heb.* confusion.

Sect. III. *The Kind, Penman, and Occasion. &c.*

This is *The second Maſchil*, or *Inſtructing-Pſalme*; See *Pſal.* 32. Sect. 3. Herein the Pſalmiſt, by his own example *Inſtructs* Gods people, How deep an affliction it is to a gracious Soul to be exiled from the Lord's preſence in his Sanctuary and Ordinances; How bitter an heart-breaking it is to the Godly in diſtreſſe to be inſulted over by wicked enemies as as forſaken of God; And how he is to behave and comfort himſelf againſt both. This Pſalme is *mixt* of *Doctrine*, *Expoſtulation*, and *Prayer*.

Penman of this Pſalme is not expreſſed: and therefore cannot certainly be determined upon. *y R. Moſes* thinks it was written in the Babyloniſh Captivity, *Muis* thinks this and the two following Pſalmes to be written by one of the Sonnes of *Korah* in the Babyloniſh-Captivity: The matter and words in theſe three Pſalmes ſeeming ſo notably to point at that Exile. But others from the Subject-matter of this Pſalme, do rather judge that *David* Penned this Pſalme z.

y Vid *Sim. de Muis in Com. ad Pſal.* 42. 1.

z *Jun. Annot. in Pſal.* 42.

The *Occaſion* of his writing it, was evidently his forced Exile from the Tabernacle and Publique Aſſembles where he was wont to have ſweet Communion with God in his Ordinances. This his Exile, was probably, either by reaſon of *Sauls* cruel Perſecution of him; Or his Sonne *Abſalom's* unnaturall Inſurrection againſt him.

Sect. *IV. The Scope.*

The Pſalmiſts intended *Scope*, is; 1. To eaſe his oppreſſed heart, and comfort himſelf, By Holy deſires, Expoſtulations, Petitions and Hope, Againſt his ſad Exile from Gods Houſe, Preſence and Ordinances, againſt his deep afflictions that lay heavy upon him, and his enemies inſolences againſt him in both regards. 2. And conſequently to inſtruct Gods people how to behave themſelves anſwerably in like conditions.

Sect. V. *The Analyſis*, or *Principal Parts.*

In the *Inſcription*, note; 1. The Denomination of it, pointing out the Nature of the Pſalme; *Maſchil*. 2. The Direction of it as to the Muſick.

In the *Subſtance of the Pſalme* it ſelf, note; The Pſalmiſts twofold complaint,

I. *His ſad Complaint and Lamentation, by reaſon of his Exile from Gods Houſe, Preſence, and Ordinances in the publick Aſſemblies*, Herein are laid down, 1. *His* Complaint it ſelf. Amplified and even aggravated, 2. *By* his own vehement longing deſires after God in his Houſe, &c. His Soul (1) Panting after God as the *Hinde* in Summer heateth deſiroufly after the Water-Brooks, *verſe* 1. (2) Thirſting for God; (3) Thinking the time long and tedious till the preſence of God be again recovered by him, *verſe* 2. 3. *By* his enemies bitter and cutting inſulting over him, as forſaken of God, which made him as it were feed upon nothing but his own *Teares* night and day, *ver.* 3. 5. *By* his remembrance of his by-paſt happineſs, when he went with the multitude of thoſe that kept the Solemn Feaſts, To the Houſe of God with voice of ſhouting and praiſe; which paralleld with his preſent Exile and privation of thoſe ſweet liberties, made him now poure out his very Soul with grief within him, *verſe* 4. II. *His* checking and comforting his drooping, dejected, and ſelf-diſquieting Soul, againſt this complaint, with hopes in God; That yet again (notwithſtanding all his preſent calamities) he ſhould have opportunity to pleaſe God, and enjoy the Salvations of his face in his Houſe, *verſe* 5.

II. *His Complaint to God againſt his other diſtreſſes*, (Peculiar Conſolations being interwoven with every of them.) As; 1. *Againſt* Deſpondency and Deſertion of Soul. Raiſing up his Spirit with the remembrance of God, where ever he was forced to wander from his Sanctuary, (1) *Whether* Eaſtward, in the Land of *Jordan*: (2) *Or* Northward among the *Hermonim*: (3) *Or* Southward, among the little Mountains bounding *Judea*, *verſe* 6. 2. *Againſt* the multitudes of mighty-afflictions overwhelming him without intermiſſion, calling (as it were) one upon another to fall upon him. Elegantly reſembled, (1) To deeps of waters; (2) To the Cataracts of Heaven, Gods Water-ſpouts from the Clouds; (3) To breaking Wavers and rolling Billows, *verſe* 7. Here he comforts himſelf, *Partly*, By the LORD's conſtant faithfulneſſe and kindneſſe to him night and day. *Partly*, By his priviledge of pouring out, both his Prayer, and his Complaints to God continually againſt his afflictions and enemies *verſe* 8, 9. 3. *Againſt* the inſolency of his enemies, daily upbraiding him as forſaken of God; which was as a *Murdering-ſword* or Dagger (yea, Heb. *Murder*) in his bones, *verſe* 10. Under which he comforts his ſelf-dejecting and ſelf-diſquieting ſoul, by hope in God; That yet he ſhould publickly praiſe him in the Tabernacle, as his evident and full Salvation, and as his God, *verſe* 11.

Pſalm XLIII.

Sect. I. The Summary Contents.

David, I. *Prayes* the LORD, 1. To judge and plead his Cauſe, and deliver him from his enemies, *verſe* 1, 2. 2. To ſend forth the light of his favour, and truth of his Promiſes, for reſtoring him to communion with God in his Sanctuary, *verſe* 3, 4. II. *Checks himſelf* for his infirmity, and *cheers* up himſelf yet to wait-hopefully on God, *verſe* 5.

Sect. II

Sect. II. The Version out of the Hebrew.

1. JUdge me, and plead my Plea, O God
From Nation mercileſſe:
a Deliver me from man of fraud
And of injuriouſneſs.
2. For thou the God art of my might,
Why *b* th ruſteſt-me-thee-fro?
Why walk-I-ſtill *c* in mournful-plight,
Through *d* preſence of the foe?

3. O ſend thy light, *e* Thy truth *fulfill*,
Let them conduct me *neer*:
And bring me to *f* thine Holy Hill,
And to thy dwellings *dear*.
4. Then to God's Altar will I go,
To God *g* my greateſt joy:
Then I praiſe thee with the Harp alſo
O God, my God, will I.

5. O why doſt-thou-thy-ſelf-down-bow,
My Soul *with grief oppreſt*?
And why ſuch tumult-makeſt thou
Within my *troubled breaſt*?
O *i* wait on God *and on his grace*,
For, yet I ſhall him *k* land:
The *ſweet* Salvations of my I face
He is, alſo my God.

a Heb. thou ſhalt deliver me.
b Heb. threſt-thou me away.
c Heb. a naſtineſs, blackneſs.
d Heb. oppreſſion.
e Heb. And ſend thy——
f Heb. the hill of my exaltation.
g Heb. the joy of my exultation.
h Heb. confeſſe the——
i Heb. waite hopefully.
k heb. confeſſe.
l Heb. faces.

Sect. III. The Kinde, Penman, and Occaſion &c.

This untituled *Pſalme* is a *Prayer*. The Subject-Matter of it, is exceeding like that of the former Pſalme: yea, ſundry of the very words and expreſſions of both theſe Pſalmes, are the ſame; *Compare Pſal.* 42. 11. *with Pſal.* 43. 5. Whereupon ſome have deſervedly accounted this 43. *Pſalme* to be an Appendix of *Pſalme* 42 m.

Penman, and *Occaſion* of this Pſalme may be judged of, as in the former.

m Sim. de Muis in Arg. ad Pſal. 43. Vid. Hen. Mollerus in Arg. Pſal. 43. & Joan. Calvin. in Arg Pſal. 43.

Sect. IV. The Scope.

The Pſalmiſts *Scope* is; *To intreat* the LORD, ſo to plead his Cauſe againſt his perſecuting Adverſaries, that at laſt he may be reſtored again to his much longed-for Communion with God in his Sanctuary.

Sect. V. The Analyſis, or Principal Parts.

This Pſalme is 1. *Peritory*. 2. *Conſolatory*.

I. *Peritory*. He petitioneth to the LORD, 1. *To* avenge him, plead his Cauſe, and deliver him from his Adverſaries. This requeſt he urgeth, *Partly* from his enemies vileneſs: They being (1) Unmerciful, (2) Deceitful, (3) Injurious, (4) Oppreſſing *verſe* 1, 2, *Partly* from his own intereſt in God, on whom alone he relyed as his ſtrength, and therefore expoſtulates with him about, (1) Gods thruſting him away, *viz.* from his favour, help, &c. (2) His own mournful condition. (3) His enemies oppreſſion, *verſe* 2. 2. *To* ſend forth, (1) The Light of his Divine Favour; (2) The Truth of his Covenant and Promiſes: which may again reſtore him to his wonted fellowſhip with God in his Sanctuary. This is amplified, 1. *By* an Elegant Gradation. He would be reſtored and brought, To Gods *Holy Mountain*: Yea, to his *Dwelling-place*: there; to Gods *Altar*: there; to *God himſelf*, *The joy of his Exultation*, *The joy of his Gladneſs*: 2. *By* the end of his requeſt, *viz.* That he might publickly praiſe and glorifie God, *verſe* 3. 4.

II. *Conſolatory*. He checks and comforts his ſelf-deiected, and ſelf-diſquieting ſoul, with hope in God; That yet he ſhould praiſe him in the Tabernacle, As his Evidence and full Salvation, and as his God, *verſe* 5.

Pſalm XLIV.

Sect. I. The Summary Contents.

The *Church* of God, I. *Commemorating* Gods former favours to *Iſrael* in bringing them into the promiſed Land, *ver.* 1, 2, 3. *Supplicates* for like deliverances of *Jacob* from their enemies, *ver.* 4. to 9. II. *Complaines* ſadly of her preſent extream calamities, under her moſt cruel Perſecutors, *ver.* 9. to 17. III. *Proteſteth* her conſtant integrity to God, his Covenant, and Worſhip, notwithſtanding all the miſeries come upon her, *ver.* 17. to 23. IV. *Prayeth* moſt fervently for Gods ſuccour againſt all her miſeries, *ver.* 23. *to the end.*

Sect. II. The Verſion out of the Hebrew.

a To the Maſter-Muſician, to the ſons of Korach, a *Maſchil.*

I.

1. O God, we have heard with our ears
To us our Fathers told:
The work *which* in *thoſe* dayes *of* theirs
Thou wroughteſt, in dayes of old.
2. *b* Thine hand did Heathens diſpoſſeſs,
But them didſt plant *and ſeat*:
To peoples thou-didſt-ill-*expreſs*,
But them didſt *c* propagate.

3. For, with their ſword they *d* have not got
Poſſeſſion of the land,
Like wiſe their Arme them ſaved not:
But *meerly* thy right-hand,
e Thine Arme, likewiſe thy faces light,
Becauſe thou *f* will'dſt-their-wealth.
4. Thou 'rt He, my King; O God of might,
Command thou *Jacob's g* health.

5. In thee we as-with-horn-ſhall-puſh
All our diſtreſſing-foes:
Thoſe in thy Name we *h* down-ſhall-cruſh
That-up-againſt-us-roſe.
6. For, in my *Warlike* Bowe (*O Lord*)
i My hope I will not have:
Likewiſe my *fleſh devouring* ſword
Shall not *at all* me ſave.

a Heb. or; An Inſtruction. An inſtructing. Pſalme.
b Heb. Thou with thine hand——
c Heb. or; Send forth.
d Heb. have not poſſeſſed.
e Heb. And thine——
f Heb. Favouredſt them or; hadſt-good will-to-them.
g Heb. Salvations.
h heb. ſhall-tread. down
i Heb. I will not hope.

7. For thou hast sav'd us heretofore
From our distressing foes;
And those that hatred to us bore
Thou dismay-to-shame expose.
8. In God we praise do glorious Name?
Still all the day therefore
We will likewise unto thy Name
Confess for evermore. Selah.

II.

9. But now thou thrustest-us-away,
Thou k shamest us also:
And with our Armies in array
l Abroad thou dost not go.
10. Thou backward m makest-us-retrait
From our distressing foe;
And they that us extreamly hate
Spoyle for themselves they do.

11. Thou n giv'st us to our Enemies
As silly o Sheep for meat:
Among the Nations likewise
Thou dost us dissipate.
12. Thou p dost thy people sell unmade,
q But reap'st no wealth thereby?
And by the r price of them thy gaine
Thou dost not multiply.

13. Thou to reproach s dost us expose
t With all our neighbours here:
A taunt and scorn we are to those
That round-about-us are.
14. Thou as a Proverb u puttest us
Among the Heathens spread:
Among the Peoples impious
A nodding of the Head.

15. Mine x ignominious-disgrace
Before me all the day:
Likewise the bashing of my face
Doth cover me alway.
16. By reason of reproachers voice,
And taunting foe's disgrace:
By reason of the Enemie's
And self-avenger's y face.

III.

17. All this is come upon us, Lo,
Yet we forgot not thee:
z Against thy Covenant also
Deal falsly did not we
18. Our heart back turn'd not; Nor our a pace
Declined from thy path.
19. Though us thou brak'st in Dragons place:
b Us hid'st in shade-of-Death.

20. If we forgot through pain of dread
Our God's most holy Name:
Or to strange god c our hands forth-spread;
21. Shall God not d search this same.
For he the hearts hid things doth know.
22. But we all day for thee
Are kill'd; As sheep of slaughter now
We all accounted be.

23. Stir-up thy self in our sad day.
Why sleepest thou, O LORD?
Awake; O thrust us not away
For ever as abhor'd.
24. Thy e Countenance why dost thou hide?
Our sore affliction
Why f dost-from-memory-let-slide,
And our Oppression?
25. For lo our Soul thus comfortless
Down to the dust is cast:
Yea, to the Earth (such our distress!)
Our belly cleaveth-fast.
26. O LORD, Arise, thy self awake,
g Full-help for us be thine;
And for thy loving kindnesse sake
Do thou-Redeem-us now.

k Heb. or. makest us blush.
l Heb. thou goest not forth.
m Heb. wilt-make-us-turn.
n Heb. wilt give us.
o Heb. or; sheep of meat.
p Heb. wilt--
q Heb. For no wealth.
r Heb. prices.
s Heb wilt--
t Heb. To--
u heb. w put.
x Heb. or my blushing.
y Heb. faces
z Heb. or; In thy---
a Heb. steping.
b heb. And coveredst over us--
c Heb. our palmes.
d heb. Search out.
e Heb. countenances.
f Heb. forgetteth thou
g Heb. for an Helper unto us. with Aleph. for in the word פדנו Hereunto the last Letter being doubled, emphatically increaseth the Syriack copie.

Sect. III. The Kind, Penman, and Occasion, &c.

This is *the third Maschil*, or *Instructing Psalme*: See *Psal.* 32. Sect. 3. And it is a fervent *Complaint*, or vehement *Expostulating Lamenting prayer* to God: Penned, as it were in the name of the Afflicted, and Persecuted Church of God. A very lively Map of the Saints Sufferings and Martyrdomes for the Cause of God, of Christ, and of the Gospel, both under the Old and New Testament: As the Apostle intimateth, *Rom.* 8. 36.

Who was *Penman* of it, whether *David* by a Prophetick Spirit foretelling the Churches future Calamities, as some *h*, or some of the Posterity of *Korach* in the Babylonish Captivity, as *i* others; or some other Prophet; is not clearly evident either by this Psalme, or any other Scripture.

The *Occasion* also of writing it, cannot be particularly determined upon: whether the *Jews* long afflictions in the 70. years Babylonish Captivity, wherein the godly are supposed to use this Prayer; As *Musculus*. Or the cruel Tyranny of *Antiochus*; As *Calvin*. Or the many distresses of the Church by the *Philistines*, from times of *Sampson* till the dayes of *David*: As *Junius* m. Or some other calamitous time that befell the Church. And therefore it is not safe to be positive herein.

h *Sim. de Muis in Arg. Psal.* 44.
i *Sim. de Muis in Arg. ad Ps.* 44.
k *Sim. de Muis ubi supra.*
l *Jo. Calvin in Arg. ad Ps.* 44.
m *Fran. Junius not. ad Ps.* 45.

Sect. IV. The Scope.

The *Scope* of the Church in this zealous complaining Prayer (as the Subject-matter thereof evidenceth) is especially; 1. *To Lament* and bewail the many heavy Calamities that the Lord (after all his former favours to them in possessing them of the Land of *Canaan*) had brought upon them, by their cruel persecuting enemies. 2. To Professe their constancy and fidelity to God, notwithstanding all this Deluge and Sea of Miseries that was broke in upon them. 3. And to intreat the Lord for Salvation and Deliverance from all their pressing evils and oppressing enemies.

Sect. V. The *Analysis*, or *Principal Parts*.

In the *Title*, are; 1. The Denomination of it; *Maschil*. 2. The Direction of it as to the Musick.

In the *Substance* of the Psalme, we have the Church, 1. *Commemorating*, 2. *Complaining*, 3. *Professing* and 4. *Praying*.

I *The Church Commemoreth* the former experience of Gods ancient favours to their fore-fathers, *v.* 1. *to* 9. These Favours of God are, 1 Described, 2 Improved. I. *Described*, divers wayes, 1. *By* the Reporters of them; their *Fathers*. 2. *By* the season of them; *In their dayes of old*, *v.* 1. 3. *By* the Matter of them; Ill-intreating and dispossessing the Heathen *Canaanites* out of the Land of *Canaan*, but implanting and propagating his People in their stead, *v.* 2. 4. *By* the Author of them; *Negatively*, Not their own Sword and Valour: But *Affirmatively*, Gods right-hand and free-favour only, *v.* 3. II. *Improved*

ed as an Argument and Encouraging ground for the Churches present Supplication to the same King and God, for like Salvation now to his afflicted People, v. 4. This request being further urged, 1. *From* their sincere confidence in God alone, not in themselves at all against their enemies, v. 5, 6. 2. *From* former experience of Gods saving them, but confounding their enemies, v. 7. 3. *From* their thankful praises, *Performed* for times past, *Promised* for time to come upon this account, v. 8.

II. *The Church Complaineth* sadly of the many and heavy Calamities, which the Lord had brought upon them by their enemies, contrary to all those former sweet Experiences, v. 9. to 17. More Particularly, These evils were brought upon them, 1. *By God*, Deserting them and their Armies, v. 9. II. *By their persecuting Enemies*. By whom they were, 1. Put to flight, 2. Spoiled, v. 10. 3. Slain. 4. Pawned and scattered abroad, v. 11. 5. Sold into Captivity, more contemptibly then very slaves without price, v. 12. 6. Exposed to all manner of reproach by deeds, words, gestures, To all sorts of People, Neighbours, and Heathens, and this at all times to the utter confusion of their faces, *verse* 13, 14, 15, 16.

III. *The Church Professeth* her constant integrity with God, even in midst of all this Sea of miseries about her, v. 17. to 23. This her Integrity is, 1. *Declared*, by the Parts thereof: *viz.* 1. She forgot not God. 2. Nor deale falsly in his Covenant, for all this, v. 17. II. *Confirmed*. And this, 1. *Partly* by Amplification of the former particulars. (1) Deale not falsly against Gods Covenant, *Either* by a backsliding heart; *Or* by a swerving course: No not in greatest extremities of afflictions, v. 18, 19. (2) Forgot not God, nor spread-out her hands to Idols. For proof whereof she appeals to the Heart-searching, and Sin-revenging God, v. 20, 21. 2. *Partly* by Opposition rather of her contrary patient Perseverance under worst of sufferings, ver. 22.

IV. *The Church Prayeth* most fervently for relief. That God would stirre up himself, awake, help, and redeem her. Which requests are Pathetically enforced, by divers moving Deprecations, Expostulations, and Complaints intermixed, *verse* 23, 24, 25, 26.

Psalm XLV.

Sect. I. *The Summary Contents.*

In this Nuptial-Song of the *Wel-beloved-Virgins*, are I. *A Preface*, shewing the Psalmists and every Christians desire to extoll Christ the Churches King, *ver.* 1. II. *A Prophetical Description*, under the Type of King *Salomon* and *Pharoah's* Daughter, of CHRIST, and his Church. 1. *Christ* the Bridegroom, is described (1) *As* most Amiable, for his lovely properties, *ver.* 2. (2) *As* most Formidable for his warlike Endowments, *ver.* 3, 4, 5. (3) *As* most Honourable for his Royal Majesty, and Princely Accomplishments, *ver.* 6, 7, 8. 2. *The Church*, his Bride, is (1) Commended, *ver.* 9. (2) Exhorted to her Duties towards Christ, *ver.* 10, 11. (3) Assured hereupon, of great Glory from Christ, present and future, *ver.* 12. *to* 17. III. *A Conclusion*, promising hence all gratitude to Christ, *ver.* 17.

Sect. II. *The Text out of the Hebrew.*

To the Master-Musician on Shoshannim a, To the Sons of Korah, Maschil b; A Song of the Wel-beloved-Virgins.

I.

1. Mine heart hath framed a good thing,
Thus am I saying then
My *Sacred c* Poems of the King *a*
My Tongue *a* swift Scrib's Pen.
2. Thou then man's fairer *e* art fairer far;
Grace in thy lips is pour'd *f*
On thee therefore for evermore
f Hath God *his* blessing shour'd.

3. O Mighty-one, upon the thigh
Gird thou thy sword *so bright*,
Thy Glory and thy *g* Majesty.
4. And in thy Comely-might
On Word of Truth *h* ride prospering,
And *i* meekest Equitee;
And dreadful things, *O mighty King*,
Shall thy right-hand teach thee.

5. Sharp *are* thine Arrows *thou dost darts*
Folk under thee shall fall *:*
So keen they pierce into the heart
Of the Kings enemies *all*.
6. Thy *Royal* Throne, O Mighty-God,
For ay and ever *is*:
So is thy Kingdom's Scepter-Rod
A Rod of Righteousnesse.

7. Thou justice lov'st, *k* hat'st wickednesse *:*
Thee, God thy God therefore
Did 'noint with Oyl of gladsomnesse,
Thy fellows *farre* before.
8. Mirrhe, Cassia, and Aloes
All thy *sweet* Garment *hee*:
Out of the *l* Ivory Palaces.
Whence they have gladned thee.

9. Among thy precious-ones *do stand*
Kings Daughters *thus exrold*:
The Queen is set at thy right-hand
In Ophir's *m* purest-gold.

a Heb. *er*, Six-stringed instruments: *Or*, Six-leaved flowers, vid. Lillyes, *so called*. Song 2. 1.
b Heb. *er*, An instructor, *or*, Instructing-Psalme.
c Heb. *ay*, led. *or*, fryed-as-in a frying-pan
a good matter, *or*, good word.
d Heb. *or* 3 works to—
e Heb art double-fair, *the hebrew Roots in this word is doubled-ing-ing double fairest, or surpassing beauty.*
f Heb. God hath blessed thee.
g Heb. *or*, comely, honour, comely-might.
h Heb. Prosper, ride on word—viz. *ride prosperously.*
i Heb. Meekness of justice.
k Heb. And wilt hate—
l Heb. Palaces of a Tooth: what *is Elephants tooth.*
m Heb. fine-gold.

II.

10. Hark *now*, and see, and bend thine ear
O Daughter *beauteous*:
And *quite* forget thy people dear,
Yea and thy Fathers House.
11. And *then* the King thy beauteousnesse
n Shall-covet-more and more:
For *lo* thine *Holy* Lord he *is*,
o Him worship thou therefore.

12. The daughter *q* then of *stately* Tyre
With guift *to thee shall fall*;
q Thy favour vehemently-desire
The wealthy people shall.
13. The Daughter of the King, within
All glorious *to behold*:
Her Rayment *she is clothed in*,
Of *r* Purled-works of Gold.

n Heb. shall make himself covet. *or* 3 shall covet vehemently.
o Heb. And bow down thy self to him. pheb. *or* also
q Heb. the rich ones of the people shall earnestly seek thy faces.
r Heb. *or*, Grounds of gold *or*, closures of gold

14. She

14. She in Embroyderyes with ſtate
Brought to the King ſhall be:
The Virgins after her, her Mates
Shall be brought in to thee.
15. With joyes and exultation
They ſhall be brought *and ſing:*
So they ſhall enter *into*
ſ The Palace of the King.

ſ Heb. into the—

16. Inſtead of thy *dear* Fathers now
Shall be thy ſons-*by-birth:*
For Princes them diſpoſe ſhalt thou
In all the *planted* Earth.
17. I'le of thy Fame through ages all
Make memory *allway:*
t Thee therefore praiſe the people ſhall
For ever and *for* ay.

t Heb. Therfore peoples ſhall confeſs thee,

Sect. III. *The Kind, Penman,* and *Occaſion.*

This *Pſalme* is of a *Mixt Nature*, made up of *Prophecy Doctrine, and Exhortation.* It is the *fourth Maſchil, See Pſ.* 32. Sect. 3. It contains a ſweet and elegant *Marriage-Song:* wherein under the *Type* of *King Solomons Marriage with King Pharaohs Daughter.* The Spiritual or Myſtical Marriage betwixt *Jeſus Chriſt*, King of Kings, the Bridegroom; and the *Church* his Bride, is celebrated by the *wel-beloved-Virgins*; *viz.* Kings Daughters and other Honourable Damoſels, attending upon the Queen; ſincere Chriſtians, chaſt Virgin-worſhippers, the true friends of the Bridegroom and the Bride, in praiſe of whom they ſing this *Marriage-Song.* Compare, *Title, ver.* 6, 7. *with Heb.* 1, 8, 9. where this Song is expounded of Chriſt the Sonne. It's of the ſame Argument with the *Song of Songs*, and as it were a Compendious *Epitome* of it *u*. *This Hymne* (as *x* one well noteth) *ſets forth Chriſt in his Glory: and his Spouſe the Church in her Beauty. For Chriſt is the Bridegroom, and Jeruſalem the Bride, Joh.* 3. 29. *Rev.* 21. 9, 10. *All true Chriſtians are Virgins, for their ſpiritual chaſtity, Rev.* 14. 1, 4. *following, and loving the Lamb, for the ſweet Odour of his Name, or Goſpel, Song* 1. 2. *and are beloved of him, and have this new Song of Praiſe put into their mouths.* Some things herein are ſo expreſſed, that they cannot be applyed in any ſence to King *Solomon*, but only to Chriſt: As *ver.* 6, 11. *Kimchi* and many other Jewiſh Rabbines interpret this Pſalme only of Chriſt *y*.

u hic Pſalmus Propheticus eſt, conſentaneque Epithalamium, quo Chriſti cum Eccleſia Nuptiæ celebrantur. Idemque habet Argumentum quod Canticum Canticorum, ejuſque videtur eſſe Epitome. *Sim. de Muis Arg. in Pſal.* 45.

Penman of this choice *Prophetical, Inſtructing, Hortatory Pſalme*, is not here nor elſewhere in Scripture expreſſed: and therefore cannot be certainly determined upon.

Occaſion, ſeems probably to be *King Solomon's Marriage with King Pharaoh's Daughter*, here ſpoken of literally, leſſe principally and Typically in moſt paſſages *z*, but the marriage betwixt Chriſt and his Chuch being the Truth and Spiritual Myſtery principally intended, *Heb.* 1. 8, 9. *with Pſal.* 44. 6, 7.

x *H. Ainſworth* in his Annot. on Pſal. 45. 1. y *Sim. de Muis* in Arg. ad Pſal 45. & Comment. ad verſ. 1. z Vid. *Andr. Rivet* in Argmenment. & Partit. Pſal. 45. Sic *Joan Calvin.* in Arg. Pſal. 45. Et *Sim. de Muis* in Arg. Pſal. 45. Et *Hen. Mollerus* in Arg. Pſal. 45.

Sect. IV. The Scope.

The *Scope* intended in this *Epithalamium* or *Marriage-Song.* is; Under the *Type* and *Allegory* of the Marriage of King *Solomon and Pharaohs Daughter*, to diſplay the Excellency, Glory, and Sweetneſſe of that Great Myſtery, the Spiritual Eſpouſals and union of *Chriſt and his Church*, together with the matchleſſe Excellencies and mutual Offices of them both; and the happy fruits this their Nuptial union ſhall produce.

Sect. V. The Analyſis, or Principal Parts.

The *Title* of this Pſalme contains, 1. The Direction of it, as to the Muſick. 2. The Denomination of it, As to (1) The Matter, or uſe of it; *Maſchil.* Inſtruction. *See ver.* 10. *&c.* (2) *The* Form of it; *A Song of the wel-beloved-Virgins.*

The *Subſtance* of the Pſalme it ſelf hath in it, 1. *A Preface*, 2. *A Prophetical Deſcription* of Chriſt the Bridegroom and of his Bride the Church. 3. *A Concluſion.*

I. *The Preface* declares, How fervently the Pſalmiſt, and every Chriſtian, deſires to ſpread abroad the praiſes of Chriſt the Churches King: 1. The Heart *boyling, a good word*, or thing, *viz.* inventing and conceiving the good matter of his praiſes. 2. The Tongue reciting it, as readily, as the Pen of a ſwift Scribe, *ver.* 1.

II. *The Prophetical Deſcription* ſets forth, *Chriſt* the King as *Bridegroom*, and the *Church* as his *Bride*, moſt elegantly; under the Type of *King Solomon and Pharaoh's Daughter.*

1. *Chriſt* the King and Bridegroom of his Church is deſcribed and commended illuſtriouſly; I. *As moſt Amiable*, for his lovely Properties; *viz.* 1. *His* ſurpaſſing Beauty; moſt ſpecious to behold. 2. *His* excellent Speech; moſt gracious to be heard. Both which are illuſtrated by the Fountain whence they flow, Gods everlaſting Benediction, *ver.* 2. II. *As moſt formidable* for his warlike Endowments. Which (by *Apoſtrophe* to him that is moſt mighty) he is incited to draw forth into action, *viz.* 1. To gird on his *Sword*; that is *his Word.* Called, from the effects, *Glory*, and *Comely honour.* This his Armour is Spiritual, *ver.* 3. 2. To ride proſperouſly as in a Triumphant Chariot of the *Word of Truth, Meekneſs, and righteouſneſs*, according to his Regal dignity. Hereupon proportionable ſucceſſe is promiſed to enſue, 1. *In General*, His right-hand alone ſhall atchieve terrible things in his Kingdom, *ver.* 4. 2. *In Particular*, His ſharp Arrows, that is, his lively piercing Goſpel adminiſtrations (made keen by his Spirit) ſhall wound the hearts of Chriſts enemies and make them fall under him, By *Converſion*, or *Subverſion*, *ver.* 5. III. *As moſt Honourable*, for his Regal Majeſty and Princely Accompliſhments. *viz.* 1. The perpetuity of his Throne. 2. The Righteouſneſſe of his Scepter; both as to his *Acquiſition*, and *Adminiſtration* thereof, *ver.* 6. 3. His Cordial love of Righteouſneſſe, and hatred of iniquity. 4. His Divine Unction from God his God with the gladning Oyl of the Spirit (*not by meaſure, Joh.* 3. 34. but) beyond *all his fellows*, *viz.* beyond all his fellows in Unction, *Prieſts, Prophets, and Kings*, who were wont to be annointed with material Oyle, to theſe ſingular and eminent Offices, *See Exod.* 30. 25.—30. 1 *King.* 19. 16. 1 *Sam.* 16. 13. And beyond all *Chriſtians, Believers*, Annointed to be *Kings, and Prieſts, &c. to God*, 1. *Joh.* 2. 20, 27. 1 *Pet.* 2. 5. *Rev.* 1. 5. unto their General Calling, *ver.* 7. 5. His Royal Robes (of Perfect Righteouſneſſe and Holyneſſe) ſo Richly and fragrantly Perfumed, that they are ſtiled very *Myrrhe, Alloes, and Caſſia*, i. e. abſolute ſweetneſſe it ſelf. 6. His heavenly Deſcent. *From the Ivory Palaces* in Heaven, from his Fathers boſome whence he firſt deſcended, his people meeting him with joyful acclamations, *Joh.* 3. 29. and whither he is now again aſcended for us, *verſe* 8.

2. *The Church*, The Queen and Spouſe of Chriſt is Honorifically mentioned. Being, I. *Commended*, 1. *For* her Honourable Train of Attendants. 2. *For* her Rich and Royal Ornaments of Gold of *Ophir*. 3. *For* her

her Superlative Advancement, even at Christs right-hand, ver. 9. II. *Exhorted.* 1. To most heedful attention; *Hearken, behold, incline thine ear.* 2. To all conjugal Duties towards Christ. As, (1) *That* she deny all for him, ver. 10. (2) *That* she yeild all due worship and obedience to him, that thus the King may covet her beauty, v. 11. III. *Assured hereupon,* if she thus perform with Christ, That Christ will communicate great glory to her, both for Present, and Future. 1. *For present,* (1) *in* her great enlargement. The Daughters of *Tyre*, viz. The *Gentiles*. And the rich among the people, viz. Kings, Princes, Nobles, &c. shall sue to be joyned to the Church, and so to Christ, for Communion with him, v. 12. (2) *In* her most splendid and rich Ornaments: *Partly*, without; *Purled works of Gold. Partly*, within; *All glorious*, v. 13. 2. *For future*, when the Bride shall be brought into the House of the Bridegroom, to solemnize the Marriage with joyful acclamations: Then she shall be, (1) Deckt with Curious Ornaments, Needlework-Embroideries; (2) Waited on with Virgin-attendants, *ver.* 14. (3) Brought into the Kings Palace with greatest joy, v. 15, (4) And hence, instead of Parents and all outward things forsaken, she shall be honoured with a Numerous and Princely Posterity all the World over, v. 16.

III. *The Conclusion*; wherein the Psalmist promiseth unto Christ, for these greatest Benefits; perpetual Gratitude: 1. *From* Himself. 2. *From* others moved by his Example in all ages, ver. 17.

Psalm XLVI.

Sect. I. *The Summary Contents,*

The *Psalmist* here brings in the *Church* and *City* of God (wonderfully protected and delivered by the *LORD of Hosts* from her enemies in extream dangers,) I. *Declaring.* 1. The All-sufficiency of Gods Protection of his Church, *ver.* 1. 2. The Churches invincible Affiance, thereupon (in God) in greatest dangers and commotions, *ver.* 2, 3. 3. The means of their safety, though small, ver. 4. 4. The efficient cause of their safety, most mighty: The LORD's Presence and Protection, *ver.* 5, 6, 7. II. *Exhorting,* 1. All, to come view the LORD's victorious exploits, *ver.* 8, 9. 2. The Churches Enemies, in the Person of God, to be still and submit, *ver.* 10. And so triumphantly concluding, *ver.* 11.

Sect. II. *The Version out of the Hebrew.*

*To the Master-*of-the-Musick, *to the Sons of* Korah, *upon* Alamoth, *A Song.*

1. GOd *is* our Fortitude *on high*,
   And *a* Refuge-safe *from ill*:
A Succour found exceedingly
   In *our* distresses *still*.
2. *b* Though Earth therefore change *to and fro*,
   No fear-on-us-shall-seiz:
And *c* though the Hills be mov'd into
   The heart of *deepest* Seas.

3. Though yea the seas
   Be filled with mighty threats,
Yea though the mighty Mountains shake
   d At swelling of the same. Selah. *d* Hab. At loftiness of it.
4. There *is* a flood whose pleasure streams
   Shall make Gods City joy:
The Habitacles Holy-place
   Of him that is most-high.
5. In midst of it *doth* God *reside*,
   It *shall* be moved never:
At peering of the morning-tide
   Our God will help it ever.
6. The Heathens made a raging noise,
   The Kingdoms moved were:
He *e* gave *abroad* his dreadful voice.
   The Earth *did* melt *for fear*. *e* Hab. gave with his voice, *or*; in his voice.
7. The LORD of Armies *all abroad*
   Is with us *mightily*:
The *Covenant-keeping Jacob's* God
   He is our Refuge-high Selah.
8. Come, view *g* the operations
   Of *this* JEHOVAH *now*:
What dreadful-desolations
   He puts on Earth *below*. *g* Hab. the works of the LORD. *h* Hab. making wars to cease.
9. Unto the Earth's end *far and near*,
   h He maketh wars expire:
He *i* breaks the Bow, he cuts the Spear,
   The Chariots *k* burns with fire. *i* Hab. will break. *k* Hab. will burn.
10. Surcease, and *l* know that I am God:
    Among the Heathen *still*
I'le be advanc'd; In earth *abroad*
    Exalted be I will. *l* Hab. know ye.
11. The LORD of Armies *all abroad*
    Is with us *mightily*:
The *Covenant-keeping Jacob's* God
    He is our Refuge-high. Selah.

Sect. III. *The Kinde, Penman,* and *Occasion.*

This *Psalm*, in the *Kinde* or Nature of it, is, *A victorial Song*, or *Song of Triumph*; wherein the Church of God, having *the LORD of Hosts for them*, *the God of Jacob their Refuge*, make their boast in God against all imaginable perils. *Luther* was wont to refresh and encourage himself with this Psalm, against greatest Enemies, Threats and Dangers, saying; *Come let us sing the 46th. Psalm, and fear no evil.* Its an excellent Antidote against greatest fears and dangers, incident to Gods Church and People. *Penman* of it, whether it were *David*, *Isaias*, or some of the Posterity of *Korah*, or some other, hath framed it, as in the Name of the Church, triumphing therein, is not evident. *Occasion*, seems by the matter of it to be some remarkable Deliverance or Deliverances of the Church in her weak condition, from her many and mighty enemies, destroyed by the Lords assistance. Some *m* refer this Triumph to those famous Victories which *David* got over the Philistines, Moabites, *Hadadezar* King of *Zobah*, the Syrians, and Edomites, putting Garrisons in *Edom*, 2 *Sam.* 8. *and* 1 *Chron.* 18. Some, *n* to the deliverance of King *Ahaz* and *Jerusalem*, from *Rhezin* King of *Syria*, and *Pekah* King of *Israel*, joyntly besieging *Jerusalem*, 2 *Kings* 16. 5. *Isaiah* 7. *and* 8.

m *Sim. de Muis Arg. in Psal.* 46.
n *Jo. Foord in expos. Ps.* 46. *Tem.*

Sect. *IV. The Scope.*

The *Scope* intended in this *Song*, is; Triumphantly to testifie and professe (in the Name of the Church and People of God, as it were brought in here Triumphing) the unshaken confidence and comfort of

a *Heb.* or, Hopefull-helper.
b *Heb.* In the changing of the earth we will not fear
c *Heb.* in the mooving of the Mountains,

Gods People in the LORD's Presence, Assistance and Protection against all imaginable Dangers and Hurly-burleys of their Enemies.

Sect. V. The Analysis, or Principal Parts.

The *Title* contains, 1. The Denomination of it; *A Song* tuned with voice. 2. The Tune, or Musical Instrument; upon *Alamoth*. See 1 Chron. 15. 20. *Alamoth* signifies *Virgins*, Sing. 1. 2. Hence perhaps it may import, *Virgin-tunes*, High shrill voices or notes. Those that refer *Alamoth* to the matter, derive it from *Alam*, *Hidd*: As if it denoted the *Hid counsels of God concerning his Church*. 3. The Direction of it, as to the Musick, &c.

The *Substance* of the Pslam, is; 1. *Narratory*, 2. *Hortatory*.

I. *Narratory*. Here being a thankful and triumphant Narration of Gods all-sufficient Protection of his Church and people, ver. 1. to 8. Gods Protection is, 1. *Propounded* as 1. Safe. 2. Strong. 3. Most seasonably present in straits, ver. 1. II. *Amplified* and illustrated, 1. *By* the Churches invincible Faith in that Protection, Faith unterrified with greatest dangers, evils or Enemies imaginable. ver. 2. 3. 2. *By* the small Instrumental means of their safety, *A River*: viz. *Kidron*, 2. *Sam.* 15. 23. *John* 18. 1. and the streams or lesser Currents *Gihon and Shiloah*, 2 *Chron.* 32. 4. 30. *Isaiah* 8. 6. refreshing and gladning *Jerusalem*, and therein the holy place of Gods Habitations, encompassing them half about, ver. 4. 3. By the Principal efficient cause of their safety, viz. Gods gracious presence in the midst of his Church, whence it is, 1. Unmoveably protected; 2. Seasonably relieved, *verse* 5. 4. *By* the efficacy even of Gods voice against all Heathens rage, and Kingdoms commotions: If his *voice* be but *uttered*, The *Earth* is *melted*, ver. 6. 5. *By* a triumphant exultation in, 1. The LORD's powerful Presence with; 2. His faithful Protection of his Church; ver. 7.

II. *Hortatory*. Here is a twofold and forcible Exhortation, I. *Of the Church*, unto all. To come and view the LORD's victorious exploits. 1. In dissipating and destroying all his Enemies, ver. 8. 2. In stablishing a thorough peace in the Earth, in the land, ver. 9. II. *Of God himself*, unto his and his Churches Enemies; 1. That they surcease from their enmity against his people. 2. That they acknowledge him to be God: yea, such a God, as one way or other will be exalted among the Heathen, and in the whole earth, ver. 10. This Exhortation, and so the whole Psalm is sweetly closed with the former Triumphant Exultation of Gods people, ver. 7. In (1.) The LORD's powerful presence with, (2.) His faithful Protection of, his Church, ver. 11.

Psalm XLVII.

Sect. I. The Summary Contents.

In this triumphant and Prophetical Psalm, 1. All People are Exhorted cheerfully to entertain God, CHRIST, and his Kingdom, ver. 1, 2, Many prevalent Arguments are urged hereunto v. 2. To the end.

Sect. II. The Version out of the Hebrew.

To the Master-of-the-Musick, to the sons of Korach, *A Psalm.*

1 CLap hands, all Peoples, *joyfully*
To God *a* with voice of triumph ring:
2. For, dreadful, *is* the LORD, most-high.
O're all the earthy a mighty King.

3. He *b* under us did folk depose:
c Beneath our feet the Nations *prov'd*.
4. Our Heritage for us *d* he chose:
His Jacob's e glory, whom he lov'd. Selah.

5. With triumph God ascended is:
The LORD with voice *f* of Trumpeting.
6. Sing Psalms to God, sing Psalm-*for-this*:
Sing-Psalm, Sing-Psalm unto our King.

7. For, God *is* King of all the earth,
Sing-Psalm of *pure* Instruction.
8. God reigns *g* o're *all of* Heathen *birth*:
God sits upon *h* his holy Throne.

9. To folk of *Abraham's high* God
The Peoples *i* Nobles gathered be:
For, Shields of th' earth *belong* to God,
Exhalted vehemently is he.

a *Heb.* or, with voice of shrilling shout-cloud.
b *Heb.* shall speak peoples under us, *viz.* subdue them by his word.
c *heb.* And beneath
d Heb. He shall chuse.
e *Heb.* high excellency.
f *heb.* of a Trumpet.
g *Heb* over the Heathens.
h *heb.* throne of his holiness.
i heb. voluntiers, or, Munificous, liberal Princes.

Sect. III. The Kind, Penman, and Occasion.

This is for *Kind* a *Gratulatory Triumphant Psalm*, provoking all People to joy and Triumph; *Literally and Historically*, for the Ascending of the Ark: *Mystically and Prophetically*, for Christs Ascending up on high, and for his Kingdom.

Penman. is not expressed, nor certainly discovered here or elsewhere.

Occasion, seems to be Ascending, or bringing up of the *Ark of God* into its place: 1. Either, from *Kirjath-jearim*, or from the House of *Ebed-Edom* to the City of *David* in *Jerusalem* into the Tent which *David* had pitched for it, David *and all the House of* Israel *playing before the LORD on all manner of Instruments of Firr-wood*, &c. *and bringing up the Ark of the LORD with shouting, and with the sound of the Trumpet.* 2 *Sam.* 6. 2, 3, 4, 5, 12, 13, 14, 15, 16. 1 *Chron.* 13. 8. *and* 15. 25, 26, 27, 28. (at which time *David* first delivered *Psalm* 105, 1. to 16. *and Psal.* 96. *into the hand of* Asaph *and his Brethren to thank the LORD*, 1 *Chron.* 16. 7. *to* 37.) 2. Or, from the *City of David*, by *Solomon* and all the chief of *Israel* into the Temple of *Solomon*, 2 *Chro.* 5. 2. &c. 1 *K.* 8. 1. &c. which was also with Trumpets, Cymbals and Instruments of Musick, 2 *Chron.* 5. 13. And this seems so to be from *v.* 5. where the Ark of God (called *God*, as *Numb.* 10. 35. 36. by a Metonymie, because the Ark was a special Token or Sign of Gods peculiar presence among them,) is said to *ascend with Triumph*, *the LORD with voice of the Trumpet*. Thus some Jews, and Modern Writers *k*. Other judicious Interpreters *l* account this rather a *Prophetical Psalm*, touching *Christ* and his *Kingdome* over both Jews and Gentiles: The whole Psalm being so suitable hereunto, and *ver.* 5. so. notably pointing out that eminent Royal Act of Christ, in his triumphant and glorious *Ascension* up into Heaven, *Luke* 24. 51, 52. whence he

k Vid. *Hen. Moll in Arg. Ps.* 47. *& in Com. adverse.* 1. *Et Sim. de Muis in Arg. Ps.* 47. ad init.
l *Fra. Jun. in Annot. ad Psal.* 47. *H. Ainf. in his Contents & Annot. Ps.* 47. *Jo. Calv. in Arg. & Com. ad Psal.* 47.

he shall come again to the last Judgment with like glory, Acts 1. 9, 11. 1 Thes. 4. 16. For my own part, I see no just cause why both these Interpretations may not be joyned together, thus: 1. *Literally and immediately*, the Psalme Describing Gods Kingdome and Government over all, but especially over Israel; shedding and casting out the Heathen Canaanites before them, and planting them in their Land placing his Ark of Covenant as a Token of his Presence among them, and adding the Peoples Nobles or Volunteers to the People of Abraham's God. 2. *Mystically, spiritually, and Prophetically*, The Psalme foretelling Christs Kingdome over both Jewes and Gentiles; Christs Kingly Ascending into Heavenly glory, and afterwards adding the Gentiles to the Jewes in one Church: The Ark being a special Type of Christ, Rev. 11. 19. The *Holy of Holyes* a Type of Heaven, Heb. 10. 19, 20. and The *Ascending of the Ark into the Sanctuary* a lively adumbration of *Christs glorious Ascending up on high into Heaven* it self there to *appear still in the Presence of God for us*, Psal. 68. 18. Eph. 4. 8. &c. Heb. 9. 24.

Sect. IV. The Scope.

The *Scope* of this Psalme, is; 1. To describe gloriously the Kingdome of God and of Christ over Jewes and Gentiles; 2. And to exhort all Peoples to entertain the same with all triumphant joy and thankfulnesse.

Sect. V. The *Analysis*, or *Principal Parts*.

In the *Title* are, 1. The Denomination of it; *A Psalme*. 2. The direction of it, as to the Musick.

In the *Substance* of the Psalme, are 1. *A Duty propounded*. 2. *Arguments enforcing it*.

I. *The Duty*, whereunto all People are Exhorted, is; Their joyful entertaining and embracing of God Christ, and his Kingdom coming amongst them. This Duty is set forth, 1. *By* the Object of it; *viz.* God, Christ, and his Kingdom. 2. *By* the Subject of it; *All Peoples*. 3. *By* the Manner how it is to be discharged; *with clapping of Hands, with voice of triumph*, or shouting, *with Singing of Psalmes*, ver. 1. 6.

II. *The Arguments enforcing this Duty*, are drawn, 1. *From* the Excellent Nature of this King; *High, Dreadful, Great*, ver. 2. 2. From the Effects of his Kingly Office. (1) *Upon heathens*, subduing them to his Church. *Canaanites* being already conquered by his power, Gentiles also should be called and subdued to Christ by his *Gospel*, ver. 3. (2) *Upon Jewes*, giving them of his meer love as their Inheritance, The Temple, Law Covenants, &c. wherein was *Jacobs* high excellency above all people, ver. 4. 3. *From* Christs triumphant Ascension into Heaven, whereof the bringing up of the Ark into the Sanctuary was a Type, verse 5, 6. 4. *From* the Majesty and universal Extent of his Kindome; (as *Matth.* 28. 18 &c.) over all the world, ver. 7, 8, 9. *From* the voluntary Aggretation, both of free-spirited Princes and People unto the Church of God Who joyn themselves to the LORD Christ, 1. *Because*, He is the great Conqueror and Protector of all. The Shields of the Earth belong to him. Or, Rulers and Magistrates (who for their Protecting of Common-wealths, &c. are stiled, *Shields*, *Psal.* 89. 19. *Hos.* 4. 18.) belong to him 2. *Because* he is of highest Glory, ver. 9.

Psalm XLVIII.

Sect. I. The Summary Contents.

In this *Psalme* are, I. *A Profession* of the greatness of God, and of his Praises in *Jerusalem*, in his Church: whereupon *Jerusalem* is eminently magnified, verse 1. 2. 3. II. *A Narration* of *Jerusalem's*, of the Churches peculiar Procession by God in greatest danger, against all her Enemies that came against her, verse 4 to 11. III. *An Exhortation* to all Gods people to rejoyce and praise the LORD for his Benefits to his *Sion*. his Church, 1. Past, v. 11, 2. Present verse 12, 13. 3. And Future, verse 14.

Sect. II. The Version out of the Hebrew.

A Song, A Psalme, to the Sons of Korah.

1. GReat *is* the LORD, and vehemently
It is to be praised *still*:
In City of our God *most-high*
His Holinesses Hill.
2. Most fair in situation,
The joy of all *a* the lands;
On b Northern side, the Mount *Sion*,
The great Kings City *stands*.

3. God in *c* High Turrets of the same
Is known for refuge high
For lo the Kings together came:
Together they past'd-by.
5. They saw *her*, *strongly fortified*,
Then so admire did they,
They suddenly were terrified,
Did-trembling-hast-away.

6. There trembling *d* took them: pains, *for kinde*,
Like-hers-that-child-doth-bear.
7. *Proud* Tarshish Ships with Eastern winde
Thou-wilt-in-pieces-tear.
8. In City of the LORD of hoasts
e Wee saw, as we heard say,
In our Gods City, *and her coasts*:
God will her stablish *f* ay. *Selah.*

9. *g* Within thy Palace wee, O God,
Thy mercy *h* minde *alwayes*.
10. To Earth's *remotest* bounds, O God,
As thy Name, so thy Praise;
Thy right hand's ful of righteousnesse.
11. Rejoyce let *Sion* Hill,
Let *Judah's* daughters *i* mirth-expresse
For *all* thy judgments *still*.

12. Encompass *Sion*, and go-round-
About her: Tell her Towers.
13. *k* Minde earnestly her bulwark *sound*;
l View well her lofty bowers:
That to the after *m* age yee may
Declare *on every side*.
14. That this God *is* our God *n for* ay:
Till death he will us guide.

a Heb. the earth.
b Heb. the side of the North.
c Heb. *or*; Highbowers *or*; lofty steeples.
d Heb. took hold-of them.
e Heb. So we saw, as-----
f Heb. *or*; for ever.
g Heb. in midst of thy Palace, *or* in inward of thy Temple
h *Heb.* wee have quietly. minded. *or*; silently-thought-on.
i *Heb.* be glad.
k *Heb.* set your heart on her, strong fronter.
l *Heb. or*; Distinctly-view, *or*; erare. up.
m Heb. generation.
n Heb. ever and aye.

Sect. III. The Kinde, Penman, and Occasion of this Psalme.

This is for *Kinde* an *Eucharistical Psalme*, *A Psalme of Triumphant Praise* to the LORD, upon his Divine and wonderful repulsing of some huge Army from the walls of *Jerusalem*, thereby eminently delivering *Jerusalem* from her besieging Enemies.

Penman, whether some of the Sonnes of *Korach*, or any other, is not evident.

Occasion, was Gods singular deliverance of *Jerusalem* from some huge Army of Enemies besieging it, as is notably hinted, ver. 4, 5, 6, 7. But whether these Enemies were, 1. The *Philistine-Princes* o, in days of *David*, 2 *Sam* 5. 17, 18, 22. (*Rephaim* was nigh *Jerusalem*, *Josh.* 15. 18.) 2. Or the Kings of *Moab* and *Ammon* with their Assistants *q* subdued by *Jehoshaphat* in the Valley; thence called, *the Valley of Blessing*, 2 *Chron.* 20. 3. Or *Sennacherib* and his huge Host *q*, in the dayes of *Hezekiah*, of which Army the Angel of the LORD in one night slew 185000. 2 *Kings* 18. 18. to *Chap* 20. 1. 2 *Chron.* 32. and to this History, *verse* 4, 5, 6, 7, 8. seem (in the Judgement of r some) notably to agree. 4. Or *Rezin* and *Pekah* in the dayes of *Ahaz*, *s* 2 *Kings* 16. 5, to 10. Cannot certainly be determined by the light of this Psalme or any other Scripture. And perhaps thinks *Mollerus* t no one Deliverance of *Jerusalem* is particularly expressed, That Gods constant Protection of *Jerusalem*, and especially of his Church (whereof *Jerusalem* was a singular Type, *Heb.* 12. 22. *Gal.* 4. 25, 26. *Rev.* 21. 2. 10.) might be more significantly represented.

o *Ut Fran. Jun in Annot. ad Ps.* 48.
p *As Hen. Ainsworth in Annot. on Psal.* 48. 5
q *Ut Jo. Foord in Expos. Ps.* 48. Tempus.
r *Sim. de Muis in Arg. ad Ps.* 48,
s *Ut Jo. Calv. in Arg. Ps* 48
t *Hen. Moller. in Arg. Ps.* 48

Sect. IV. The Scope.

The *Scope* in this Psalme, is; Highly to magnifie the LORD, for his Greatness and his Goodness to *Jerusalem* and the *Church of God*, in her Ornaments, Priviledges and Protection of her, most safely and securely in greatest dangers, and against most potent Enemies.

Sect. V, The *Analysis*, or *Principal Parts*.

In the *Title* note, 1. The Denomination, which is twofold; *A Song*, *a Psalme*. 2. The Direction of it as to the Musick.

In the *Substance* of the Psalme, are; 1 *A Proposition* 2 *A Narration*. 3 *An Exhortation*.

I. *A Proposition* of the greatness of God, and of his praises in *Jerusalem*, in his Church, *ver.* 1. whereupon, for the illustration of his Greatness and Goodness to *Jerusalem* The excellencies of *Jerusalem:* are notably delineated. She is, 1. For Stile and Denomination; *The City of our God.* 2. For Situation; *beautiful.* 3. For Priviledges; *The joy of all the Earth.* Hath the Temple on Mount-*Sion* standing on the North-side. 4. For Residence and Habitation; *The City of the Great King*, *God* himself, *Matth.* 5. 35. *verse* 2. 5. For Safety and Protection; *God is* Experimentally *known in her Palaces for an High-Refuge*, *verse* 3.

II. *A Narration* of *Jerusalem's*, of the Churches special Protection from *God*, *ver*, 4. to 12. This Protection is Illustrated, 1. By the deep dangers she was in, through the Armies of Kings combining and coming to lay siege against her *ver.* 4. 2. By the great deliverance she received from *God*: (1) Daunting her Enemies spirits with *sudden-troubles*, *Frightfulness*, *Trembling*, yea with *Travelling-pangs*, *verse* 5. 6 (2) Dashing their strength as Sea to pieces, v. 7. (3) By her Assurance of perpetual Protection by the LORD of Hosts, upon this experience which she had seen, according to Gods Word, *verse* 8. (4) By her secure and quiet waiting for, or meditating upon Gods mercy in his Temple, *ver.* 9. (5) By the Dilation of his praise throughout all the Earth, according to his most Righteous proceedings, *verse* 10.

III. *An Exhortation* to all Gods people, That they exult in, observe and publish abroad, Gods wonderful benefits to *Sion*, to his Church: whether, 1. *Past*; As his judgements upon her Adversaries, *verse* 11. 2. *Present*; As her notable Fortifications: none of them being ruined or at all impaired by the Enemies attempts *ver.* 12. 13. 3. Or, *To come*; As his perpetual Guidance and Protection of her till Death, according to his everlasting Covenant-Relation to them *verse* 14.

Psalm XLIX.

Sect. I. The Summary Contents.

In this Psalm, are I. *A Preface*, inciting to Attention, *ver.* 1. to 5. II. *A Proposition* of an high point of wisdom, viz. Of his undaunted Confidence in midst of encompassing evils, which the iniquity of his heels [his wayes] might bring upon him, *ver.* 5. Illustrated by his grounds hereof, 1. *Not* Multitude of earthly Riches, *ver.* 6. to 11. Nor height of earthly Honour or Glory, ver. 11. to 15. 2. *But* God, who will raise him from the Grave, and receive him, ver. 15. III. *A Conclusion*, encouraging Gods people hereupon, not to be troubled or dismaid at the increase of Worldlings Earthly wealth or glory, *verse* 16. to the end.

Sect. II. The Version out of the Hebrew.

To-the-Master-of-the Musick, *To the Sons of* Korach, *A Psalm.*

I.

1. YE peoples every-one this hear:
Ye *a* world's indwellers all give ear
2. Both *b* base-men's sons (*whose care is more*,)
And Noble's sons: *c* Both rich and poor.

3. My mouth *d* shall prudencies relate;
And *e* mine heart wisdomes meditate.
4. To Parable I'le bend mine ear;
On Harp *f* my Riddle I'le declare.

5. Why should I fear in dayes of ill;
Though mine heel's sin surround me *still?*
6. Those that unto their *g* wealth do trust;
And in their riches *h* plenty boast.

a *Heb.* all sisters of the transitorie-world.
b *Heb.* sons of Adam, and sons of noble-man.
c *Heb* or; alike together.
d *Heb.* shall speak wisdoms.
e *Heb.* the meditation of my heart, Prudencies
f *Heb.* I will open my Riddle, or, dark-matter
g *heb.* wealthy power, or; powerful riches,
h *heb.* multitude.

7. *i* No

2. No man his brother shall redeem;
Nor ransome give to God for him.
8. (Their Soul's Redemption costs so dear
That it must cease for ever here.)

9. That yet for ever live he should;
And not corruptions-pit behold.
10. For he doth see continually.
That wise and prudent persons dy;

The fickle-fool (though life he cherish)
And brutish-man together perish;
And their z great-wealth, which now they have,
They shortly shall to others leave.

z heb. powerful wealth.

II.

11. Their inward thought is, that their sort,
Their houses shall be evermore,
Their dwellings a to Generations all;
Hence by-their-names b their lands they call.

a Isa. to generation and generation, b Isa. upon them—

12. But c man in honour doth not stay;
Likened d to beasts that quite decay.
13. This their way e doth their folly shew;
Their Off-spring yet their words allow. Selah.

c Job Adam lodged not a night in honour, d Psal. as the beasts that perish. e Psal. their folly to be followed by their posterity, like sheep.

14. Like sheep they're put in grave beneath,
Feed on them shall Devouring Death,
And over them at morning light
Dominion have shall men upright;

And being from their dwelling cast,
Their form in Grave f away-shall-waste.
15. But God shall g me from hand of grave
Redeem; For he shall me receive. Selah.

f Their Soul's Redemption costs so dear That it must cease for ever here. g Their form in Grave away-shall-waste. But God shall me from hand of grave Redeem; For he shall me receive.

III.

16. Fear not; when man becometh rich;
When Glory of his house h is much.
17. For, hence i he takes nought when he ends;
Nor after him k his Pomp descends.

18. Though l while-he-doth-his-life-possesse,
His Soul he flattering him blesse;
Yet O my Soul, they shall thee a laud,
When thou shalt to thy self do good,

19. Come at the last shall every one
To his Fathers Generation;
Where ev'n-unto Eternitee
The pleasant light they shall not see.

h Job. his glory. i Job. in his dying he shall not take all with him. k Job. his glory. l Job. in his lives. a Heb. or, confess.

20. Thus m man in honour placed high
And understands not prudently;
Is-likened, in his just compare,
n Unto-the-Beasts that silenc'd-are.

m Heb. Adam. n Heb. As the beasts.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalm for *Kind* is *Doctrinal and Hortatory*: Exhorting all sorts and degrees most heedfully to attend unto the wise Doctrine and *Parable* therein unfolded. It teacheth especially, in midst of all surrounding afflictions even in death it self, (the wages of our sinful wayes, *ver.* 5. *with Rom.* 6. 23.) not to place our trust Either in multitude of Worldly Riches, which can preserve none from death; Or in glory of Earthly Honour, which is wholly vanishing and shall perish in the Grave, *ver.* 6. *to* 15. But only upon God, who can and will raise us from the dead, *ver.* 15. And consequently not to be afraid of any base wealth and glory hereafter, all which he shall be finally possessed of, when he arises, *ver.* 16. *to the end.* Wherefore this Psalm is an excellent Antidote against the greatest of the evil wherewith the godly are exercised, while the wicked prosper and flourish in all worldly wealth and glory.

Of the *Penman*, and the *occasion* of making this Psalm we have no particular discovery.

Sect. IV. *The Scope.*

The Scope intended in this Psalm, is 1. To excite and encourage all sorts of people (under the exemplary faith and courage of the Psalmist here represented, *ver.* 5. *with* 15.) unaffectedly to bear all sorts of afflictions; (notwithstanding all the wealth and glory wherein worldlings do on the contrary flourish,) they having hope in God, both of Resurrection even from Death it self by him, and of blissful Reception unto him, *ver.* 15. 2. As also to convince them how vain and foolish a thing it is to place confidence in greatest worldly wealth, or highest earthly honours, None of which can preserve their owners at all from the Grave, or Descend with them into the Grave.

Sect. V. *The Analysis, or Principal Parts.*

In the *Title* note, 1. The Denomination; *A Psalm.* 2. The Direction of it as to the Musick.

In the *Psalm it self*, are, 1. *A Preface.* 2. *A Proposition.* 3. *A Conclusion.*

I. *The Preface* is vehement and importunate, inciting all sorts to singular Attention. Wherein consider, 1. *The Persons* spoken to; *All People, All the worlds inhabitants, whether Ignoble or Noble, Rich or Poor.* 2. *The Act or Duty* whereunto they are incited; *Hear, give ear, ver.* 1. 2. 3. *The Object*, or Matter about which this Act is to be exercised, is set forth in four sublime and alluring Expressions, *viz.* 1. *Wisedoms.* 2. *Prudencies.* 3. *A Parable* (משל) which notes Rule Excellency, &c. such Speeches excelling and bearing sway among others, 4. *A Riddle*, or a *Dark-matter*, or an hidden Question. Therefore all of them bespeaking their utmost Attentions, *ver.* 3, 4.

II. *The Proposition* is elegant and emphatical. The Psalmist proposeth the summe of this Wisedom, Prudence, Parable, Dark-matter, *viz.* His unterrified confidence (exemplary to all, especially the godly,) in midst of all encompassing evils, which the iniquity of his heels, of his steps and wayes, might bring upon him. This is laid down emphatically by way of interrogation: *Why? &c. that is*, I have no just cause at *all* to fear, &c. *ver.* 5. This his confidence is Illustrated and Described by the Grounds of it, *Negatively*, and *Affirmatively*. 1. *Negatively*, This his confidence is not grounded or bottomed (like that of carnal worldlings,) 1. *Neither* in the multitude of Riches. (1.) *Partly*, Because no worldly wealth can Redeem a man from Death and grave, Or obtain a priviledge to him of not dying, *ver.* 6, 7, 8, 9. (2) *Partly*, Because as *all* must dye, both wise, and foolish, and brutish persons, So when Death comes *all* worldly wealth *will* dye to them, and must be left to others, *ver.* 10. 2. *Nor* in earthly honour and glory: *Either* of Houses, *viz.* Families and Posterity, which worldlings think will continue for ever: *Or* of Habitations, which they fancy *will* abide from Generation to Generation: *Or* of Lands, which they *call after their own Names*, *ver.* 11. None of these are grounds of true confidence. *For*, (1) *Man in honour continueth not*, but becomes by Death *like the Beasts that perish.* Or, *Adam in honor lodged not a night, but became as the Beast*, &c. and

then what man in heaven can promise himself or his any, or whatever therein? v. 12. (2) All this way of worldlings (however approved by their posterity) is not wisedome, but their folly, ver. 13. (3) They shall be brought plentifully, even as a flock of dying Sheep, into the grave, and become food for Death. (4) The upright (now trodden under foot by worldly great ones) shall have Dominion over them in the morning, i. e. Either early speedily, assoon as they are Dead. Or in the morning of the last Resurrection, then the upright shall have Dominion over greatest wicked worldlings: The Saints shall judge the world, 1 Cor. 6, 1, 2. (5) Their Form, or earthly glory shall wear away in the grave, or in Hell, as if it had never been, ver. 14. II. Affirmatively, This his confidence undaunted is grounded on God. Who, 1. Shall Redeem him from the power of the grave, at the Resurrection. 2. Will Receive him to himself, viz. into Celestical Mansions, ver. 15.

III. The Conclusion from the Premises is Hortatory. Exhorting every of us, Not to be at all dismaid at the increase of worldlings wealth and glory, ver. 16. 1. Because, All their wealth and glory is utterly sweept away from them by Death, ver. 17. 2. Because, Though they applaud themselves while they live, and think others applaud them also for doing good to themselves by their worldly courses; yet at last they shall dye and be gathered to their fathers deceased, and shall not see light to eternity: that is, They shall not still live here in Earth to see the light of this world, As, Psal. 56. 14. Job 33. 28, 30. Nor shall they see at all the light of eternal glory (Matth. 8. 12.) in the world to come, ver. 18, 19. 3. Because, Their persons though in highest honour, yet wanting understanding, are perishable like brute-beasts, verse 20.

Psalme L.

Sect. I. The Summary Contents.

In this *Doctrinal*, or *Instructing-Psalm*, are I. *An Introduction* to the Instruction intended, procuring attension, and drawn 1. *From* God the high Authour of it. 2. *From* his Manner of Instructing, ver. 1. to 6. 3. *From* his Justice and Majesty in this proceeding, ver. 6. II. *The Instruction it self*, to *Israel* his Covenant-people, viz. 1. Touching his Worship pleasing to him. That it Consists (1) *Not* in most costly Ceremonial or Levitical Sacrifices, &c. verse 7. to 14. (2) *But* in Moral and Spiritual performances, ver. 14, 15. 2. Touching his most acceptable *worshippers*: That they are, (1) *Not* the ungodly and Hypocrites, ver. 16. to 23. (2) *But* they that sacrifice Praise to God, and order their course of life aright, ver. 23.

Sect. II. *The Version out of the Hebrew.*

A Psalm of Asaph.

II.

1. THe God of Gods the LORD doth speak
And he the Earth doth call;
From Sun rising *where day doth break*,
Ev'n-to *his* setting-fall.
2. The Mighty-God, *the holy one*
From *Sion* shineth-clear,
The *i* absolute-perfection
Of beauty *far and near*.

3. Our God shall come, and not *c* be-still,
d Before him fire shall eat:
And round-about-him mooved *e* mucht
Shall-be-a-tempest *great*,
4. Hee'l call to *f* Heaven; To Earth likewise,
To judge his people *here*.
5. *g* Being me my Saints: *h* By Sacrifice
Striking my Covenant *dear*.

6. And tell his righteousnesse abroad
Shall Heavens *from his throne*:
For-that *the All-sufficient* God
He is the Judge *alone* *Selah.*
7. My people hear, and speak will I;
O Israel *heed this same*
And I to thee will testifie:
I God thy God *became*

8. Not for thy Sacrifices *now*
Thee reprehend I will,
And thy *i* Burnt-offerings, *which thou*
Hast brought before me still.
9. I'le take no Bullock from *k* thy stall:
Nor He-goat from thy Folds.
10. For *l* mine the Woods wild-beasts *are* all:
And Beasts, Hills thousand *fold*.

11. I all the Mountains Fowl do know:
And Fields wild-Beasts with me.
12. If I *therefore m* should-hungry-grow,
I would not tell *it* thee
For *all* the world is mine (*thou think*,)
Likewise her plenty-great.
13. Will I the blood of He-goats drink:
Or flesh of strong-*Bulls* eat?

14. To God *Allmighty* Sacrifice
Thy n thankful-praise *alway*:
To-him-that-is-most-high likewise.
Do thou thy vows repay.
15. And in the day of sore-distress
Do thou unto me cry:
The from thy straits I will release,
o Thou shalt me glorific.

II.

16. But God unto the wicked spake,
To tell my Statutes *Truth*.
p Why medlest thou? Or dost up-take
My Covenant *q* in thy mouth?
17. And *life reforming* Discipline
In heart thou hatest hast:
And *all those precious* words *of* mine
Behind thee thou hast cast.

18. If thou *the vilest* thief hast seen,
Then didst thou with him run:
And with Adulterers *hath been*
Thy *Cursed* portion.
19. Thou mouth *r* thou hast inured *long*
In ill *unto thy shame*:
Likewise thy *false aspersing* tongue
Deceitfulnesse *s* did frame.

20. Thou sat'st and spak'st against thy brother:
Thou infamy *t* hast cast
Upon the son of thine *own* Mother.
21. These-*things* thou acted hast,
u I-held-my-peace: Thou *x* didst surmize,
y Sure I like thee had bin:

The

i Heb. Perfection of beauty.
c Heb. Cut.
d Before him a fire shall eat.
e much.
f Heb. that he may call to the Heavens.
g Heb. Gather to me.
h Heb. upon Sacrifice.
i Heb. Burnt-offerings of thee.
k Heb. out of thy house.
l Heb. Mine.
m Heb. should hunger.
n Heb. Confession.
o Heb. And thou——
p Heb. what to thee?
q Heb. upon thy——
r Heb. thou sendest out in ill.
s Heb. or did compact. or did joyne together.
t Heb. hast given.
u Heb. And I——
x Heb. didst think——
y Heb. I in being had bin as thou.

I'le check thee, and e in-order-set thy sin.

22. O ye that God have quite forgot,
Consider now this thing:
That I in pieces rent you not,
And none delivering.

23. But a he that doth Praise, Me glorifies: Also
b To-him-that-ordereth well his wayes
Gods saving-health I'le show.

Sect. III. The Kinde, Penman, and Occasion.

This Psalm as to the *Kind* of it is *Doctrinal*. Wherein the LORD the God of Gods (after an awful *Preface* touching his dreadful Majesty in his Church) *Instructeth* his Covenant-people *Israel*, what is the *True worship* wherein he is delighted, not so much *Carnal, Legal Sacrifices*, As *Spiritual* and *Moral Performances*; And who are his acceptable *worshippers*, Not Hypocritical and Atheistical Transgressors, but those that Praise God and order their way aright.

Penman, As c some think, was *Asaph* the Seer, who penned some Psalmes, 2 *Chron.* 29. 30. and the rather, because it is Entituled; *A Psalm of Asaph*. Or, as the *Chaldee Paraphrast* expresseth it; *by the hands of Asaph*. But d others rather are of Opinion that *David* Penned this Psalm, (committing it only to *Asaph* or his sons for the keeping and tuning of it in the Sanctuary, 1 *Chron.* 25. 2.) and that upon this *Occasion viz.* After *Israel* had been smitten with the three years Famine, and three dayes Pestilence, 2 *Sam.* 21. *and* 24. And after the Angel of God had appeared to *David*, and pointed out unto him the place of Gods Habitation, 1 *Chron.* 21. 18. *and* 22. 1. Then this *Psalm* touching Gods true Worship and Worshippers, seems to have been written.

Sect. IV. The Scope.

The *Scope* of the Holy Ghost in this Psalm, is; Convincingly to instruct *Israel* Gods Covenant-people, and in them the Church of God, What Worship and Worshippers are most acceptable unto God, *viz.*, not so much the Ceremonial and External, as the Moral and Spiritual Worship; Not unreformed Hypocrites and profane Atheists, but such as walk thankfully, ordering their wayes aright.

Sect. V. The Analysis, or Principal Parts.

The *Title* hath in it, 1. The Denomination, &c; *A Psalm*. 2. The Direction of it as to the Musick, or the Indication of the Penman, לאסף may be rendred either. *To-Asaph*, or; *Of-Asaph*.

In the *Psalm* it self are, 1. An Introduction to the Instruction. 2. The Instruction it self.

I. *The Introduction to the Instruction*, procuring the greater heed and attention, ver. 1. *to* 7. is drawn; 1. *From* the highest Author of this Instruction; The God of Gods JEHOVAH. 2. *From* the manner of his Instruction. Which is either, 1. *Common to all* the world, by the Works of Creation, v. 1. 2. *Peculiar* to his Church, to *Sion*. Whose beauty is highly commended; The universality of Beauty. A Confluence of Beauty centered there, v. 2. Whose desire also after *Gods Presence* for Instructing of his Church, is intimated. And that *Presence of God* is (in allusion to Gods appearing to *Israel* of old at *M.*

Sinai, *Seir*, *Paran*, &c. Deut. 33. 2. Judges 5. 4. Hab. 3. 3.) illustrated, 1. (*Negatively*, what it is not. It is not to [illegible] the *Ceremonial* and *Outward Worship*, though never so costly, that the Omnipotent and All-sufficient God [illegible] upon, (although before Christs [illegible] Incarnation, Heb. 7. and 10. 1, &c. was commanded by God, and plentifully performed by *Israel*, [illegible]) (2) *Positively*, what it is. It is that *Moral and Spiritual* Worship, (As *Thanksgiving to God*, *Performance of Vows* to the most High, *Calling upon God* in straits, and *Glorifying him* for deliverances) which God most Respects and Rewards, v. 14. 15. 2. *The worshippers of God*, in whom he will take pleasure, are also described, (1) *Negatively*, who they are not, viz. Nor the wicked that hate to be Reformed, nor *Hypocritical* and Atheistical wretches, going still on in their sins, because *God* is silent and long-suffering. But *all* these *God* will Convince, Reprove, and without timely Repentance, Destroy, v. 16. to 22. (2) *Positively*, Who they are, viz. They that *sacrifice Praise to God*, and *order their way aright*. These have *Gods* Acceptation, as *Glorifying him*: And *shall see Gods Salvation*, as glorified by him, v. 23.

Psalme LI.

Sect. I. The Summary Contents.

David, upon the Prophet *Nathan's* Message from God unto him, unfeignedly repenting of his two hainous sinnes, Adultery with *Bathsheba*, and Murder of *Uriah*, Poureth forth his fervent Prayer, I. *For himself*, 1. *Partly*, for the LORD's free and full Remission of his sins, with deep Contrition confessed and aggravated, *viz.* (1) *His Actual sins*, especially his Adultery and Murder, *verse* 1, 2, 3, 4. (2) *His Original sin*, *verse* 5, 6. 2. *Partly* for Restauration of him in Spirituals, impaired by his sins, *viz.* (1) In joy and comfort upon his sins pardon, *verse* 7, 8, 9. (2) In cleanness of heart. (3) In establishment of Spirit for the future, *verse* 10. (4) In constancy of Gods favour and Spirit, *verse* 11. (5) In sweet assurance of Gods Salvation. (6) In sustentation by Gods free Spirit, *verse* 12. All which he urgeth by sundry Arguments, *verse* 13. *to* 18. II. *For the Church of God*, offended by his Scandalous sins, 1. That God would do good to *Sion*, whom he had harmed. 2. That God would build *Jerusalems* walls, which he had shaken, *verse* 18, 19.

Sect. II.

Ver. II. The first Version out of the Hebrew.

To the Master of the Musick, A Psalme of David. *When* Nathan *the Prophet came unto him, After he had gone in unto* Bathshebah.

I.

1. O God, *a thy grace on me declare,*
b After thy merry-kind:
As thy compassions many are,
My *c* faults wipe out of mind.
2. O multiply, O wash me clean
From mine iniquity:
Likewise from all my sin again
Do thou me purify.

3. For I mine *own* trespasses
Acknowledge *mournfully:*
And still my sin before me is.
4. Against thee sin'd have I,
Against thee only, And have done,
d Before thine eyes this ill;
That when thou speak'st, thou maist be just,
e Clear when thou judgest *still.*

5. Lo in perverse-iniquity
f My birth I did receive:
Me likewise *g* in impurity
My Mother *h* did conceive.
6. Behold, in truth delightest thou
Within-the-inward-part:
And wisedome thou hast made me know
In secret *of my heart.*

II.

7. With Hyssop thou me purify,
i I shall be cleansed so:
O wash thou me, And *then* shall I
k Be whiter than the Snow.
8. O make thou me *the pleasant voice*
Of joy and gladness hear:
So shall the *very* bones rejoyce
Which thou hast crushed were.

9. O from my sins hide thou *m* thine eyes,
And *n* quite obliterate
All mine *abhorr'd* iniquities.
10. O God, to me creat
A clean heart: And *o* in me new-make
A Spirit firme *to thee.*
11. Cast me not from thy face, *p* not take
Thine holy Spirit from me.

12. Thy *Sweet* Salvation's joy *again*
Restore thou unto me,
And *q* do thou firmly me sustain
Still with a Spirit free
13. Thy wayes trangressors *then* shall I
Teach *with a feeling heart,*
And wandring Sinners *readily*
Shall unto thee convert.

III.

14. O God, O my Salvation's God,
From bloods do me deliver:
So shall my *thankful* tongue abroad
Shout forth thy justice *ever.*

15. My *closed* lips, O Lord, do thou
Wide open, *mine heart raise:*
And then my mouth abroad shall shew
Thine *everlasting* praise.

16. For thou delightst not Sacrifice,
Else give *the same* would I:
r Burnt-offering thou wilt not likewise
Accept concernedly.
17. God's Sacrifices *are* a Spirit
s Broke *for iniquities:*
And heart so *t* broken and contrite,
God thou wilt not despise.

18. *u* Do *Sion* good in thy good-will
Jerusalem's walls *x* up-rear.
19. Then shalt thou be delighted *still*
With Sacrifices *there*
Of righteousnesse, *y* The Burnt-offring
And *z* Holocaust *I say:*
Then Bullocks on thine Altar *bring*
And a offer-up shall they.

The second Version out of the Hebrew.

To the Master of the Musick, *A Psalme of* David. *When* Nathan *the Prophet came unto him, After he had gone in unto* Bathshebah.

I.

1. O God *a* thy grace on me declare,
b After thy loving kindness *say:*
c As thy compassions many are,
Wipe thou my trespasses away.
2. *d* Much wash me from my wickedness:
Cleanse thou me from my sin likewise.
3. For my rebellions *e* I confess:
And still my sin before me *lyes.*

4. I sinn'd against thee, onely thee,
And *f* in thy sight have done this ill,
That when thou speak'st thou just maist be,
Maist be clear in thy judging *still.*
5. Behold *ev'n* in iniquity
Full painfully-brought-forth I was:
Yea in sin and *impurity*
My mother *g* me conceiv'd *alas.*

6. Lo, Truth in *inwards* thou dost love:
In secret *h* thou hast made me know
Pure wisedome also *from above.*
7. *i* Purge me from sin with Hyssop *now,*
I shall be clean: *k* O wash me clear,
And I *I* than Snow shall whiter be.
8. *Sweet* joy and gladness *m* make me hear:
n Let bones exult, *so* crusht by thee.

II.

9. Thy face hide from my sins *so great:*
And all my *o* faults wipe out do thou.
10. Pure heart, O God, to me creat:
And a firm spirit *p* in me renew.
11. Cast me not from thy face: No more
From me *q* thine holy Spirit take.
12. Me thy Salvation's joy restore:
And with free Spirit *r* strong me make.

13. Thy

a *Heb.* shew grace to me according to thy loving-kindness, b *Heb.* According to the multitude of thy bowel-mercies. c *Heb.* trespasses.

d *Heb.* In thine——— e *Heb.* maist be clear. *or* ; pure. f *Heb.* I was painfully-brought forth. g *heb.* in Sin. h Heb. did warme———

i *Heb.* And I shall be clean. k *Heb.* Be whitned before Snow

l *Heb.* thou hast crushed

m *Heb.* thy face. n *Heb.* blot out *or* ; wipe away. o *Heb.* in mine inwards renew. p *Heb.* and take not thy Spirit of holiness——— q Heb. *or* ; thou shalt under prop———

a *Heb.* thy grace on me. b *Heb.* After thy kindness. c *Heb.* As thy compassions are. d *Heb.* multiply wash me from mine iniquity. e *Heb.* I Know. f *Heb.* in th ine eyes. g Heb. warmed me. h Heb. thou wilt——

i Heb. Thou shalt purge. k Heb. Thou shalt wash. l Heb. And be whitned before Snow. m Heb. Thou shalt make. n Heb. and shall the bones. o Heb. iniquityes. p Heb. in my inward. q Heb. Thy Spirit of thine holiness. r Heb. thou shalt uphold me. *or* ; firmly, sustain me.

13. Thy

14. Thy prayes transgressors teach will I:
And Sinners shall convert to thee.
14. O God, of my Salvation high
The God, From bloods deliver me:
Then shall my tongue on every side
f Proclaim thy righteousnesse always.
15. Lord, thou my lips shalt open wide:
So shall my mouth shew forth thy praise.

16. For thou wouldst it not Sacrifice,
Else would I give the same up straight;
A Burnt-offering of thee unasked price
Thou'lt not contentedly accept.
17. g The Sacrifices God do h prize
They are a Spirit broken-quite.
O God, thou q never wilt despise
An heart so a broken and contrite.

18. b Do Sion good in thy good-will:
Walls of Jerusalem c up-reare.
19. Then shalt-thou-be-delighted still
In d righteous Sacrifices there,
Yea, in e Burnt-offering I say,
And whole-burnt-offering many a one:
Then Bullocks f offer-up-shall-they
Upon thine Altar, thine alone.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme as to the *Kind* of it, is a most *Pathetical Penitential Prayer*: usually accounted *The Fourth Penitential Psalme.*

David, as the Title shewes, was *Penman* of it. It is *Davids Retractation*: *David's* Testimonial of his sincere Repentance for his great Offences in the Matter of *Uriah*; which did so shake his integrity, and gave *great occasion to the enemies of the LORD to blaspheme*, 2 *King* 15. 5. 2 *Sam.* 12. 14. And when did *David* ever pray more fervently and sweetly: than here where he mourn'd for his sins most sadly?

The *Occasion* of *Davids* Penning this Psalme, is hinted in the Body of the Psalme, *ver.* 4. 14. But more plainly declared in the *Title*, *viz.* *When Nathan, &c. David* in an Evening-tide walking on the top of his House, and seeing *Bathsheba* the wife of *Uriah* the *Hittite* washing her self, sent for her, committed adultery with her, and she became with child: To hide this Fact he sent for her Husband from the Camp to lodge with his Wife, which he being utterly averse unto, *David* wrote a Letter by *Uriah* to *Joab* his General to set *Uriah* in the forefront of the hottest Battel that he might be slain; and *Uriah* being slain by the *Sword of the Children of Ammon*, *David* took *Bathsheba* to be his Wife. Upon this, *Nathan* sent from God to *David*, convinced him of his sin (wherein he had slept from the time of his Fact till after the Child, conceived in adultery, was born, which probably was nine moneths at least, 2 *Sam.* 11. 27. *with* 12. 1. 14.) Denounced heavy judgement against him, stroke his Child with Death, yet gave *David* hope of Pardon upon his Repentance, assuring him *God had put away his sin, he should not dye.* See this whole History at large in 2 *Sam.* 11. *and* 12. Upon this *Occasion*, when *Nathan* was departed from *David*, *David* wrote this Psalme, therein confessing and aggravating his sins most ingenuously, declaring his Repentance unfeignedly, and begging Remission of sin, Renewing Grace, Restauration of wonted Peace and Comfort, &c. most fervently. How great a King was *David*, yet his sins are impartially recorded by the Holy Ghost in Scripture for our Caution and Instruction. *Many* (said g *Augustine*) *are willing to fall with* David, *but*

Audiant qui non ceciderunt, ne cadant: Audiant qui ceciderunt, ut surgant. *August. Enarrat. in Psal. L. Tom.* 8. *p.* 484. *A. B. Basil.* 1569.

slumbring to rise again with David. *David is not presumed of his standing: but when he had fallen, of free grace he rose.* David *thus falling, who may not succeed? Thus and prevailes? David repenting and rising again, who should not be careful to rise that hath fallen? Let him that thinks he stands, take heed he fall not: And he that is fallen, take heed to rise again.*

Sect. IV. *The Scope.*

David's Scope in this Psalme, is, 1 To confesse his great and scandalous fastingsmonally; 2 To blame himself for them deeply; 3 To testifie his cordial and unfeigned Repentance; 4 To implore earnestly pardon and purging of his iniquities, Renewed grace and Consolations from Gods Spirit, and removal of all the sad effects thereby occasioned to himself for the people of *Israel*. See *ver.* 1, 2, 8, 12, 18. Thus *David* was *h* ashamed of his sinning; not ashamed (as many are) of Repenting. *O incredible madnesse* (said *Augustine*) *thou blushest not at the wound: and dost thou blush at the binding of it up?* Is not the naked wound more filthy and noysome?

h Sunt multi quos peccare non pudet, agere pœnitentiam pudet. O incredibilis insania! De vulnere ipso non erubescis, de ligatura vulneris erubescis? Nonne nudum fœdius & puridius est? *August. Enarrat in Psal.* 50. *Tom.* 8. *p.* 487. *Basil.* 1569.

Sect. V. *The Analysis, or Principal Parts.*

The *Title* hath in it, 1. The Denomination of it: *A Psalme.* 2. The Penman; *David.* He impartially records his own great offences; (a notable Argument of the Divine Authority of the Scriptures wherein the *Penmen* spare not themselves:) And ingenuously publisheth his own unfeigned repentance. 3. The direction of it as to the Musick, &c. 4. The Occasion of *Davids* Penning it, which is twofold, *viz.* (1) *More immediate*; *Nathans* Message to *David*, convincing and threatning him about his scandalous Sins; *When* Nathan *the Prophet, &c.* (2) *More Remote*; *Davids* adultery with *Bathshebah*, &c. *After he had gone in unto Bathsheba.* The Holy Scripture (as its manner is) speaketh chastly and purely of this filthy fact.

The *Psalme* it self is Pathetically Penitory. Herein *David* Prayes 1. For himself, *ver.* 1. to 18. 2. For the Church, or People of *Israel* whom he had offended and endangered by his great offences, *verse* 18, 19.

I. *For Himself*, *David* begs earnestly, 1. Remission of his sins, *ver.* 1. *to* 8. 2. Restauration in Spirituals impaired by his sins, *ver.* 8. *to* 18.

1. *Remission of his sins* is most earnestly begged. This Request being, 1. *Propounded*, 1. *Simply and plainly*, in his Praying for Grace or free-favour. 2. *Figuratively*, in Metaphorical expressions; As, *Blotting-out*, *ver.* 1. *Cleansing. Multiplying to wash him*, *ver.* 2. *Purging with Hyssop*, *Washing*, *ver.* 7. II. *Urged and amplified*, *Patherically*, 1. *From* the prime Efficient Cause of Pardon, *viz.* Gods loving-kindness and the multitude of his tenderest bowel-mercies, *v.* 1. 2. *From* the subservient Cause, *viz.* His own penitent confession of, and deep Contrition for his own sins, both Actual and Original, *ver.* 3. *to* 7. *His actual sins*, especially his Adultery and Murder, he confesseth with deep sense of them. Aggravating them especially three wayes, (1) As *being now ever before him*, though (till now (as *Augustine* well observes) he had put it behind him, *ver.* 3. (2) As *being against God*, against him peculiarly. (3) As *justifying God* in his utmost severity of his Sayings or Threatnings by *Nathan* against him; and clearing God in all his judgements inflicted for his sins, *ver.* 4.

i Peccatum meum ante me est, non post me. Fuit enim post me, quando ad me missus est Propheta, &c. *Aug. Enarrat. in Psal.* 50.

His Original sin. (1) *Acknowledged* in two Expressions Emphatical, ver. 4. (2) *Illustrated* and *Aggravated* by its opposites, viz. *Truth*. Teacher Uprightness in the inwards which God loves. *Truth*, secret (spiritual) wisdom which God had taught him. Yet against this Truth, this Wisdom he had sinned, ver. 6.

2. *Restauration in Spirituals impaired by his sins*, is fervently petitioned for. (His desires of pardon being herewith again and again interwoven, *as* ver. 7, 9, 14. through the vehemency of his penitential sorrows for his sins, and of his longings after remission.) Now those Spirituals wherein especially he desires Restauration, are; 1. *Joy and gladness*, and refreshing Comforts in sense of Pardon and Gods wonted favour. Illustrated, (1) By the contrary extream distress at present upon his heart and Conscience for his sin; Compared to *broken bones* crushed all in pieces, ver. 8. (2) By his vehement reiterated desire of Pardon; *Hide thy face from my sins, and blot out all mine iniquities*, ver. 9. 2. *Purity of heart*, by a Divine New-Creation. 3. *Renovation of a firme stablished Spirit in him for time to come.* Lest he fall again, ver. 10. 4. *Continuance of Gods favour*, in not with-drawing his Presence and Holy Spirit from him, ver. 11. 5. *Restoring of his joy* in apprehension and assurance of Gods Salvation. 6. *Sustentation by God's free Spirit*; That being delivered from sins bondage, he may chearfully delight in all holy service and obedience to God, ver. 12. This is *amplified* by the Effects or duties intended upon grant of his desires. viz. (1) *Instructing* and edifying others by his own experience. So, of a Patient he should become a Physitian, ver. 13. (2) *Glorifying God*, 1 *Partly*, by proclaiming his justice, in delivering him from bloods, ver. 14. 2 *Partly*, By praising the Lord, when he shall open his lips, ver. 15. 3 *Partly*, By Sacrificing to his Honour; Not so much Ceremonial Sacrifices or Burnt-offerings, which God did not chiefly desire or delight in, ver. 16. But the spiritual Sacrifices of a *Broken and Contrite Spirit* k. These Gods grateful Sacrifices which he will not despise, ver. 17.

II. *For the Church of God Israel*, (under the Types of *Sion* and *Jerusalem*,) *David* prayes also: they being scandalized and endangered by his sins. Here note, 1. The blessings craved, viz. (1) *That* (though himself had done them harme, and offended them, yet) God would *do good unto Sion in his good will.* (2) *That*, God would *build Jerusalem's walls*, which by his sin he had pull'd down, undermined, or shaken, ver. 18. 2. The Argument whereby his request is urged. This is drawn from the effect which will follow thereupon, viz. The Churches worshipping of God with upright and acceptable Sacrifices abundantly, ver. 19.

k See my Sermon of Brokenness of Heart, Entituled; *A Broken Spirit, Gods Sacrifices*, on Psal. 51. 17. Preached before the House of Lords.

Psalm LII.

Sect. I. *The Summary Contents.*

Davids speaking I. *Of Doeg* the Edomite, who accused him to King *Saul*, 1. Reproves him, for his mischievousness, and villainous tongue, *verse* 1. *to* 5. 2. Prophetically threatens his destruction, *verse* 5. *to* 8. II. *Of himself*, 1. Declares his confidence in Gods mercy, touching his constant Prosperity in the House of God, *verse* 8. 2. Sets forth his Resolution to praise God, hereupon, *verse* 9.

Sect. II. *The Version out of the Hebrew.*

To-the-Master-of-the-Musick, a Maschil, When Doeg *the Edomite came and shewed to* Saul, *and said to him*; David *came unto the House of Achimelech.*

1. WHy boast'st in ill, O potentate?
   All day Gods mercy's seen.
2. Thy tongue *b* vents mischiefs; Acts deceit
   Whet like a Rasour keen,
3. Thou lov'st ill, more than good: A lye,
   Than *c* speaking Righteousness, *Selah.*
   Thou lov'st all *d* words that-may-destroy,
   e The tongue of guilefulness.

5. God also to perpetual-ay
   Shall-quite-demolish-thee,
   Thee teare, thee also pull-away
   Out of the Tent will he,
   From land of *all* the-living *here*
   Hee'l root thee up withal. *Selah.*
6. And Righteous ones shall see, and feare:
   And laugh *f* at him they shall.

7. Lo, *g* This-the-man, his fortitude
   Took h made not God *along*,
   But hop'd in's riches multitude,
   Was rip in his mischief strong.
8. But as an Olive green alway
   In House of God *am I*:
   I trusted evermore and ay
   In Gods benignity.

9. Sith thou didst *this*, thee ay I'le praise,
   And *I* waite *upon* thy Name,
   Because before thy Saints *alwaies*
   Most pleasant *is the same.*

Sect. III. *The Kinde, Penman, and Occasion &c.*

This is *the Sixth Maschil*, See Psal. 32. Sect. 3. The nature of it is *Doctrinal*, or *Instructive*: as the Title shews.

Penman of it, more than probably, was *David*: as the Subject-Matter and Occasion do not obscurely indicate.

Occasion of writing it, is expressed in the *Title* briefly: which thus may be laid down more largely, from 1 *Sam.* 21. *and* 22. *David* flying from King *Sauls* rage, comes to *Nob* for succour, where *Achimelech* the Priest gave him and his men Shew-bread, furnished him with *Goliah's* Sword, and enquired of the LORD for him, *Doeg* the Edomite chief of King *Sauls* Herdmen, 1 *Sam.* 21. 7. being then present, and seeing all this, went to King *Saul* and told him, *David came unto the House of Achimelech*, &c. *Saul* hereupon sent for *Achimelech*, and all the Priests at *Nob*: and commanded his foot-men to turn and slay him and all the Priests of the LORD, they refusing to execute this horrid cruelty, *Saul* commands *Doeg* to do it, who slew on that day 85. persons that did weare the linen Ephod; Smiting also *Nob* the Priests City with the Sword and destroying there most cruelly, Man, Woman, Childe, and Beast. Which cruelty *Abiathar* son of *Achimelech* escaping, he fled to *David* and told him all, 1 *Sam.* 22. 9. *to the end.* Hereupon *David* seems to have Penned this Psalme.

Sect. IV.

Sect. IV. The Scope.

Davids Scope in this Psalme, is; 1. To reprove *Doeg* sharply, for his insulting in evil, and for his wicked tongue; And 2. To threaten him severely hereupon with dreadful destruction out of his place: 3. But contrariwise to support and encourage himself against all the wicked and cruel Persecutions of *Doeg* against him in slaying the Priests of the LORD for his sake, assuring himself by his Faith in God of his own constant flourishing Prosperity in the House of God, resolving to wait upon his Name, and praise him for avenging his Cause upon *Doeg* which he Prophetically foresaw as done already.

Sect. V. The Analysis, or Principal Parts.

In the *Title* note, 1. The Nature of this Psalme; *Maschil. See Psal.* 32. Sect. 3. 2. The Direction of it as to the Musick; *To the Master, &c.* 3. The Occasion of it, *when Doeg, &c.* As formerly hath been expressed in Sect. 3.

The *Substance* of the Psalme contains Matters more specially concerning 1. *Doeg*. 2. *David* himself.

I. *As for Doeg*; He is *Reproved*, and *Threatned*. I. *Doeg is reproved* and sharply blamed, 1. *For* his boasting in evil, he being now become a great man, Which was contrary to Gods mercy continued to him daily, *verse* 1. 2. *For* his evil tongue, Devising mischief; Doing deceit; Delighting in evil, in Lying, in Destructive and guileful words, more than in the the contrary Verdict, *ver.* 2, 3, 4. II. *Doeg is Prophetically threatned* with terrible Destruction out of his Place. This is, 1. Described, and Illustrated by four Similitudes, *viz.* (1) Of a Building pull'd down and destroyed. (2) Of Coales of fire taken away with the tongs. (3) Of Tent-stakes pull'd away. 4. Of Trees plucked up by the Roots, *verse* 5. 2. Amplified by the effect of this judgement upon the Righteous beholding it, *viz.* (1) *Partly*, they shall be confirmed hereby in Gods fear. (2) *Partly*, they shall be moved even to laugh at him, for his vain confidence in his wealth and wickedness, and not in God, *ver.* 6, 7.

II. *As for David himself*, He declares contrariwise, I. *His comfortable Perswasion* of his own happy condition in the House of God continually. Which is, 1. *Illustrated* by the Similitude of an Olive-tree alwayes green. 2. *Described*, by the Instrumental Meanes thereof, *viz.* His constant trust in Gods loving-kindness *verse* 8. II. *His pious Resolution.* 1. To praise God continually for avenging his Cause upon *Doeg*, which he Prophetically foresaw as done already: and for preserving himself in prosperity. 2. To waite patiently upon God and his aid, that being pleasant in the sight of his Saints, *verse* 9.

Psalm LIII.

Sect. I. The Summary Contents.

David I. *Complaineth* of the abominable corruption of the ungodly, dishonouring God, and oppressing his Church. 2. Describing this Corruption (1) By the Root, *viz.* Folly, or Impiety, *verse* 1. (2) By the universal extent of it upon Jew and Gentile, *verse* 2. (3) By the Fruits, *verse* 3, 4. Condemning the wicked hereupon (1) By their punishment. (2) Casting in Gods people. (3) Foretelling, and (4) Terrifying of Conscience. (5) And Confirming of Gods people upon them, for their comfort against the evill, *verse* 5. II. Wherein for *Israels* Salvation, and redemption from Thraldome, under the wicked, *verse* 6.

Sect. II. The Psalme out of the Hebrew.

To the Master of the Musick, *on* Machalath; a *Maschil of* David.

a *heb.* An Instruction. An Instructing. *Psalm.*

1. THe Fool within his heart hath said,
There is no God: *b* Corrupt-they-are,
And *c* they their evil abhor'd-have-made,
But acting good *doth* none *appear.*

b *heb.* they-have-corrupted, *viz. themselves.*
c *heb.* they have made abominable *their* evil.

2. God from the Heaven looked down
On sons of *Adam all abroad*,
To see if there were *any* the
Intelligent, *and* seeking God.

3. *But d* every-one-is-back-declin'd
Together loathsom-they-became,
Not any doing good *I finde*:
Yea not *so much as* one *of them.*

d *heb.* All he.

4. *e* Have they no knowledge, *care, or dread*,
That work *abhorr'd*-iniquity?
Eating my folk *as* they eat bread:
They have not call'd *on* God *most-High.*

e *heb.* have not the workers of iniquity known?

5. There they *f* sore fear'd *where* no fear was,
For thy besiegers Bones *abroad*
God did disperse: Thou-didst-them-bash,
For, them disdain'd-cast-off-hath God.

f *heb.* feared a feare.

6. From *Sion* who'l give *Isr'el's g* healths?
When his *deare* folks captivity
Our God shall back return *with wealth*,
Exult shall *Jacob, Israel* joy.

g *heb.* Salvations.

Sect. III. The Kind, Penman, and Occasion.

This is the *seventh Maschil.* See *Psal.* 32. Sect. 3. It is a *Doctrinal*, or *Teaching Psalme.*

Penman of it, as the Title shewes, was *David.*

Occasion, is not here or elsewhere clearly expressed, But some *h* think, That this Psalme (which in Substance, and almost in the very words, some few only excepted which are altered or added, is the same with *Psalme* 14.) was written by *David* Prophetically touching *Antiochus*, that notorious *Antiochus*, that destroyed *Jerusalem* and brought many evils upon the *Jewes*, because it's said; *God did disperse thy besiegers bones, verse* 5. which are not to be found in *Psal.* 14. As *Psalme* 14. seems Penned upon the *Occasion* of the *Jews* distresses under *Nebuchadnezzar* and the *Babylonians.* And perhaps the Holy Ghost speaks almost the same words twice over, Because the wickedness of these enemies were so parallel one to another. And it is no unusual thing with Scripture to recite the same things and words sundry times upon several Occasions: compare 2 *Chron.* 36. 22, 23. *with* *Ezra* 1. 1, 2, 3. ——— *and* 1 *Chron.* 16. 8, *to* 23. *with* *Psal.* 105. 1. *to* 16. ——— *and* 1 *Chron.* 16. 23. *to* 34. *with* *Psal.* 96. *throughout* ——*and*

h *Simeon de Muis in Argum. ad Psal.* 53.

his Original sin, (1.) *Aggravated* in two Expressions Emphatically, *ver.* 4. (2.) *Illustrated* and *Asserted* by its opposites, *viz. Truth*. Truth or Uprightness in the inward parts which God loves. *Truth*, secret (spiritual) wisdom which God had taught him. Yet against this Truth, this Wisdom he had sinned, *ver.* 6.

2. *Restauration in Spirituals impaired by his sins*, is fervently petitioned for. (His desires of pardon being herewith again and again interwoven, *as ver.* 7, 9, 14. through the vehemency of his penitential sorrows for his sins, and of his longings after remission.) Now those Spirituals wherein especially he desires Restauration, are; 1. *Joy and gladness*, and refreshing Comforts in sense of Pardon and Gods wonted favour. Illustrated, (1.) By the contrary extream distress at present upon his heart and Conscience for his sin; Compared to *broken bones* crushed all in pieces, *ver.* 8. (2.) By his vehement reiterated desire of Pardon; *Hide thy face from my sins, and blot out all mine iniquities*, *ver.* 9. 2. *Purity of heart*, by a Divine New-Creation. 3. *Renovation of a firme establisht Spirit in him for time to come*. Left he fall again, *ver.* 10. 4. *Continuance of Gods favour*, in not with-drawing his Presence and Holy Spirit from him, *ver.* 11. 5. *Restoring of his joy* in apprehension and assurance of Gods Salvation. 6. *Sustentation by Gods free Spirit*; That being delivered from sins bondage, he may chearfully delight in all holy service and obedience to God, *ver.* 12. This is *amplified* by the Effects or duties intended upon grant of his desires. *viz.* (1.) *Instructing* and edifying others by his own experience. So, of a Patient he should become a Physitian, *ver.* 13. (2.) *Glorifying God*, 1 *Partly*, by proclaiming his justice, in delivering him from bloods, *ver.* 14. 2 *Partly*, By praising the Lord, when he shall open his lips, *ver.* 15. 3 *Partly*, By Sacrificing to his Honour; Not so much Ceremonial Sacrifices or Burnt-offerings, which God did not chiefly desire or delight in, *ver.* 16. But the spiritual Sacrifices of a *Broken and Contrite Spirit* k. These Gods grateful Sacrifices which he will not despise, *ver.* 17.

II. *For the Church of God Israel*, (under the Types of *Sion* and *Jerusalem*,) *David* prayes also: they being scandalized and endangered by his sins. Here note, 1. The blessings craved, *viz.* (1.) *That* (though himself had done them harme, and offended them, yet) God would *do good unto Sion in his good will*. (2.) *That*, God would *build Jerusalem's walls*, which by his sin he had pull'd down, undermined, or shaken, *ver.* 18. 2. The Argument whereby his request is urged. This is drawn from the effect which will follow thereupon, *viz.* The Churches worshipping of God with upright and acceptable Sacrifices abundantly, *ver.* 19.

k See my Sermon of Brokenness of Heart, Entituled; *A Broken Spirit, Gods Sacrifices*, on *Psal.* 51. 17. Preached before the House of Lords.

Psalm LII.

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   e The tongue of guilefulness.
5. God also to perpetual-ay
   Shall-quite-demolish-thee,
   Thee teare, thee also pull away
   Out of the Tent will he,
   From land of *all* the living *here*
   Hee'l root thee up withal. *Selah.*
6. And Righteous ones shall see, and feare:
   And laugh *f* at him they shall.
7. Lo, *g* This-the-man, his fortitude
   That h made not God *along*,
   But hop'd in's riches multitude,
   Was *i* in his mischief strong.
8. But as an Olive green alway
   In House of God *am I*:
   I trusted evermore and ay
   In Gods benignity.
9. Sith thou didst *this*, thee ay *k* Ile praise,
   And *I* waite *upon* thy Name,
   Because before thy Saints *alwaies*
   Most pleasant *is the same*.

b Heb. sharpens.
c Heb. speaking of righteousness.
d Heb. words of swallowing up.
e Heb. tongue of deceit.
f Heb. upon him.
g Heb. Behold the man.
h Heb. will not put.
i Heb. *was* his strength.
k Heb. I will confess.

Sect. III. *The Kinde, Penman, and Occasion &c.*

This is *the Sixth Maschil*, See *Psal.* 32. Sect. 3. The nature of it is *Doctrinal*, or *Instructive*: as the Title shews.

Penman of it, more than probably, was *David*: as the Subject-Matter and Occasion do not obscurely indicate.

Occasion of writing it, is expressed in the *Title* briefly; which thus may be laid down more largely, from 1 *Sam.* 21. *and* 22. *David* flying from King *Sauls* rage, comes to *Nob* for succour, where *Achimelech* the Priest gave him and his men Shew-bread, furnished him with *Goliab's* Sword, and enquired of the LORD for him, *Doeg* the Edomite chief of King *Sauls* Herdmen, 1 *Sam.* 21. 7. being then present, and seeing all this, went to King *Saul* and told him, *David came unto the House of Achimelech*, &c. *Saul* hereupon sent for *Achimelech*, and all the Priests at *Nob*: and commanded his foot-men to turn and slay him and all the Priests of the LORD, they refusing to execute this horrid cruelty, *Saul* commands *Doeg* to do it, who slew on that day 85. persons that did weare the linen Ephod; Smiting also *Nob* the Priests City with the Sword and destroying there most cruelly, Man, Woman, Childe, and Beast. Which cruelty *Abiathar* son of *Achimelech* escaping, he fled to *David* and told him all, 1 *Sam.* 22. 9. *to the end.* Hereupon *David* seems to have Penned this Psalme.

Sect. IV.

Sect. IV. The Scope.

Davids Scope in this Psalme, is; 1. To reprove *Doeg* sharply, for his boasting in evil, and for his wicked tongue; And 2. To threaten him severely hereupon with dreadful destruction out of his place: 3. But contrariwise to support and encourage himself against all the wicked and cruel Persecutions of *Doeg* against him, by slaying the Priests of the LORD for his sake, assuring himself by his Faith in God of his own constant flourishing Prosperity in the House of God, resolving to wait upon his Name, and praise him for avenging his Cause upon *Doeg* which he Prophetically foresaw as done already.

Sect. V. The Analysis, or Principal Parts.

In the *Title* note, 1. The Nature of this Psalme; *Maschil*, *See Psal.* 32. Sect. 3. 2. The Direction of it as to the Musick; *To the Master*, &c. 3. The Occasion of it, *when Doeg*, &c. As formerly hath been expressed in Sect. 3.

The *Substance* of the Psalme contains Matters more specially concerning 1. *Doeg*. 2. *David* himself.

I. *As for Doeg*; He is *Reproved*, and *Threatned*. 1. *Doeg is reproved* and sharply blamed, 1. *For* his boasting in evil, he being now become a great man, Which was contrary to Gods mercy continued to him daily, *verse* 1. 2. *For* his evil tongue, Devising mischief; Doing deceit; Delighting in evil, in Lying, in Destructive and guileful words, more than in the the contrary Vertues, *ver.* 2, 3, 4. II. *Doeg is Prophetically threatned* with terrible Destruction out of his Place. This is, 1. Described, and Illustrated by four Similitudes, *viz.* (1) Of a Building pull'd down and destroyed. (2) Of Coales of fire taken away with the tongs. (3) Of Tent-stakes pull'd away. 4. Of Trees plucked up by the Roots, *verse* 5. 2. Amplified by the effect of this judgement upon the Righteous beholding it, *viz.* (1) *Partly*, they shall be confirmed hereby in Gods fear. (2) *Partly*, they shall be moved even to laugh at him, for his vain confidence in his wealth and wickedness, and not in God, *ver.* 6, 7.

II. *As for David himself*, He declares contrariwise, 1. *His comfortable Perswasion* of his own happy condition in the House of God continually. Which is, 1. *Illustrated* by the Similitude of an Olive-tree alwayes green. 2. *Described*, by the Instrumental Meanes thereof, *viz.* His constant trust in Gods loving-kindness *verse* 8. II. *His pious Resolution.* 1. To praise God continually for avenging his Cause upon *Doeg*, which he Prophetically forelaw as done already: and for preserving himself in prosperity. 2. To wait patiently upon God and his aid, that being pleasant in the sight of his Saints, *verse* 9.

Psalm LIII.

Sect. I. The Summary Contents.

David I. *Complaineth* of the abominable corruption of the ungodly, dishonouring God, and oppressing his Church. 1. Declaring this Corruption by the (1) Root of it, *viz.* Atheisme, *verse* 1. (2) Universal course of it upon Gods own accurate observation, *verse* 2, 3. 3. Condemns the wicked hereof sharply. (1) By their ignorance. (2) Cruelty to Gods people. (3) Confusion, *verse* 4. (4) Terrours of Conscience. (5) And Indignation of God upon them, for their enmity against the godly, *verse* 5. II. Wherein for *Gods* just Salvation, and redemption from Thraldome, under the wicked, *verse* 6.

Sect. II. The Version out of the Hebrew.

To the Master of the Musick, *on* Machalath; a *Maschil of* David.

a *heb.* An Instruction. An Instructing. *Psalme.*

1. THe Fool within his heart hath said,
There is no God: *b* Corrupt-they-are,
And *c* they *their* evil abhor'd-have made,
But acting good *doth* none *appear.*

b *heb.* they have corrupted, *viz. themselves.*
c *heb.* they have made abominable *their* evil.

2. God from the Heavens looked down
On sons of *Adam all abroad*,
To see if there were *any one*
Intelligent, *and* seeking God.

3. *But d* every-one-it-back-declin'd
Together loathsom-they-became,
Not any doing good *I finde*:
Yea not *so much as* one *of them.*

d *heb.* All he.

4. *e* Have they no knowledge, *care*, *or dread*,
That work *abhor'd*-iniquity?
Eating my folk *as* they eat bread:
They have not call'd *on* God *most-High.*

e *heb.* have not the workers of iniquity known?

5. There they *f* sore fear'd where no fear was,
For thy besiegers Bones *abroad*
God did disperse: Thou-didst-them-bash,
For, them disdain'd-cast-off-hath God.

f *heb.* feared a feare.

6. From *Sion* who'l give *Isr'el's g* healths?
When his *deare* folks captivity
Our God shall back return *with wealth*,
Exult shall *Jacob*, *Israel* joy.

g *heb.* Salvations.

Sect. III. The Kind, Penman, and Occasion.

This is the *seventh Maschil.* See *Psal.* 32. Sect. 3. It is a *Doctrinal*, or *Teaching Psalme.*

Penman of it, as the Title shewes, was *David.*

Occasion, is not here or elsewhere clearly expressed, But some *h* think, That this Psalme (which in Substance, and almost in the very words, some few only excepted which are altered or added, is the same with *Psalme* 14.) was written by *David* Prophetically touching *Antiochus*, that notorious *Antiochus*, that destroyed *Jerusalem* and brought many evils upon the *Jewes*, because it's said; *God did disperse thy besiegers bones*, *verse* 5. which are not to be found in *Psal.* 14. As *Psalme* 14. seems Penned upon the *Occasion* of the *Jews* distresses under *Nebuchadnezzar* and the *Babylonians.* And perhaps the Holy Ghost speaks almost the same words twice over, Because the wickedness of these enemies were so parallel one to another. And it is no unusual thing with Scripture to recite the same things and words sundry times upon several Occasions: compare 2 *Chron.* 36. 22, 23. *with* *Ezra* 1. 1, 2, 3. ——— *and* 1 *Chron.* 16. 8, *to* 23. *with* *Psal.* 105. 1. *to* 16. ——— *and* 1 *Chron.* 16. 23. *to* 34. *with* *Psal.* 96. *throughout* ——*and*

h *Simeon de Muis in Argum. ad Psal.* 53.

Sect. III. The Kinde, Penman, and Occasion of this Psalme.

This is for *Kinde* an *Eucharistical Psalme*, *A Psalme of Triumphant Prayse* to the LORD, upon his Divine and wonderful repulsing of some huge Army from the walls of *Jerusalem*, thereby eminently delivering *Jerusalem* from her besieging Enemies.

Penman, whether some of the Sonnes of *Korach*, or any other, is not evident.

Occasion, was Gods singular deliverance of *Jerusalem* from some huge Army of Enemies besieging it, as is notably hinted, *ver.* 4, 5, 6, 7. But whether these Enemies were, 1. The *Philistine-Princes* o, in dayes of *David*, 2 *Sam* 5. 17, 18, 22. (*Rephaim* was nigh *Jerusalem*, *Josh.* 15. 18.) 2. Or the Kings of *Moab* and *Ammon* with their Assistants q subdued by *Jehoshaphat* in the Valley; thence called, *the Valley of Blessing*, 2 *Chron.* 20. 3. Or *Sennacherib* and his huge Host q, in the dayes of *Hezekiah*, of which Army the Angel of the LORD in one night slew 185000. 2 *Kings* 18. 18. to *Chap* 20. 1. 2 *Chron.* 32. and to this History, *verse* 4, 5, 6, 7, 8. seem (in the Judgement of r some) notably to agree. 4. Or *Rezin* and *Pekah* in the dayes of *Ahaz*, s 2 *Kings* 16. 5, to 10. Cannot certainly be determined by the light of this Psalme or any other Scripture. And perhaps thinks *Jerusalem* r no one Deliverance of *Jerusalem* is particularly expressed, That Gods constant Protection of *Jerusalem*, and especially of his Church (whereof *Jerusalem* was a singular Type, *Heb.* 12. 22. *Gal.* 4. 25, 26. *Rev.* 21. 2. 10.) might be more significantly represented.

o Ut Fran. Jun in Annot. ad Psal. 48.
p As Hen. Ainsworth in Annot. on Psal. 48. 5
q Ut Jo. Foord in Expos. Ps. 48. Tempus.
r Sim. de Muis in Arg. ad Ps. 48,
s Ut Jo. Calv. in Arg. Ps. 48
t Hen. Moller. in Arg. Ps. 48

Sect. IV. The Scope.

The *Scope* in this Psalme, is; Highly to magnifie the LORD, for his Greatness and his Goodness to *Jerusalem* and the *Church of God*, in her Ornaments, Priviledges and Protection of her, most safely and securely in greatest dangers, and against most potent Enemies.

Sect. V, The *Analysis*, or *Principal Parts*.

In the *Title* note, 1. The Denomination, which is twofold; *A Song*, *a Psalme*. 2. The Direction of it as to the Musick.

In the *Substance* of the Psalme, are; 1 *A Proposition* 2 *A Narration*. 3 *An Exhortation*.

I. *A Proposition* of the greatness of God, and of his praises in *Jerusalem*, in his Church, *ver.* 1. whereupon, for the illustration of his Greatness and Goodness to *Jerusalem* The excellencies of *Jerusalem*: are notably delineated. She is, 1. For Stile and Denomination; *The City of our God*. 2. For Situation; *beautiful*. 3. For Priviledges; *The joy of all the Earth*. Hath the Temple on Mount-*Sion* standing on the North-side. 4. For Residence and Habitation; *The City of the Great King*, *God* himself, *Matth.* 5. 35. *verse* 2. 5. For Safety and Protection; *God is* Experimentally *known in her Palaces for an High-Refuge*, *verse* 3.

II. *A Narration* of *Jerusalem's*, of the Churches special Protection from *God*, *ver*, 4. to 12. This Protection is Illustrated, 1. By the deep dangers she was in, through the Armies of Kings combining and comming to lay siege against her *ver.* 4. 2. By the great deliverance she received from *God*: (1) Daunting her Enemies spirits with *sudden-troubles*, *Frightfulness*, *Trembling*, yea with *Travelling-pangs*, *verse* 5. 6 (2) Dashing their strength as Sea to pieces, *v.* 7. (3) By her Assurance of perpetual Protection by the LORD of Hosts, upon this experience which she had seen, according to Gods Word, *verse* 8. (4) By her secure and quiet waiting for, or meditating upon Gods mercy in his Temple, *ver.* 9. (5) By the Dilation of his praise throughout all the Earth, according to his most Righteous proceedings, *verf.* 10.

III. *An Exhortation* to all Gods people, That they exult in, observe and publish abroad, Gods wonderful benefits to *Sion*, to his Church; whether, 1. *Past*; As his judgements upon her Adversaries, *verse* 11. 2. *Present*; As her notable Fortifications; none of them being ruined or at all impaired by the Enemies attempts *ver.* 12. 13. 3. Or, *To come*; As his perpetual Guidance and Protection of her till Death, according to his everlasting Covenant-Relation to them *verse* 14.

Psalm XLIX.

Sect. I. The Summary Contents.

In this Psalm, are I. *A Preface*, inciting to Attention, *ver.* 1. to 5. II. *A Proposition* of an high point of wisdom, viz. Of his undaunted Confidence in midst of encompassing evils, which the iniquity of his heels [his wayes] might bring upon him, *ver.* 5. Illustrated by his grounds hereof, 1. *Not* Multitude of earthly Riches, *ver.* 6. to 11. Nor height of earthly Honour or Glory, ver. 11. to 15. 2. *But* God, who will raise him from the Grave, and receive him, ver. 15. III. *A Conclusion*, encouraging Gods people hereupon, not to be troubled or dismaid at the increase of Worldlings Earthly wealth or glory, *verse* 16. to *the end*.

Sect. II. The Version out of the Hebrew.

To-the-Master-of-the Musick, *To the Sons of* Korach, *A Psalm*.

I.

1. YE peoples every-one this hear;
Ye *a* world's indwellers all give ear
2. Both *b* base-men's sons (*whose care is more*,)
And Noble's sons: *c* Both rich and poor.

3. My mouth *d* shall prudencies relate;
And *e* mine heart wisdomes meditate.
4. To Parable I'le bend mine ear;
On Harp *f* my Riddle I'le declare.

5. Why should I fear in dayes of ill;
Though mine heel's sin surround me *still?*
6. Those that unto their *g* wealth do trust;
And in their riches *h* plenty boast.

a *Heb.* all fixers of the transitorie-world.
b *Heb.* sons of Adam, and sons of noble-man.
c *Heb.* or, alike together.
d *Heb.* shall speak wisdoms.
e *Heb.* the meditation of my heart, Prudencies
f *Heb.* I will open my Riddle, or, dark-matter
g *heb.* wealthy power, *or*; powerful riches, h *heb.* multitude.

7. No man his brother shall redeem;
Nor ransome give to God for him.
8. (For Their Soul's Redemption) costs so dear
That it must cease for ever here.)

9. That yet for ever live he should;
And not corruption-pit behold.
10. For he doth see continually,
That wise and prudent persons dy;

The sickle-fool (though life he cherish)
And brutish-man together perish;
And their z great-wealth, which now they have,
They shortly shall to others leave.

z heb. pertaining to.

II.

11. Their inward thought is, that their shore,
Their houses shall be evermore,
Their dwellings a to Generations all;
Hence by-their-names b their lands they call.

a heb. to generation and generation. b heb. upon them.

12. But c man in honour doth not stay;
Likened d to beasts that quite decay.
13. This their way e doth their folly shew;
Their Off-spring yet their words allow. Selah.

c heb. Adam lodged not a night in honour. d heb. as beasts that are silenced. e heb. folly to them. their posterity like unto their mouth.

14. Like sheep they're put in grave beneath,
Feed on them shall Devouring Death,
And over them at morning light
Dominion have shall men upright;

And being from their dwelling cast,
Their form in Grave f away-shall-waste.
15. But God shall g me from hand of grave
Redeem; For he shall me receive. Selah.

f heb. shall consume away in him. g heb. my soul.

III.

16. Fear not; when man becometh rich;
When Glory of his house h is much.
17. For, hence i he takes nought when he ends;
Nor after him k his Pomp descends.

h heb. shall be multiplyed. i heb. in his dying he shall not take all. k heb. his glory.

18. Though l while-he-doth-his-life-possesse,
His Soul he flattering them blesse;
Yet O my Soul, they shall thee m laud,
When thou shalt to thy self do good,

l heb. in his lives. m heb. or, confess.

19. Come at the last shall every one
To his Fathers Generation;
Where ev'n-unto Eternitee
The pleasant light they shall not see.

20. Thus n man in honour placed high,
And understands not prudently;
Is-likened, in his just compare,
o Unto-the-Beasts that silenc'd-are.

n heb. Adam. o heb. As the beasts.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalm for *Kind* is *Doctrinal and Hortatory:* Exhorting all sorts and degrees most heedfully to attend unto the wise Doctrine and *Parable* therein unfolded. It teacheth especially, in midst of all surrounding afflictions even in death it self, (the wages of our sinful wayes, *ver. 5. with Rom. 6. 23.*) not to place our trust Either in multitude of Worldly Riches, which can preserve none from death; Or in glory of Earthly Honour, which is wholly vanishing and shall perish in the Grave, *ver. 6. to 15.* But only upon God, who can and will raise us from the dead, *ver. 15.* And consequently not to be afraid of any mans wealth and glory increasing, all which he shall be capable to enjoy, or leave over, when he dies. And consequently this Psalm is an excellent Antidote against the scandal of the Cross wherewith the godly are exercised, while the wicked prosper and flourish in all worldly wealth and glory.

Of the *Penman*, and *Occasion* of making this Psalm we have no particular discovery.

Sect. IV. *The Scope.*

The Scope intended in this Psalm, is, 1. To excite and encourage all sorts of people (under the exemplary faith and courage of the Psalmist here representing, *ver. 4. with 15.*) undauntedly to bear all sorts of afflictions, (notwithstanding all the wealth and glory wherein worldlings do on the contrary flourish) they having hope in God, both of Resurrection even from Death it self by him, and of blissful Reception unto him, *ver. 15.* 2. As also to convince them how vain and foolish a thing it is to place confidence in greatest worldly wealth, or highest earthly honours, None of which can preserve their owners at all from the Grave, or Descend with them into the Grave.

Sect. V. *The Analysis, or Principal Parts.*

In the *Title* note, 1. The Denomination; *A Psalm.* 2. The Direction of it as to the Musick.

In the *Psalm it self*, are, 1. *A Preface.* 2. *A Proposition.* 3. *A Conclusion.*

1. *The Preface* is vehement and importunate, inciting all sorts to singular Attention. Wherein consider, 1. *The Persons* spoken to; *All People, All the worlds inhabitants, whether Ignoble or Noble, Rich or Poor.* 2. *The Act or Duty* whereunto they are incited; *Hear, give ear, ver. 1. 2.* 3. *The Object*, or Matter about which this Act is to be exercised, is set forth in four sublime and alluring Expressions, *viz.* 1. *Wisedoms.* 2. *Prudencies.* 3. *A Parable* (משל) which notes Rule Excellency, &c. such Speeches excelling and bearing sway among others, 4. *A Riddle*, or a *Dark-matter*, or an hidden Question. Therefore all of them be speaking their utmost Attentions, *ver. 3, 4.*

II. *The Proposition* is elegant and emphatical. The Psalmist proposeth the summe of this Wisedom, Prudence, Parable, Dark-matter, *viz.* His unterrified confidence (exemplary to all, especially the godly,) in midst of all encompassing evils, which the iniquity of his heels, of his steps and wayes, might bring upon him. This is laid down emphatically by way of interrogation: *Why?* &c. *that is*, I have no just cause at *all* to fear, &c. *ver. 5.* This his confidence is Illustrated and Described by the Grounds of it, *Negatively*, and *Affirmatively*. 1. *Negatively*, This his confidence is not grounded or bottomed (like that of carnal worldlings,) 1. *Neither* in the multitude of Riches. (1.) *Partly*, Because no worldly wealth can Redeem a man from Death and grave, Or obtain a priviledge to him of not dying, *ver. 6, 7, 8, 9.* (2) *Partly*, Because as *all* must dye, both wise, and foolish, and brutish persons, So when Death comes *all* worldly wealth *will* dye to them, and must be left to others, *ver. 10.* 2. *Nor* in earthly honour and glory: *Either* of Houses, *viz.* Families and Posterity, which worldlings think will continue for ever: *Or* of Habitations, which they fancy *will* abide from Generation to Generation: *Or* of Lands, which they *call after their own Names, ver. 11.* None of these are grounds of true confidence. *For*, (1) *Man in honour continueth not*, but becomes by Death *like the Beasts that perish.* Or, *Adam in honor lodged not a night, but became as the Beast*, &c. and

then what man in honour can promise himself or his any generation (wherein) p. 14. (2) All this way of worldlings (however approved by their posterity) is not wisdome, but their folly, ver. 13. (3) They shall be brought plentifully, even as a flock of dying sheep, into the grave, and become food for Death. (4) The upright (now trodden under foot by worldly great ones) shall have Dominion over them in the morning, i. e. Either early speedily, assoon as they are Dead. Or, In the morning of the last Resurrection, then the upright shall have Dominion over greatest wicked worldlings: The Saints shall judge the world, 1 Cor. 6. 2, 3. (5) Their Form, or earthly glory shall wear away in the grave, or in Hell, as if it had never been, ver. 14. II. Affirmatively, This his confidence undaunted is grounded on God. Who, 1. Shall Redeem him from the power of the grave, at the Resurrection. 2. Will Receive him to himself, viz. into Celestial Mansions, ver. 15.

III. The Conclusion from the Premisses is Hortatory. Exhorting every of us, Not to be at all dismaid at the increase of worldlings wealth and glory, ver. 16. 1. Because, All their wealth and glory is utterly swept away from them by Death, ver. 17. 2. Because, Though they applaud themselves while they live, and think others applaud them also for doing good to themselves by their worldly courses; yet at last they shall dye and be gathered to their fathers deceased, and shall not see light to eternity: that is, They shall not still live here in Earth to see the light of this world, As, Psal. 56. 14. Job 33. 28, 30. Nor shall they see at all the light of eternal glory (Matth. 8. 12.) in the world to come, ver. 18, 19. 3. Because, Their persons though in highest honour, yet wanting understanding, are perishable like brute-beasts, verse 20.

Psalme L.

Sect. I. The Summary Contents.

In this *Doctrinal*, or *Instructing-Psalm*, are I. *An Introduction* to the Instruction intended, procuring attension, and drawn 1. *From* God the high Authour of it. 2. *From* his Manner of Instructing, ver. 1, to 6. 3. *From* his Justice and Majesty in this proceeding, ver. 6. II. *The Instruction it self*, to *Israel* his Covenant-people, viz. 1. Touching his Worship pleasing to him. That it Consists (1) *Not* in most costly Ceremonial or Levitical Sacrifices, &c. verse 7. to 14. (2) *But* in Moral and Spiritual performances, ver. 14, 15. 2. Touching his most acceptable *worshippers*: That they are, (1) *Not* the ungodly and Hypocrites, ver. 16. to 23. (2) *But* they that sacrifice Praise to God, and order their course of life aright, ver. 23.

Sect. II. *The Version out of the Hebrew.*

A Psalm of Asaph.

II.

1. THe God of Gods the LORD doth speak
And he the Earth doth call;
From Sun rising *where day doth break*,
Even-to *a* his-setting-fall.
2. The Mighty-God, *the holy one*
From *Sion* shineth-clear,
The *b* absolute-perfection
Of beauty *far and near*.

3. Our God shall come, and not *be*-still,
d Before him fire shall eat:
And round-about-him mooved *e* much
Shall-be-a-tempest *great*,
4. He'l call to *f* Heaven; To Earth likewise,
To judge his people *here*.
5. *g* Bring me my Saints: *h* By Sacrifice
Striking my Covenant *dear*.

6. And tell his righteousnesse abroad
Shall Heavens *from his throne*:
For-that *the All-sufficient* God
He is the Judge *alone* *Selah.*
7. My people hear, and speak will I;
O Israel *heed this same*
And I to thee will testifie:
I God thy God *became*

8. Not for thy Sacrifices *now*
Thee reprehend I will,
And thy *i* Burnt-offerings, *which thou*
Hast brought before me still.
9. I'le take no Bullock from *k* thy stall:
Nor He-goat from *thy* Folds.
10. For *l* mine the Woods wild-beasts *are* all:
And Beasts, Hills thousand *hold*.

11. I all the Mountains Fowl do know:
And Fields wild-Beasts with me.
12. If I *therefore m* should-hungry-grow,
I would not tell *it* thee
For *all* the world is mine (*thou think*,)
Likewise her plenty-great.
13. Will I the blood of He-goats drink:
Or flesh of strong-*Bulls* eat?

14. To God *Allmighty* Sacrifice
Thy n thankful-praise *alway*:
To-him-that-is-most-high likewise,
Do thou thy vows repay.
15. And in the day of sore-distress
Do thou unto me cry:
The from thy straits I will release,
o Thou shalt me glorifie.

II.

16. But God unto the wicked spake,
To tell my Statutes *Truth*.
p Why meddlest thou? Or dost up-take
My Covenant *q* in thy mouth?
17. And *life reforming* Discipline
In heart thou hatest hast:
And *all those precious* words *of* mine
Behind thee thou hast cast.

18. If thou *the vilest* thief hast seen,
Then didst thou with him run:
And with Adulterers *hath been*
Thy *Cursed* portion.
19. Thou mouth *r* thou hast inured *long*
In ill *unto thy shame*:
Likewise thy *false aspersing* tongue
Deceitfulnesse *s* did frame.

20. Thou sat'st and spak'st against thy brother:
Thou infamy *t* hast cast
Upon the son of thine *own* Mother.
21. These-*things* thou acted hast,
u I-held-my-peace: Thou *x* didst surmize,
y Sure I like thee had bin:

a Heb. Before him.
b Heb. Perfection.
c Heb. Be-still.
d Heb. Before his face.
e Heb. much.
f Heb. from.
g Heb. Gather to me.
h Heb. upon Sacrifice.
i Heb. thine Burnt-offerings.
k Heb. out of.
l Heb. mine.
m Heb. should hunger.
n Heb. Confession.
o Heb. And thou.——
p Heb. what to thee?
q Heb. upon thy——
r Heb. thou sendest out in ill.
s Heb. or did compact. or did joyne together.
t Heb. hast given.
u Heb. And I——
x Heb. didst think.——
y Heb. I in being had bin as thou.

Ile

I'le check thee, and e're long charge thee
In order set thy sin.

22. O ye that God have quite forgot,
Consider now this thing:
That I in pieces rent you not,
And none delivering.

23. But a he that Sacrifice doth Praise,
Me glorifies: Also
To him that ordereth well his wayes
Gods saving-health I'le shew.

Sect. III. The Kinde, Penman, and Occasion.

This Psalm as to the *Kind* of it is *Doctrinal*. Wherein the LORD the God of Gods (after an awful *Preface* touching his dreadful Majesty in his Church,) *Instructeth* his Covenant-people *Israel*, what is the *True worship* wherein he is delighted, not so much *Carnal, Legal Sacrifices*, As *Spiritual* and *Moral Performances*; And who are his acceptable *worshippers*, Not Hypocritical and Atheistical Transgressors, but those that Praise God and order their way aright.

Penman, As some think, was *Asaph* the Seer, who penned some Psalmes, 2 Chron. 29. 30. and the rather, because it is Entituled: *A Psalm of Asaph*. Or, as the *Chaldee Paraphrast* expresseth it; *by the hands of Asaph*. But others rather are of Opinion that *David* Penned this Psalm, (committing it only to *Asaph* or his sons for the keeping and tuning of it in the Sanctuary, 1 *Chron.* 25. 2. and that upon this *Occasion viz.* After *Israel* had been smitten with the three years Famine, and three dayes Pestilence, 2 *Sam.* 21. *and* 24. And after the Angel of God had appeared to *David*, and pointed out unto him the place of Gods Habitation, 1 *Chron.* 21. 18. *and* 22. 1. Then this *Psalm* touching Gods true Worship and Worshippers, seems to have been written.

Sect. IV. The Scope.

The *Scope* of the Holy Ghost in this Psalm, is; Convincingly to instruct *Israel* Gods Covenant-people, and in them the Church of God, What Worship and Worshippers are most acceptable unto God, *viz*, not so much the Ceremonial and External, as the Moral and Spiritual Worship; Not unreformed Hypocrites and profane Atheists, but such as walk thankfully, ordering their wayes aright.

Sect. V. The Analysis, or Principal Parts.

The *Title* hath in it, 1. The Denomination, &c; *A Psalm*. 2. The Direction of it as to the Musick, or the Indication of the Penman, לְאָסָף may be rendred either. *To-Asaph*, or; *Of-Asaph*.

In the *Psalm* it self are, 1. An Introduction to the Instruction. 2. The Instruction it self.

I. *The Introduction to the Instruction*, procuring the greater heed and attention, ver. 1. *to* 7. is drawn; 1. *From* the highest Author of this Instruction; The God of Gods JEHOVAH. 2. *From* the manner of his Instruction. Which is either, 1. *Common* to *all* the world, by the Works of Creation, v. 1. 2. *Peculiar* to his Church, to *Sion*. Whose beauty is highly commended; The universality of Beauty. A Confluence of Beauty centered there, v. 2. Whose desire also after *Gods Presence* for Instructing of his Church, is intimated. And that *Presence of God* is (in allusion to Gods appearing to *Israel* of old at *M.*

Psalme LI.

Sect. I. The Summary Contents.

David, upon the Prophet *Nathan's* Message from God unto him, unfeignedly repenting of his two hainous sinnes, Adultery with *Bathsheba*, and Murder of *Uriah*, Poureth forth his fervent Prayer, I. *For himself*, 1. *Partly*, for the LORD's free and full Remission of his sins, with deep Contrition confessed and aggravated, *viz.* (1) *His Actual sins*, especially his Adultery and Murder, *verse* 1, 2, 3, 4. (2) *His Original sin*, *verse* 5, 6. 2. *Partly* for Restauration of him in Spirituals, impaired by his sins, *viz.* (1) In joy and comfort upon his sins pardon, *verse* 7, 8, 9. (2) In cleanness of heart. (3) In establishment of Spirit for the future, *verse* 10. (4) In constancy of Gods favour and Spirit, *verse* 11. (5) In sweet assurance of Gods Salvation. (6) In sustentation by Gods free Spirit, *verse* 12. All which he urgeth by sundry Arguments, *verse* 13. *to* 18. II. *For the Church of God*, offended by his Scandalous sins, 1. That God would do good to *Sion*, whom he had harmed. 2. That God would build *Jerusalems* walls, which he had shaken, *verse* 18, 19.

Sect. II.

Psal. LI. The fifty Psalm. out of the Hebrew.

To the Master of the Musick, A Psalme of David. *When* Nathan *the Prophet came unto him, After he had gone in unto* Bath-shebah.

I.

1. O God, *a* thy-grace-on-me-declare
b After thy merry-kind:
As thy compassions many are,
My *c* faults wipe-out of mind.
2. O multiply, O wash me clean
From mine iniquity
Likewise from *all* my sin *again*
Do thou me purify.
3. For I mine *hainous* trespasses
Acknowledge *mournfully*:
And still my sin before me is.
4. Against thee sin'd have I,
Against thee only, And have done
d Before thine eyes this ill;
That when thou speak'st, thou might-be-just,
e Clear when thou judgest still.
5. Lo in perverse-iniquity
f My birth I did receive:
Me likewise *g* in impurity
My Mother *h* did conceive.
6. Behold, in truth delightest thou
Within-the-inward-part:
And wisedome thou hast made me know
In secret *of my heart.*

a *Heb.* shew grace to me according to thy loving-kindness.
b *Heb.* According to the multitude of thy bowel-mercies.
c *Heb.* trespasses.
d *Heb.* In thine——
e *Heb.* maist be clear. *or* pure.
f *Heb.* I was painfully-brought-forth.
g *heb.* in Sin.
h Heb. did warme——

II.

7. With Hyssop thou me purify,
i I shall be cleansed so:
O wash thou me, *And then* shall I
k Be whiter than the Snow.
8. O make thou me *the pleasant voice*
Of joy and gladness heat:
So shall the *very* bones rejoyce
Which thy thee crushed were.

9. O from my sins hide thou *m* thine eyes,
And *n* quite-obliterate
All mine *abhorr'd* iniquities.
10. O God, to me creat
A clean heart: And *o* in me new-make
A Spirit firme *to thee.*
11. Cast me not from thy face, *p* not take
Thine holy Spirit from me.

12. Thy *Sweet* Salvation's joy *again*
Restore thou unto me,
And *q* do-thou-firmly-me-sustain
Still with a Spirit free
13. Thy wayes trangressors *then* shall I
Teach *with a feeling heart*,
And wandring Sinners *readily*
Shall unto thee convert.

i *Heb.* And I shall be clean.
k *Heb.* Be whitned before Snow
l *Heb.* thou-hast crushed
m *Heb.* thy face.
n *Heb.* blot-out *or*; wipe away.
o *Heb.* in mine inwards renew.
p Heb. and take not thy Spirit of holiness——
q Heb. *or* ; thou shalt-under prop-

III.

14. O God, O my Salvation's God,
From bloods do-me-deliver:
So shall my *thankful* tongue abroad
Shout-forth thy justice *ever.*

15. My *closed* lips, O Lord, do thou
Wide open, *mine heart raise*;
And then my mouth abroad shall shew
Thine *everlasting* praise.

16. For thou delightst not Sacrifice,
Else give *the same* would I:
r Burnt-offering thou wilt not likewise
Accept-contentedly.
17. God's Sacrifices *are* a Spirit
s Broke *for iniquities*:
And heart *so t* broken and contrite,
God thou wilt not despise.

18. *u* Do *Sion* good in thy good-will
Jerusalem's walls *x* up-rear.
19. Then shalt-thou-be-delighted *still*
With Sacrifices *there*
Of righteousnesse, *y* The Burnt-offring
And *z* Holocaust *I say*:
Then Bullocks on thine Altar *bring*
And a offer-up-shall-they.

r Burnt-offering thou wilt not likewise Accept-contentedly.
s Broke for iniquities.
t Heb. with
u Heb. Shew good will in thy good will unto Sion.
x Heb. build.
y Heb. Then shalt thou be pleased with the sacrifices of righteousnesse, with burnt offring.
z Heb. Holocaust and whole offring.
a Heb. Then shall they offer.

The second Version out of the Hebrew.

To the Master of the Musick, A Psalme of David. *When* Nathan *the Prophet came unto him, After he had gone in unto* Bath-shebah.

I.

1. O God *a* thy-grace-on-me-declare,
b After thy loving kindness *say*:
c As thy compassions many are,
Wipe thou my trespasses away.
2. *d* Much wash me from my wickedness:
Cleanse thou me from my sin likewise.
3. For my rebellions *e* I confess:
And still my sin before me *lyes.*

4. I sinn'd against thee, onely thee,
And *f* in thy sight have done this-ill,
That when thou speak'st thou just maist be,
Maist-be-clear in-thy-judging *still.*
5. Behold *ev'n* in iniquity
Full painfully-brought-forth-I-was:
Yea in sin and *impurity*
My mother *g* me conceiv'd *alas.*

6. Lo, Truth in *inwards* thou dost love:
In secret *h* thou-hast-made-me-know
Pure wisedome also *from above.*
7. *i* Purge-me from-sin with Hyssop *now*,
I shall be clean: *k* O wash me clear,
And I *l* than Snow shall whiter be.
8. *Sweet* joy and gladness *m* make me hear:
n Let bones exult, *so* crusht by thee.

a thy-grace-on-me-declare,
b After thy loving kindness *say*:
c As thy compassions many are,
Wipe thou my trespasses away.
d Much wash me from my wickedness:
Cleanse thou me from my sin likewise.
e Heb. I confess.
f Heb. in thy sight.
g Heb. warmed me.
h Heb. in the inward.
i Heb. Thou shalt purge.
k Heb. Thou shalt wash.
l Heb. And I shall be whitned before Snow
m Heb. Thou shalt make.
n Heb. and shall the bones.
o Heb. in quiryet.
p Heb. in my inward.
q Heb. The Spirit of thine holiness.
r Heb. thou shalt underprop me. *or*; firmly, sustain me.

II.

9. Thy face hide from my sins *so great*:
And all my *o* faults wipe-out-do-thou.
10. Pure heart, O God, to me creat:
And *p* firm spirit *p* in me renew.
11. Cast me not from thy face: No more
From me *q* thine holy Spirit take.
12. Me thy Salvation's joy restore:
And with free Spirit *r* strong-me-make.

13. Thy

13. Thy wayes transgressors teach will I:
And sinners shall convert to thee.
14. O God, of my Salvation light
The God, From bloods deliver me:
Then shall my tongue sin every side
f Proclaim thy righteousnesse always.
15. Lord, thou my lips shalt open wide:
g So shall my mouth shew-forth thy praise.

16. For thou wouldst not Sacrifice,
Else would I give the same up straight;
A Burnt-offering of the greatest price
Thou'lt not graciously accept.
17. h The Sacrifices God do prize
They are a Spirit broken-quite.
O God, thou i never wilt despise
An heart so a broken and contrite.

18. k Do Sion good in thy good-will:
Walls of Jerusalem up-reare.
19. Then shalt-thou-be-delighted still
In l righteous Sacrifices there,
Yea, in m Burnt-offering I say,
And whole-burnt-offering many a one:
Then Bullocks n offer-up-shall-they
Upon thine Altar, thine alone.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme as to the *Kind* of it, is a most *Pathetical Penitential Prayer*: usually accounted *The Fourth Penitential Psalme*.

David, as the Title shewes, was *Penman* of it. It is *Davids Retractation*: *David's* Testimonial of his sincere Repentance for his great Offences in the Matter of *Uriah*; which did so shake his integrity and gave *great occasion to the enemies of the LORD to blaspheme*, 2 *King* 15. 5. 2 *Sam.* 12. 14. And when did *David* ever pray more fervently and sweetly: than here where he mourn'd for his sins most sadly?

The *Occasion* of *Davids* Penning this Psalme, is hinted in the Body of the Psalme, *ver.* 4. 14. But more plainly declared in the *Title*, *viz. When Nathan, &c. David* in an Evening-tide walking on the top of his House, and seeing *Bathsheba* the wife of *Uriah* the *Hittite* washing her self, sent for her, committed adultery with her, and she became with child: To hide this Fact he sent for her Husband from the Camp to lodge with his Wife, which he being utterly averse unto, *David* wrote a Letter by *Uriah* to *Joab* his General to set *Uriah* in the forefront of the hottest Battel that he might be slain; and *Uriah* being slain by the *Sword of the Children of Ammon*, *David* took *Bathsheba* to be his Wife. Upon this, *Nathan* sent from God to *David*, convinced him of his sin (wherein he had slept from the time of his Fact till after the Child, conceived in adultery, was born, which probably was nine moneths at least, 2 *Sam.* 11. 27. *with* 12. 1. 14.) Denounced heavy judgement against him, stroke his Child with Death, yet gave *David* hope of Pardon upon his Repentance, assuring him *God had put away his sin, he should not dye*. See this whole History at large in 2 *Sam.* 11. *and* 12. Upon this *Occasion*, when *Nathan* was departed from *David*, *David* wrote this Psalme, therein confessing and aggravating his sins most ingenuously, declaring his Repentance unfeignedly, and begging Remission of sin, Renewing Grace, Restauration of wonted Peace and Comfort, &c. most fervently. How great a King was *David*, yet his sins are impartially recorded by the Holy Ghost in Scripture for our Caution and Instruction. *Many* (said g *Augustine*) *are willing to fall with* David, *but*

Audiant qui non ceciderunt, ne cadant: Audiant qui ceciderunt, ut surgant. *August. Enarrat. in Psal. L. Tom.* 8. *p.* 484. *A. B. Basil.* 1569.

stand by him with David. *David is not pursued by his enemies, but by his own sins, of which he had made, (as it were) a Bosom-friend. David* (that holy, that righteous man, who many times contended with and prevailed) *David* repenting and lying under the sense of his sin, he careful to rise that had fallen? *Let him that thinketh he standeth, take heed lest he fall*: And he that is fallen, take heed to rise again.

Sect. IV. *The Scope.*

David's Scope in this Psalme, is, 1 To confesse his great and scandalous sin ingenuously; 2 To shame himself for them deeply; 3 To testifie his cordial and unfeigned Repentance; 4 To implore earnestly pardon and purging of his iniquities, Renewed grace and Consolations from Gods Spirit, and removal of all the sad effects thereby occasioned to himself for the people of *Israel*. See *ver.* 1, 2, 8, 12, 13. Thus *David* was *h* ashamed of his sinning; not ashamed (as many are) of Repenting. *O incredible madnesse* (said *Augustine*) *that blushest not at the wound: and dost thou blush at the binding of it up?* Is not the naked wound more filthy and noysome?

h Sunt multi quos peccare non pudet, agere pœnitentiam pudet. O incredibilis insania! De vulnere ipso non erubescis, de ligatura vulneris erubescis? Nonne nudum fœdius & putidius est? *August. Enarrat in Psal.* 50. *Tom.* 8. *p.* 487. *Basil.* 1569.

Sect. V. *The Analysis, or Principal Parts.*

The *Title* hath in it, 1. The Denomination of it; *A Psalme*. 2. The Penman; *David*. He impartially records his own great offences; (a notable Argument of the Divine Authority of the Scriptures wherein the *Penmen* spare not themselves:) And ingenuously publisheth his own unfeigned repentance. 3. The direction of it as to the Musick, &c. 4. The Occasion of *Davids* Penning it, which is twofold, *viz.* (1) *More immediate*; *Nathans* Message to *David*, convincing and threatning him about his scandalous Sins; *When* Nathan *the Prophet, &c.* (2) *More Remote*; *Davids* adultery with *Bathshebah*, &c. *After he had gone in unto Bathsheba*. The Holy Scripture (as its manner is) speaketh chastly and purely of this filthy fact.

The *Psalme* it self is Pathetically Penitory. Herein *David* Prayes 1. For himself, *ver.* 1. to 18. 2. For the Church, or People of *Israel* whom he had offended and endangered by his great offences, *verse* 18, 19.

1. *For Himself*, *David* begs earnestly, 1. Remission of his sins, *ver.* 1. to 8. 2. Restauration in Spiritualls impaired by his sins, *ver.* 8. to 18.

1. *Remission of his sins* is most earnestly begged. This Request being, 1. *Propounded*, 1. *Simply and plainly*, in his Praying for Grace or free-favour. 2. *Figuratively*, *in* Metaphorical expressions; As, *Blotting-out*, *ver.* 1. *Cleansing*. *Multiplying to wash him*, *ver.* 2. *Purging with Hyssop*, *Washing*, *ver.* 7. II. *Urged and amplified*, *Patherically*, 1. *From* the prime Efficient Cause of Pardon, *viz.* Gods loving-kindness and the multitude of his tenderest bowel-mercies, *v.* 1. 2. *From* the subservient Cause, *viz.* His own penitent confession of, and deep Contrition for his own sins, both Actual and Original, *ver.* 3. to 7. *His actual sins*, especially his Adultery and Murder, he confesseth with deep sense of them. Aggravating them especially three wayes, (1) As *being now ever before him*, though till now (as *Augustine* well observes) he had put it behind him, *ver.* 3. (2) As *being against God*, against him peculiarly. (3) As *justifying God* in his utmost severity of his Sayings or Threatnings by *Nathan* against him; and clearing God in all his judgements inflicted for his sins, *ver.* 4.

i Peccatum meum ante me est, non post me. Fuit enim post me, quando ad me missus est Propheta, &c. *Aug. Enarrat. in Psal.* 50.

His Original sinne. (1) *Acknowledged* in two Expressions Emphatical, *ver.* 4. (2) *Illustrated* and *Aggravated* by its quantities, *ver.* 5. *Partly*, Testified in the inward parts which God loves. *Partly*, Secret (inward) wisdom which God had taught him. Yet against this Truth, and Wisdom he had sinned, *ver.* 4.

2. *Restauration in Spirituals impaired by his sinne*, is fervently petitioned for. (His desires of pardon being herewith again and again interwoven, *as ver.* 7, 9, 14. through the vehemency of his penitential sorrows for his sins, and of his longings after remission.) Now those Spirituals wherein especially he desires Restauration, are; 1. *Joy and gladness*, and refreshing Comforts in sense of Pardon and Gods wonted favour. Illustrated, (1) By the contrary extream distress at present upon his Heart and Conscience for his sin; Compared to *broken bones* crushed all in pieces, *ver.* 8. (2) By his vehement reiterated desire of Pardon; *Hide thy face from my sins, and blot out all mine iniquities, ver.* 9. 2. *Purity of heart*, by a Divine New-Creation. 3. *Renovation of a firme establisht Spirit in him for time to come.* Lest he fall again, *ver.* 10. 4. *Continuance of Gods favour*, in not with-drawing his Presence and Holy Spirit from him, *ver.* 11. 5. *Restoring of his joy* in apprehension and assurance of Gods Salvation. 6. *Sustentation by Gods Free Spirit*; That being delivered from sins bondage, he may chearfully delight in all holy service and obedience to God, *ver.* 12. This is *amplified* by the Effects or duties intended upon grant of his desires. *viz.* (1) *Instructing* and edifying others by his own experience. So, of a Patient he should become a Physitian, *ver.* 13. (2) *Glorifying God*, 1 *Partly*, by proclaiming his justice, in delivering him from bloods, *ver.* 14. 2 *Partly*, By praising the Lord, when he shall open his lips, *ver.* 15. 3 *Partly*, By Sacrificing to his Honour; Not so much Ceremonial Sacrifices or Burnt-offerings, which God did not chiefly desire or delight in, *ver.* 16. But the spiritual Sacrifices of a *Broken and Contrite Spirit* k. These Gods grateful Sacrifices which he will not despise, *ver.* 17.

k See my Sermon of Brokenness of Heart, Entituled; *A Broken Spirit, Gods Sacrifices, on Psal.* 51. 17. Preached before the House of Lords.

II. *For the Church of God Israel*, (under the Types of *Sion* and *Jerusalem*,) *David* prayes also: they being scandalized and endangered by his sins. Here note, 1. The blessings craved, *viz.* (1) *That* (though himself had done them harme, and offended them, yet) God would *do good unto Sion in his good will.* (2) *That*, God would *build Jerusalem's walls*, which by his sin he had pull'd down, undermined, or shaken, *ver.* 18. 2. The Argument whereby his request is urged. This is drawn from the effect which will follow thereupon, *viz.* The Churches worshipping of God with upright and acceptable Sacrifices abundantly, *ver.* 19.

Psalm LII.

Sect. I. *The Summary Contents.*

Davids speaking I. *Of Doeg* the Edomite, who accused him to King *Saul*, 1. Reproves him, for his mischievousness, and villainous tongue, *verse* 1. *to* 5. 2. Prophetically threatens his destruction, *verse* 5. *to* 8. II. *Of himself*, 1. Declares his confidence in Gods mercy, touching his constant Prosperity in the House of God, *verse* 8. 2. Sets forth his Resolution to praise God, hereupon, *verse* 9.

Sect. II. *The Version out of the Hebrew.*

To the Master of the Musick, A Maschil, When Doeg *the Edomite came and shewed to* Saul, *and said to him; David came unto the House of Achimelech.*

1. WHy boast'st in ill, O potentate?
All day Gods mercy's seen.
2. Thy tongue *b* vents mischiefs; Acts deceit
Whet like a Rasour keen,
3. Thou lov'st ill, more than good: A lye,
Than *c* speaking Righteousness, *Selah.*
Thou lov'st all *d* words that may destroy,
e The tongue of guilefulness.

5. God also to perpetual-ay
Shall quite demolish thee,
Thee teare, thee also pull away
Out of the Tent will he,
From land of *all* the living *here*
Hee'l root thee up withal. *Selah.*
6. And Righteous ones shall see, and feare:
And laugh *f* at him they shall.

7. Lo, *g* This the man, his fortitude
That h made not God *along*,
But hop'd in's riches multitude,
Was stiff in his mischief strong.
8. But as an Olive green alway
In House of God *am I*:
I trusted evermore and ay
In Gods benignity.

9. Sith thou didst *this*, thee ay *k* Ile praise,
And *l* waite *upon* thy Name,
Because before thy Saints *always*
Most pleasant *is the same.*

b Heb. this.
c Heb. than to speak.
d Heb. all words of devouring.
e Heb. O tongue of deceit.
f Heb. at his ruine.
g Heb. this the mighty man.
h Heb. will not put.
i Heb. in his substance.
k Heb. I will confess.
l Heb. I will expect thy saying.

Sect. III. *The Kinde, Penman, and Occasion &c.*

This is *the Sixth Maschil*, See Psal. 32. Sect. 3. The nature of it is *Doctrinal*, or *Instructive*: as the Title shews.

Penman of it, more than probably, was *David*; as the Subject-Matter and Occasion do not obscurely indicate.

Occasion of writing it, is expressed in the *Title* breifly: which thus may be laid down more largely, from 1 *Sam.* 21. *and* 22. *David* flying from King *Sauls* rage, comes to *Nob* for succour, where *Achimelech* the Priest gave him and his men Shew-bread, furnished him with *Goliah's* Sword, and enquired of the LORD for him, *Doeg* the Edomite chief of King *Sauls* Herdmen, 1 *Sam.* 21. 7. being then present, and seeing all this, went to King *Saul* and told him, *David came unto the House of Achimelech*, &c. *Saul* hereupon sent for *Achimelech*, and all the Priests at *Nob*: and commanded his foot-men to turn and slay him and all the Priests of the LORD, they refusing to execute this horrid cruelty, *Saul* commands *Doeg* to do it, who slew on that day 85. persons that did weare the linen Ephod; Smiting also *Nob* the Priests City with the Sword and destroying there most cruelly, Man, Woman, Childe, and Beast. Which cruelty *Abiathar* son of *Achimelech* escaping, he fled to *David* and told him all, 1 *Sam.* 22. 9. *to the end.* Hereupon *David* seems to have Penned this Psalme.

Sect. IV.

Sect. IV. The Scope.

Davids Scope in this Psalme, is; 1. To reprove *Doeg* sharply, for his boasting in evil, and for his wicked tongue; And 2. To threaten him severely hereupon with dreadful destruction out of his place: 3. But contrariwise to support and encourage himself against all the wicked and cruel Persecutions of *Doeg* against him in slaying the Priests of the LORD for his sake, assuring himself by his Faith in God of his own constant flourishing Prosperity in the House of God, resolving to wait upon his Name, and praise him for avenging his Cause upon *Doeg* which he Prophetically foresaw as done already.

Sect. V. The Analysis, or Principal Parts.

In the *Title* note, 1. The Nature of this Psalme; *Maschil. See Psal.* 32. Sect. 3. 2. The Direction of it as to the Musick; *To the Master, &c.* 3. The Occasion of it, *when Doeg, &c.* As formerly hath been expressed in Sect. 3.

The *Substance* of the Psalme contains Matters more specially concerning 1. *Doeg.* 2. *David* himself.

I. *As for Doeg*; He is *Reproved*, and *Threatned*. I. *Doeg is reproved* and sharply blamed, 1. *For* his boasting in evil, he being now become a great man, Which was contrary to Gods mercy continued to him daily, *verse* 1. 2. *For* his evil tongue, Devising mischief; Doing deceit; Delighting in evil, in Lying, in Destructive and guileful words, more than in the the contrary Vertues, *ver.* 2, 3, 4. II. *Doeg is Prophetically threatned* with terrible Destruction out of his Place. This is, 1. Described, and Illustrated by four Similitudes, *viz.* (1) Of a Building pull'd down and destroyed. (2) Of Coales of fire taken away with the tongs. (3) Of Tent-stakes pull'd away. 4. Of Trees plucked up by the Roots, *verse* 5. 2. Amplified by the effect of this judgement upon the Righteous beholding it, *viz.* (1) *Partly*, they shall be confirmed hereby in Gods fear. (2) *Partly*, they shall be moved even to laugh at him, for his vain confidence in his wealth and wickedness, and not in God, *ver.* 6, 7.

II. *As for David himself*, He declares contrariwise, I. *His comfortable Perswasion* of his own happy condition in the House of God continually. Which is, 1. *Illustrated* by the Similitude of an Olive-tree alwayes green. 2. *Described*, by the Instrumental Meanes thereof, *viz.* His constant trust in Gods loving-kindness *verse* 8. II. *His pious Resolution.* 1. To praise God continually for avenging his Cause upon *Doeg*, which he Prophetically forelaw as done already: and for preserving himself in prosperity. 2. To wait patiently upon God and his aid, that being pleasant in the sight of his Saints, *verse* 9.

Psalm LIII.

Sect. I. The Summary Contents.

David I. *Complaineth* of the abominable corruption of the ungodly, dishonouring God, and oppressing his Church. 1. Declaring this Corruption by the (1) Root of it. (2) Fruit of it, and (3) Universal extent of it upon Gods own account of it upon them, for their cruelty against the godly, verse 5. II. Wisheth for *Gods* Salvation, and redemption from Thraldome, against the wicked, *verse* 6.

Sect. II. The Version out of the Hebrew.

To the Master of the Musick, on Machalath; a *Maschil of* David.

a *heb.* An Instruction. An Instructing. *Psalm.*

1. THe Fool within his heart hath said,
There is no God: *b* Corrupt-they-are,
And *c* they *their* evil abhor'd-have made,
But acting good *doth* none *appear.*

b *heb.* they have corrupted *viz. themselves.*
c *heb.* they have made abominable *their* evil.

2. God from the Heavens looked down
On sons of *Adam all abroad*,
To see if there were *any one*
Intelligent, *and* seeking God.

3. *But d* every-one-is-back-declin'd
Together loathsom-they-became,
Not any doing good *I finde*:
Yea not *so much as* one *of them.*

d *heb.* All he.

4. *e* Have they no knowledge, *care, or dread*,
That work *abhorr'd*-iniquity?
Eating my folk *as* they eat bread:
They have not call'd *on* God *most-High.*

e *heb.* have not the workers of iniquity known?

5. There they *f* sore fear'd where no fear was,
For thy besiegers Bones *abroad*
God did disperse: Thou-didst-them-bash,
For, them disdain'd-cast-off-hath God.

f *heb.* feared a feare.

6. From *Sion* who'l give *Isr'el's g* healths?
When his *deare* folks captivity
Our God shall back return *with wealth*,
Exult shall *Jacob*, *Israel* joy.

g *heb.* Salvations.

Sect. III. The Kind, Penman, and Occasion.

This is the *seventh Maschil.* See *Psal.* 32. Sect. 3. It is a *Doctrinal*, or *Teaching Psalme.*

Penman of it, as the Title shewes, was *David.*

Occasion, is not here or elsewhere clearly expressed, But some *h* think, That this Psalme (which in Substance, and almost in the very words, some few only excepted which are altered or added, is the same with *Psalme* 14.) was written by *David* Prophetically touching *Antiochus*, that notorious *Antiochus*, that destroyed *Jerusalem* and brought many evils upon the *Jewes*, because it's said; *God did disperse thy besiegers bones, verse* 5. which are not to be found in *Psal.* 14. As *Psalme* 14. seems Penned upon the *Occasion* of the *Jews* distresses under *Nebuchadnezzar* and the *Babylonians.* And perhaps the Holy Ghost speaks almost the same words twice over, Because the wickednesse of these enemies were so parallel one to another. And it is no unusual thing with Scripture to recite the same things and words sundry times upon several Occasions: compare 2 *Chron.* 36. 22, 23. *with* Ezra 1. 1, 2, 3. ——— *and* 1 *Chron.* 16. 8, *to* 23. *with Psal.* 105. 1. *to* 16. ——— *and* 1 *Chron.* 16. 23. *to* 34. *with Psal.* 96. *throughout* ——— *and*

h *Simeon de Muis in Argum. ad Psal.* 53.

———and 1 Chron. 16. 34. with Pſal. 107. 1. and 118. 1. and 136. 1.

Now the variation of words in this 53. *Pſalme*, from thoſe in *Pſalme* 14. ſtands thus. In the Title of *Pſal.* 53. theſe words are added, [*upon Macha-Lath, Maſchil*]

For פעלי עולה *Practice. Allies, Pſal.* 14. 1. we have עוול *Both. Iniurious evill.*—— For יהוה *the* LORD, JEHOVAH, *Pſal.* 14. 2, 4, 7. we have אלהים *God.* In *Pſal.* 53. *verſe* 2, 3, 6.—— For כלו סג *Every-one is departed, or back-declined, Pſal.* 14. 3. we have here כלי סג *All-he is-gone-backward, Pſal.* 53. 3.—— After thoſe words, wherein both Pſalmes agree [*They feared a fear*] the words in *Pſal.* 14. 5, 6. are different from thoſe in *Pſal.* 53. 5. And in this verſe is the greateſt difference.—— Finally, for ישועת *Salvation*, in *Pſal.* 14. 7. we have ישועות *Salvations* in this *Pſal.* 53. 6. Theſe are the *verbal differences* betwixt theſe two Pſalmes, which in Subſtance of Sence and Reality are almoſt the ſame, except that fifth *verſe* in this Pſalme.

Sect. IV. The Scope, and *Analyſis.*

Let theſe fore-noted differences betwixt *Pſal.* 53. and *Pſal.* 14. be well conſidered; and then the *Scope* and *Analyſis* of *Pſal.* 14. is Applicable to this *Pſalme*, and need not be here again repeated: only remembring the different matter in *ver.* 5, from that of *Pſal.* 14. 5, 6.

Pſalm LIV.

Sect. I. The Summary Contents.

David, treacherouſly diſcovered to King *Saul* by the *Ziphims*, 1. *Prayes* the LORD, to Save, Judge, and Heare him; Againſt his Enemies, Strangers and Oppreſſors, *ver.* 1, 2, 3. 2. *Profeſſeth* his confidence in God, for his own Relief, but his Enemies Ruine, *verſe* 4, 5. 3. Hereupon, *Promiſeth* free Sacrifices, and Praiſe unto God, *ver.* 6, 7.

Sect. II. The Verſion out of the Hebrew.

To-the-Maſter-of-the-Muſick *on* a Neginoth b *Maſchil of* David, *when the Ziphims came and ſaid unto* Saul, *Doth not* David *hide himſelf with us?*

a *Heb.* ſtringed-inſtruments.
b *Heb.* An Inſtruction. *or*, An-inſtructing-*Pſalme.*

1. O God, me in thy Name c deſend:
   And d judge me in thy might.
2. My prayer hear, O God: Attend
   To my mouth's words *upright*:
3. For, ſtrangers up againſt mee riſe,
   And e Tyrants-daunting-ſore
   Do ſeek my Soul: *The mighty* God
   They f ſet not them before. *Selah.*

c *Heb.* Save.
d Heb. thou ſhalt judge.
e *Heb.* Daunting, Tyrants, *or*, Terrible.
f *Heb.* have not ſet.

4. Lo, God's g my help: the LORD's h with thoſe
   That do my ſoul ſuſtain.
5. Hee'l render ill unto i my foes:
   Them in thy truth k reſtrain.
6. To thee with voluntarineſs
   Then Sacrifice I will:
   Thy Name O LORD I will confeſs,
   For *it is* pleaſant *ſtill.*

7. Becauſe he hath deliver'd me
   From my l diſtreſſes all:
   And *vengeance due* mine Eye did ſee
   Upon my foes *to fall.*

g *Heb.* Lo, God in my help.
h *Heb.* with thoſe ſuſtaining my ſoul.
i *Heb.* Turn-back.
k *Heb.* cut off.
l *Heb.* all. Syncdoche.

Sect. III. The Kinde, Penman, and Occaſion.

This Pſalme as to the *Kinde* of it, is *A Prayer*: As alſo the *eighth Maſchil*, See *Pſal.* 32. Sect. 3. *Penman* of it was *David*, as the Title teſtifies. The *Occaſion* of it, was the *Ziphims* treachery againſt *David*, putting him into great danger by *Saul*: hinted briefly in the Title. It ſtands thus: *viz. David*, not long after dogged Doeg's cruel Fact in murdering the Lord's Prieſts; See *Pſal.* 52. Sect. 3. being warned by God's Oracle, that if he ſtayed at *Keilah*, (whither he fled from King *Saul*,) they would deliver him up to *Saul*, He and 600 men with him fled from *Keilah* into the wilderneſs of *Ziph*. *Ziph* was a City of *Judah*, *Joſh.* 15. 24. near which was a wood and a wilderneſs. The *Ziphimes* to curry favour with *Saul* came and ſaid to him; *Doth not David hide himſelf with us?* This they did once, 1 *Sam.* 23. 14, 15, 16, *&c.* And again, 1 *Sam.* 26. 1, 2. This Pſalme ſeems to be written upon *Occaſion* of their firſt endeavour to betray *David* to *Saul*. When *David* being in the deſert of *Maon*, and hearing of *Sauls* coming, betook himſelf to a Rock, and perceiving himſelf to be in a great danger hee penned this Pſalme, and encouraged himſelf in God, 1 *Sam.* 23. 19, &c.

Sect. IV. The Scope.

Davids Scope intended in this Pſalme, is; To commit himſelf by Prayer and Faith to Gods Protection againſt his terrible enemies and dangers: And aſſuring himſelf that God was the Help both of him and of his Helpers, and would remunerate and repreſſe his enemies, He promiſeth hereupon Free-will-offerings and Praiſes to the LORD.

Sect. V. The Analyſis, or *Principal Parts.*

In the *Title* are 1. The Nature of the Pſalme; *Maſchil.* Inſtruction. 2. The Penman, *David.* 3. The *Occaſion*; The Ziphims informing *Saul* of *Davids* hiding himſelf with them. 4. The Direction of it as to the Muſick.

In the *Pſalme it ſelf*, which is *Davids* Prayer in his danger and diſtreſs, are;

I. *Davids Petitions.* Theſe are, I *Propounded*; Wherein he intreats the LORD, 1. *To* ſave him from preſent danger. 2. *To* judge him, or judge for him. Both being amplified by the reſpective wayes how he would have theſe things done, *verſe* 1. 3. *To* heare his Prayer. This requeſt being Emphatically doubled, *verſe* 2. II. *Urged*; From the Nature and Practices of his Enemies, being 1. *Partly*, Strangers, *viz.* The *Ziphims*. 2, *Partly*, Daunting-Tyrants, *viz*, *Saul* and his men; who (1) Roſe up againſt him. (2) Sought his Soul. (3) Set not God before them, *verſe* 3.

II. *Davids Profeſſions* of his truſt and confidence in

in God. 1. That God would be his help, and be with his helpers, verse 4. 2. That God would justly recompence ill to his Enemies, and suppress them, verse 5.

III. *Delivers him from Reflections.* 1. *To Sacrifice to* God Free-will-offerings. 2. *To confess* (viz. praise and thanks) to the name of the LORD: (1) *Partly*, because it is good, or pleasant, verse 6. (2) *Partly*, because by Faith he assures himself of deliverance out of all his present danger and distresse, and of his desire upon his Enemies, as certainly as if he were affected already, verse 7.

Psalm LV.

Sect. I. *The Summary Contents.*

David, I. *Earnestly sues* for Audience from God, sadly complaining of his extream distresses by reason of his Enemies, ver. 1. to 9. II. *Prayes* against his treacherous Conspirators, 1. *That* they may be swallowed up. 2. *That* their Tongues and Counsels may be divided, ver. 9. to 15. 3. *That* they may dye, yea, be swallowed up alive of the grave, ver. 15. III. *Professeth* his confidence that God will save and hear him, but Afflict his treacherous Enemies, verse. 16. to 22. IV. Concludes, 1. Exhorting the just to trust in God, v. 22. 2. Foretelling his Enemies confusion, ver. 23.

Sect. II. *The Version out of the Hebrew.*

To the Master-of-the-Musick, *On* a Neginoth *b*, *Maschil of* David.

IV.

1. O God, *c* to my Petition
Thine, ear-attentive-bow:
And from my *d* Supplication
Thy self *O* hide not thou,
2. Attend thou unto me, *e* return-
Answer-to-me-likewise:
I in my meditation mourn,
And make a-troubled-noise.

3. *f* Through wicked-*mans* oppression *high*,
Through clamour of the foe:
g Who cast on me iniquity,
Me *h* hate in wrath also.
4. With-pangs-tormented is mine heart
i In me *through woe and care*:
Likewise of Death the terrours *smart*
Upon me fallen are.

5. Me fear and trembling *k* doth invade:
Me horrour *l* is-above.
6. Then did I say, *m* O that I had
The wing as-of-a-Dove:

a Heb. stringed-instruments.
b Heb. An instructing Psalme.
c Heb. hear my Prayer. d Heb. Supplication-for-grace. e Heb. And answer-me.
f Heb. From voice of the foe, from faces of the oppression of the wicked.
g Heb. For they cast-- h Heb. spitefully-hate. i Heb. in my inward. k Heb doth come unto, or is on me. l Heb. covereth. m Heb. who will give me.

That I might fly, and dwell in quiet.
7. Lo, I would wander-off, (in wilderness)
My wandring-steps, (in wilderness)
I would my lodging make. Selah.

II.

8. Lord, *these up* swallow in the Grave,
Destroy and divide their tongues:
For in the City foes I have
Both strife and violence wrong.

9. They compass it both night and day
The walls thereof upon:
n In *it* iniquity doth *lay*
And mischiefs.
11. *Yea* wicked-vile-iniquities
o Within the same do stay:
Deceit and guile doth still likewise
Depart not from her street.

12. For, me my foe reproached not,
For then *it* I had born:
Nor did mine hater, *for my lot*,
Against me magnifie:
For *then* from him I should *me* hide.
13. But *then* O man *alone*,
p Esteem'd-of-as-my self: my guide,
And my *q* familiar-one.

14. We, who together secret-*talk*
Full sweetly did-improve:
We *in* society did walk
To th' House of God *in* love.
15. Let-death-seiz on them, quick *to* grave,
Let them descend *and* quire:
For evils *they* in their dwelling *have*
Yea in their inmost-room.

n Heb. And in the inward of it. o Heb. In the inward of it.
p Heb. *or*; According to mine Order, *or* Companion viz. mine equal.
q Heb. known acquaintance. r Heb. Sweet, ned.
f *Heb. or* with the consourse.

III.

16. I'le cry to God And *r* hee'l me save.
17. I'le a-muse and make a-noise,
At Ev'n and Morn, and Noon I'le *crave*:
And he shall hear my voice.
18. From Conflict *that* against me *lay*
Redeem my Soul did he
In *much desired* Peace: For they
With many were with me.

19. God will me hear, and humble them,
s Of-old He-hath-abode. Selah.
For-that no changes *are* to them,
Therefore they fear not God.
20. *t* On-those-that-were-with-him-at-peace
He stretched-forth his hand:
His Covenant (*without release*)
He-violently-profan'd.

21. *u* His words than butter smoother-are,
But War his heart *up-boards*:
His words than oyl are softer *farre*,
Yet *are* they *a* naked-swords.
22. Thy *b* care cast on the LORD *therefore*,
And he shall *c* nourish thee;
He will not give for evermore
d The just remov'd-to-be.

23. But LORD, *e* to-pit thou'lt bring-them-down,
The men of *f* cruelty
And guile, *g* shall not live-half their dayes;
But trust in thee will I.

r Heb. *or*; Even he that sitteth *from* Antiquity.
s Heb. Against his peaceable ones.
t Heb. His mouth.
u Heb. drawn. swords.
b Heb. careful burden. *or*; gift.
c Heb. *or*; sustain.
d *Heb.* removal to the just.
e Heb. to-pit-of-corruption. f *Heb.* of bloods.
g *Heb* Shall not half out their dayes.

Sect. III. The Kind, Penman, and Occasion.

This is a *Prayer* interwoven with *Instruction*. An *Instructing-Prayer*. It is the 16th *Maschil*. See *Ps.* 32. Sect. 3. The Psalmist himself was experimentally instructed by his fore-affliction here complained of; and in this Psalm he accordingly instructs all Gods people which shall be alike afflicted. *Penman* of it was *David*; as the Title shewes. *Occasion* of *Davids* writing it, is not here or elsewhere particularly declared. But it is the opinion of *Kimchi* and other Jewish Writers, as also of more judicious modern Authors *h*; That *David* wrote this Prayer, this *Maschil*, when by reason of *Absalom's* rebellion (*Achitophel* also being confederate with him) *David* and his friends fled from *Jerusalem*, He and all that went with him weeping as they went up *Mt. Olivet*, 2 *Sam.* 15. 30. *&c.* And the Passages in this Psalm seem notably to agree to that sad story. For 1. In *ver.* 3. *David* seems to complain of *Shimei's* reproaches and revilings, 2 *Sam.* 16. 5. *&c.* 2. In *ver.* 12, 13, 14. he seems to describe and aggravate the Treachery of his familiar friend and counsellor *Achitophel*; See 2 *Sam.* 16. 20. *&c. and* 17. 1. 3. In *ver.* 9. 10, 11. He seems to point at the villanies done in the City, after *Absalom* and his Confederates came into *Jerusalem*, 2 *Sam.* 16. 21. *&c. and* 17. 1. *&c.* Of which when *Hushai* had informed *David*, he seems to be exceedingly afraid, and wishes for Doves-wings that he might flee farr away from this storm, *ver.* 6, 7, 8. Nevertheless *i* some think this Psalm is to be referred to the times of King *Sauls* persecuting of *David*: As his danger at *Keilah*, 1 *Sam.* 23. 1, 2. *&c.* or some such like great distresse. But in this doubtfulnesse nothing can be certainly determined. *Melius est dubitare de occultis, quam litigare de incertis.*

h *Ut refert* Sim. de Muis in Arg. Psal. 55. Vid. Jun. Annot. in Psal. 55. E. H. Ainsworth Annot on Psal. 55. 14

i Sim. de Muis in Arg. ad Ps. 55. Mr. *Tho. Wilcocks* on the Title of Ps. 55. Jo. Calv. in Arg. Ps. 55. Hen. Mollerus in Arg. Ps. 55.

Sect. IV. The Scope.

Davids Scope here intended, is; To importune to LORD to hear; answer, and relieve him in his extream fears and deadly dangers by reason of some cruel oppressing Enemies, but especially by reason of the villainous treachery of his intimate Familiar Friend that had sweetned Councel together with him, and accompanyed him to the House of God, who, though his words were as Butter or Oyle, yet harboured warre in his heart most perfidiously. And this seems notably to intend *Achitophel*.

Sect. V, The *Analysis*, or *Principal Parts*.

In the *Title*, note; 1. The Denomination of it; *Maschil*. 2. The Penman; *David*. 3. The Direction of it as to the Musick.

In the *Psalme* it self, are chiefly four things, *viz.*

I. *Davids* Prayer for himself, *vrse* 1. *to* 9. This is I. *Propounded*, *David* in four several expressions craving audience and answer to his Prayer most importunately, ver. 1, 2. II. *Pressed or Urged*, by divers Arguments. As, 1. *From* his own mournful and perplexed frame in his Praying, ver. 2. 2. *From* the insolent and cruel deportment of his enemies, *ver.* 3. 3. *From* the extream fears and terrours of death and destruction surprizing his heart, ver. 4, 5. These his terrours are Amplified by the effect which they wrought upon him, *viz.* making him wish even *Doves-wings*, that he might flee far away from the present tempest, and be at peace. *Metaphor*, *ver.* 6, 7, 8.

II. *Davids Imprecation* against his Enemies, the Conspirators, *ver.* 9. *to* 16. Against them he prays, 1. *That* God would swallow them up. 2. *That* he would divide their language, divide their Counsels, (as once at *Babel*, *Gen.* 10. or as *David* elsewhere prayed against *Achitophel*, *O LORD turn about the counsels of Achitophel*, 2 *Sam.* 15. 31.) This he further urgeth because of the great evils perpetrated by the Conspirators in the City; *viz.* 1. Violence and strife, probably of the Souldiers about the Citizens goods, v. 9. 2. Notorious villanies, woful evils. As defiling *Davids* Concubines, &c. ver. 10, 11. 3. Fraudulent and guilefull practises, ver. Against *David*, ver. 11. This last is notably Aggravated by consideration of some principal Agent in this Treachery: (1) *Negatively*, not an open professed enemy, ver. 12. (2) *Positively*, But a most dear familiar bosom-friend. Probably *Achitophel* was here intended, ver. 13, 14. III. *That* Death might seize on them, and they for their evils go alive like *Corah*, *&c.* into the grave, ver. 15.

III. *Davids Profession* of his confidence in God, v. 16. *to* 22. *David* believing and being perswaded, That God will 1. Hear his Prayer. 2. Save deliver him from his enemies and the present War against him, ver. 16, 17, 18. 3. Afflict his enemies. And this (1) *Partly* because they are devoid of Gods fear, having no changes by afflictions, ver. 19. (2) *Partly*, because of their perfidious Covenant-breaking, ver. 20. (3) *Partly*, because of their treacherous subtilty, ver. 21.

IV. *The Conclusion* of the whole Psalm; 1. Exhorting the Righteous to cast all their care upon the LORD, who will not give the just man for ever to be moved, ver. 22. 2. Prophecying the speedy ruine of bloody and deceitful men, they shall not half out their dayes. 3. Promising that himself will trust in God, ver. 23.

Psalm LVI.

Sect. I. The Summary Contents.

David, upon his Apprehension by the *Philistines* in *Gath*. I. *Prayes* for Divine favour to himself trusting in God, against his many cruel oppressing Enemies, v. 1. *to* 5. II. *Complaines*, 1. Of his Enemies malevolent Thoughts, Words, and Practises against him, ver. 5, 6, 7. 2. Of his own wandering and mournful condition, ver. 8. III. *Professeth*, 1. His Faith in God and his Word of Promise, ver. 9. *to* 12. 2. His thankfulnesse unto God, which he promiseth sundry wayes to expresse, ver. 12, 13.

Sect. II. The Version out of the Hebrew.

To-the-Master-of-the-Musick, *upon Jonah Elim Rechokim, Michtam of* David, *when the Philistines took him in Gath.*

1. O God, *a* shew-me-thy-graciousnesse,
For *b* man would me devour:
Would me all day *c* with-war oppresse.
2. All day *d* they me devour

a *Heb* shew-grace to me
b *Heb.* Son of man would swallow me.
c *Heb.* warring.
d *Heb.* mine enviers would swallow me

That

That me envy ; O thou most-high,
For many a war with me.
3. In day when fear the y I may shall I,
Then will I trust f in thee.

4. In God I'le praise his word & dear,
I'le trust in God also,
And fearless I will not fear,
What flesh to me can do.
5. My words they grievously do wrest
Through malice all the day;
Against me all their thoughts are prest
For harmful ill alway.

6. Together they do congregate,
Themselves they closely hide,
They watch g my steps, because they waite
To slay my Soul desired.
7. h By reason of unrighteousnesse
Shall they escape thy Rod?
The People in thy wrath therefore
Do thou cast down, O God.

8. Of all my wandring and my fears
i The number thou hast reckon'd,
Then in thy Bottle put k my tears:
Are they not in thy Book?
9. Then back return'd shall be my foes,
In day I cry to thee:
This I do know (to assuage my woes)
That God will be for me.

10. In God I'le praise the faithful word;
The faithful word I'le praise
In the ever being LORD.
11. I trust in God always,
Therefore I will not basely fear
What man can do to me.
12. O God, thy vowes upon me are;
I'le l praises pay to thee.

13. For thou hast freed my Soul from Death,
Hast not my feet from fall?
To walk m before God here beneath,
In light of living all.

Sect. III. The Kinde, Penman, and Occasion.

This Psalme as to the *Kind* of it, is, *A Prayer, A choise and precious Prayer*: being *The second Michtam*; See *Psal.* 16. Sect. 3. *A Jewel, A Golden Psalme.*

Penman of it, was *David*; *Michtam of David*: Title.

The *Occasion* of it, was the Philistines taking of *David* in *Gath*, whither he fled from the face of *Saul*. *David* fled twice to *Achish King of Gath* of the Philistines: Once, after *Jonathan* had informed him of his Father *Sauls* implacableness towards him, 1 *Sam.* 20. *and* 21. 10. *&c.* At which time *David* perceiving himself to be in danger by the Philistines, changed his behaviour feigning himself distracted: Whereupon, being let go, he departed into the Cave *Adullam*; and there, upon this *Occasion* seems to have Penned both *Psalme* 34. and *Psal.* 56. even both these Psalmes upon one and the same Occasion n, most probably. For, we find that at this first flight of *David* to *Gath* (and not at any other:) the *Philistines* took *David* and brought him to *Achish*, 1 *Sam.* 21. 15. with *Psalm.* 56. *Title.* Compare also 1 *Sam.* 21. 10. *to the end. and* 22. 1. with *Psal.* 34. *Title*, and Sect. 3. *there.* A second time *David* fled to *Achish at Gath*, and there dwels with him a season, &c. 1 *Sam.* 27. 1, 2, 3. upon this Occasion some think this Psalme was Penned o: but rather assent to the former.

Sect. IV. The Scope.

David (by prayer) intendeth to To intreat the Lords favour to him, and prospering of him, against all his Enemies violently set against him; and deliverance out of all his dangers and difficulties by reason of them.

Sect. V. The Analysis, or Principal Parts.

The Title of the Psalme includes 1. The Dignification or Inscription of the Psalme as to the Musick of it. 2. The note for Tune after which it was to be sung; upon *Jonath-Elem-Rechokim*; which (as some think) was the beginning of some known song. Or, *Concerning the Dumb Dove of far places*, (as these words signifie.) viz. *David* dumb as a Dove in the remote parts of the *Philistines* Country, as others interpret them q. 3. The Excellency of the Psalme; *Michtam. See Psal.* 16. Sect. 2. 4. The Penman; *David* 5. The Occasion; *When the Philistines took him in Gath.*

The *Psalme* is self is, I. *Penitentiary*, 2. *Querulatory*, 3 *Gratulatory*.

I. *Penitentiary*, or prayer, *ver.* 1. to 5. Wherein *David* prayes for Gods grace and favour to himself against his Enemies. This Petition he presseth. 1. *From* consideration of his Enemies, *viz.* 1. Sorry many *i. e.* King *Saul*. 2. Prayers. 3. Many. And of their practices all the day, 1. Warring against him, 2. Oppressing him. 3. Endeavouring to swallow him up. *ver.* 1, 2. II. From his own confidence in God and his Word, in all his fears, against worst of Enemies *ver.* 3, 4.

II. *Querulatory*, or complaining, *ver.* 5. to 9. Here *David* complaineth, I. *Of his enemies.* For that, 1. *They* wrest his words continually. 2. *They* plot his evil all the day, *ver.* 5. 3. *They* slily lye in wait for his life, *ver.* 6. 4. *They* think to escape unpunished through their iniquity and falsehood, *ver.* 7. II. *Of his own calamity*, in his unsetled and mournful state, yet observed by God. 1. His wanderings God numbred. 2. His tears, God bottled up, and booked down, *ver.* 8.

III. *Gratulatory*, or tending to thanksgiving, *ver.* 9. *to the end.* Here he makes a double Profession, *viz.* I. Of his Faith, the ground of his thankfulness. His Faith in God perswaded him, 1. *That* God would turn back and ruine his enemies, but be for *David*, *ver.* 9. 2. *That* Gods Word, *viz.* his Word of Promise touching the Kingdom, shall be so fulfilled to him, as to yield him matter of praise, *ver.* 10. 3. *That* he should be safe in God against his enemies: therefore he casts off his slavish fear of them, *v.* 11. II. Of his thankfulness to God which he promiseth to declare, 1. In performance of his vowes. 2. In rendring confessions or acknowledgements unto God, *v.* 12. Both which he illustrates from the ground thereof, viz Gods merciful deliverance of him from death and falling (thus his Faith looks at the thing as already done) that he might walk before God in the light of the living, *ver.* 13.

p Vid. Sim. de Muis in Com. Ps. 56. tit. Ja. Ford in Exposit. Ps. 56. cum aliis.

q Hen. Ainsworth in his Annot. on Ps. 56. Tit. Hen. Muller in Com. ad Ps. 56. Tit. Jo. Calv. in Com. ad Ps. 56. Tit.

n Sic. Jo. Ford in Exposit. Ps. 56. — Hen. Muller. in Arg. Ps. 56 Sim. de Muis in Arg. Ps. 56 — Jo. Calv. in Com. ad Ps. 56. 1.

o D. Ames. Com. in Ps. 56. Tit.

Psalm

Pſalme LVII.

Sect. I. *The Summary Contents.*

David, I. *Prayes* to the LORD for his favour, and for deliverance from King *Saul* and other his devouring enemies. 1. His affiance being wholly in God, v. 1, 2, 3. 2. His enemies being extreamly cruel, v. 4, 5. II. *Promiſeth* moſt affectionately to praiſe God for ſuch his Deliverance, and his enemies punishment, whereof he is aſſured, ver. 6. *to the end.*

Sect. II. *The Verſion out of the Hebrew.*

To the Maſter of the Muſick, * *Altaſcheth*, *Michtam of* David *in his flying from the face of* Saul *into the Cave.*

* Heb. corrupt-not.

I.

1. O God, To-me-be-gracious,
Be-gracious-to-me,
Becauſe my Soul *diſtreſſed thus*
For-ſafety-truſts in thee;
In ſhadow of thy wings likewiſe
For-ſafety-I-will-truſt:
Untill *theſe* a ſore-calamities
Be *wholly* over-paſt.

a Heb. or, woful-evils

2. I will call unto God moſt-high,
To-God that towards me
Doth *ſtill* accompliſh-perfectly.
3. From Heavens ſend will he,
And ſave me; He reproached-hath
b My *fierce* devouring-foe: *Selah.*
His loving-kindneſſe God will ſend,
His verity alſo.

b Heb. my-ſwallower, my-devourer-

4. My Soul in-midſt of Lions *is*,
I e fire-brands ly *among*,
Mans ſons, whoſe teeth *are d* ſpears and ſhafts,
And a ſharp Sword their Tongue.
5. Do-thou-exalt-thy ſelf, O God,
Above Heav'ns *higheſt-ſtory*:
And over all the Earth *abroad*
Exalted be thy glory.

e Heb. Burners. Inflamers
d Heb. A ſpeare.

II.

6. They for my ſteps prepar'd a Net,
My Soul he bowed down:
They digg'd a Pit e for me, and they
f In midſt of it are thrown. *Selah.*
7. Mine heart *moſt* firmly-is-prepar'd,
O God *thy Name to raiſe*,
Mine heart *moſt* firmly is prepar'd:
I'le ſing, yea I'le ſing praiſe.

e Heb before my-faces.
f Heb. are fallen into the midſt of it.

8. Do thou, my Glory, up-awake,
My Harp and Pſaltery
Awake *ſweet melody to make*.
At day break wake will I.

9. O Lord, among the Peoples *here*
To-thee I will confeſs:
Among the Nations *far and near*,
g Thy praiſe I will expreſſe.

g Heb. I will confeſs to thee.

10. For *great h* thy kind benignity
Doth to the Heavens *riſe*:
Thine *undefiled* verity
Doth *reach* unto the ſkies.
11. Do thou exalt thy ſelf, O God,
Above Heav'ns *higheſt-ſtory*,
And over all the Earth *abroad*
Advanced be thy Glory.

h Heb. to the Heavens.

Sect. III. *The Kinde, Penman, and Occaſion.*

This Pſalme as to the *Kind* of it, is *A Prayer*: The *third Michtam*; as it were, *A golden Prayer*. See *Pſ.* 16. Sect. 3.

Penman of it, was *David*: as the Title ſhewes. It was one of *Davids Jewels*.

Occaſion of this Prayer, was King *Sauls* perſecution of *David* ſo eagerly, that *David* much endangered fled into a Cave among the Rocks in the Wilderneſſe of *Engedi*, to hide himſelf. Whileſt he and his men were in the ſides of this Cave, *Saul* came into it to cover his feet: where *David* privily cut off the ſkirt of *Sauls* garment, but would not kill him, though his men urged him to it, and he had him at his mercy. At which kindneſſe of *David*, *Sauls* heart (after he came to know it) ſo relented, that he acknowledged his faultineſs againſt *David* with tears: And taking an Oath of *David* not to cut off his Seed, he for a ſeaſon ceaſed his further perſecution of him. *See* 1 *Sam.* 24. *throughout.* Upon theſe ſtraits *David* Penned this Pſalme *i*.

i Hen. Sup. worth in his Anno. on Pſal. 57 Tit. Cum multis alijs.

Sect. IV. *The Scope.*

Davids Scope in this Prayer, is; 1. To intreat the LORD for his Divine Grace, Favour, Protection and Deliverance from *Saul* and his Adherents; 2. And (upon confident aſſurance hereof) to awaken himſelf unto all enlarged thankfulneſſe to God for his Loving kindneſſe and Truth to him, while his adverſaries fell into the Pit they digged.

Sect. V. *The Analyſis*, or *Principal Parts.*

The *Title* points out, 1. The Direction of it; in regard of the Muſick. 2. The tune, or the beginning of ſome known note, as ſome *k* think; *Al-taſcheth*. Though others *l* conceive, it refers to the Matter of the Pſalme, and ſignifies; *Corrupt-not*, *Deſtroy-not*, &c. This word noteth, Sometimes *Corruption of Faith and Manners*, by ſin, *Pſal.* 14. 1. *Sometimes Perdition or deſtruction*, the puniſhment and wages of ſin, *Pſal* 78. 38. 45. *Gen.* 6. 13. *and* 9. 11. 15. Its a more vehement expreſſion, than *killing*, *Ezek.* 9. 6, 8. This word is alſo in the Titles of three other Pſalmes, viz. *Pſal.* 58, 59. *and* 75. 3. The Penman; *David*. 4. The Excellency of the Pſalme; *Michtam*. See *Pſalm.* 16. Sect. 3. 5. The Occaſion as before.

k As Ezra And elect him Sim. de Muis in Com. ad Pſ. 57. Tit. H. Miller. Joan. Ford in Expoſ. Pſ. 57.

l Vid. Jo. Calv. in Com. ad Pſ. 57. Tit. Et Hen. Miller. in Com. ad Pſ. 57. Tit.

The *Pſalme* it ſelf is; 1. *Petitory*, and 2. *Gratulatory*.

I. *Petitory*. Wherein *David* ſues for Gods favour more *Generally*: And for deliverance from *Saul*, &c. more *Particularly*. And this he urgeth, 1. *From* his Hope and Affiance in God, flying to him for ſhelter as the chickens under the Hens wing, *ver.* 1. 2. *From* the

the asking of his request by Prayer to God, (1.) At large (2.) At once will magnifie him accordingly for Deliverance, (3.) As one that will magnifie him accordingly for Deliverance, (3.) As one that will magnifie him according to his Loving-kindness and Truth, ver. 3. From the cruelty of his enemies, Metaphorically resembled, To Lions, To fire-brands, Their Teeth to Spear and Arrows, Their Tongue to a sharp Sword, ver. 4. Upon all which he begs, that God would exalt himself and his glory above Heaven and Earth, ver. 5.

II. *Gratulatory.* Here *David* sets forth 1. The ground or matter of his Praise; viz. *Davids* deliverance, and his enemies enfnarement in the Net prepared for him, ver. 6. 2. His manner of thankfulnesse, viz. (1.) With a firmly-prepared heart, ver. 7. (2.) With an awakened Tongue, *ibi. Glory.* (3.) With awakened Instrument of Musick. (4.) With his whole self early awakened, ver. 8. 3. The Extent of his thankfulness, To Peoples and Nations, viz. both to *Jewes* and *Gentiles*, ver. 9. 4. The special Perfections, or Properties in God which he will peculiarly exalt God for, viz. His Loving-kindness and Truth, reaching to the Skyes, yea to Heaven it self, ver. 10. All which he elegantly closeth up, with recital of his former request in ver. 5. That God would exalt himself and his glory above Heaven and Earth, in appearing for *David* against his enemies, ver. 11.

Psalme LVIII.

Sect. I. *The Summary Contents.*

David, I. *Reproves* convincingly, King *Saul* and his Courtiers, 1. *For* their corrupt Counsels and unjust judgements against him, *ver.* 1, 2. 2. *For* their wickedness, being (1.) Natural and Hereditary. (2.) Deadly, venomous. And (3.) Incurable, *ver.* 3, 4, 5. II. *Imprecates* divers heavy judgements upon his enemies, under sundry Elegant-Metaphorical allusions, *ver.* 6. to 10. III. *Prophesyeth*, what joy, triumph, and establishment shall be to the righteous, upon the destruction of the wicked, *ver.* 10. 11.

Sect. II. *The Version out of the Hebrew.*

To-the-Master-of-the-Musick, * *Altaschetb; Michtam of David.*

1. a DO ye, O Congregation,
Speak righteousnes indeed?
b Do ye judge equal-things *alone*,
O Adam's sons *and Seed?*
2. Yea ye in heart c vile-injuries
Do work *with diligence*,
On earth d ye balanse-out *likewise*
Your hands *high* violence.

3. The wicked *quite* estranged-are
Ev'n from the womb alway,
They from the *very* belly erre,
Still speaking e lyes *are* they.

4. Like to the Serpents *fell* him,
And as the Adder stops her hearing eare,
That it doth not hear the cry.

5. Which charmers charm will not hark
That is their Heads *deceit* doth grow.
O Lord break out their Teeth *in three*
The jaw-bone of the Lyons young.

6. Like waters *do* they run away,
Let them dissolve away;
His arrowes *lose* when he shall bend,
As very slaves be they.

7. Like as a the melting Snail *doth* melt
Let him away be gone;
Like woman's *untimely* birth,
Let them not see the Sun.

8. e Your thornes, O Bramble, ere that they
Shall feel a fire *their fuel*,
With whirlwind it hot *or* hath away,
Both green *them* and the burning.

9. The just shall joy when he shall see
The vengeance *for the good*:
His feet *triumph in* the wash shall in
Ee's in the wicked's blood.

10. And men shall say, assuredly
Fruit for the just there grow;
Yea-sure there is a God *on high*
f Doth judge on earth *below*.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme for *Kind* is of *Mixt Nature*, being *Prophetical*, and *Prophetical*, in reference to the wicked; and *Consolatory* in respect of the righteous. The *fourth Michtam*. See Psal. 16. Sect. 3.

Penman of it was *David*, as the Title shewes.

Occasion of this Psalme, some p think to be *Davids* coming into the Valley where *Saul* slept, and taking away his Spear when he might as easily have taken away his Head: Whereupon he challenged *Abner* as guilty of Death for keeping him no better, and cleares himself as being cautelously pursued by *Saul*. See 1 *Sam.* 26. But others q incline rather to *Kimchi*, thinking this Psalme was Penned upon occasion of the unjust Counsels and Practices of *Abner* and other of *Saul's* Princes, against *David*. Whereupon *David* in this Psalme endeavours both to convince them of their evill and unjust dealing, and to comfort himself against the same.

Sect. IV. *The Scope.*

Davids Scope intended in this Psalme, is; 1. *Partly*, To convince and reprove King *Saul*, as also his Princes and Counsellours, *Abner*, *Doeg*, and other Court-Parasites of their unrighteous words and actions, of their violent dealings and extream wickednesse: (perhaps having respect to their cruel murdering of *Achimelech* and 85. Priests, &c. for *Davids* sake.) 2. *Partly*, To implore and foretell their Destruction. 3. *Partly*, To comfort himself and the righteous, upon consideration of Gods just dispensations for the godly, against their Enemies.

a Heb. According to the likeness of

b Heb. desire.

c Heb. will fling.

d Heb. will

e Heb. will be as snail which melting, goes on

f Heb. ye will weigh out.

g Heb. Corrupt. not.

a Heb. will

b Heb. will ye judge righteousnesses.

c Heb. injurious-evils.

d Heb. ye will weigh-out.

e Heb. a lye

p Rasi, ut refert, *Sim. de Muis in Arg. Ps.* 58

q *Sim. de Muis Arg. in Ps.* 58.

Sect. V. The Analysis, or Principal Parts.

The Title represents to us, 1. The Direction of the Psalme, as to the Master of it. 2. The Tune; *Altaschith*: See *Psal.* 57. Sect. 5. 3. The Excellency of the Psalme; *Michtam*: See *Psal.* 16. Sect. 3. 4. The Penman; *David*.

The Psalm it self is 1 *Reprehensory*, 2 *Penitent*, and 3 *Prophetical*.

I. *Reprehensory*, *David* convincingly-reprehends King *Saul* and his Courtiers, 1. *Expostulating* with them about their Counsels and Judgements against himself, &c. Whether they were just, *ver.* 1. II. *Affirming* and positively Asserting, 1. That their hearts conceive injurious-evils. 2. That their hands weigh out violence in Earth, (asleep of Justice) *ver.* 2. III. *Aggravating* their Wickedness, (As by an *Apostrophe* or turn of his Speech, to God or godly men.) From 1. The Naturalness, Hereditariness and long continuance of it, *ver.* 3. 2. The Deadliness or venomousness thereof. Compared in that regard, (1) To the hot poyson of Serpents, inflaming the part it toucheth. (2) To the venome of Aspes, which (as *Pliny* t noteth) is incurable, unless the Members touched therewith be immediately cut off. 3. The incurableness of it, by any the wisest charms, or counsels. The labelleſt Serpents were not so cunning to prevent charmes *f* and Enchantments (by clapping one ear close to the ground, and stopping the other ear with their tailes) which might keep them from doing harm: As they were crafty to disappoint all Counsels and endeavours to reform them of their wickedness, ver. 4, 5.

t *Plin. Nat. Hist. l.* 8. *c.* 3.

f Touching these charmes used to Serpents, See *Mr. Tho. Wilcocks Expos. on Psal.* 58. *verse* 4, 5.

II. *Petitory*, *David* praye and Prophetically imprecates divers judgements to his Enemies, and those under sundry Metaphorical expressions. As, 1. *Of* Breaking their Teeth, as of Serpents. 2. *Of* bursting out their Lion-like rushes, *ver.* 6. 3. *Of* their dissolving like water, like Snow into water. 4. *Of* breaking their Arrows, or making them as straws, *ver.* 7. 5. *Of* their melting-away like a Snail pricked or bruised. 6. *Of* perishing like the untimely birth of a woman, *ver.* 8. 7. *Of* sudden and irresistible snatching away as with a whirlewind these scratching brambles, both young and old, be their prickles green or dry, before they shall be felt to do harm. This seems to be the right sence of this intricate passage, *ver.* 9.

III. *Prophetical*, *David* Prophetically foretels what shall be the issue of wicked mens Destruction, to the Righteous, *viz.* 1. They shall joy at the vengeance. 2. They shall wash their feet in the blood of the Wicked. So Triumphing in their utter Destruction, *ver.* 10. 3. Their faith in God shall be confirmed, and their praises of Gods just Judgements shall hereby be provoked, *ver.* 11.

Psalm LIX.

Sect. I. The Summary Contents.

David, I. *Prayes* for Gods Protection and deliverance from his 1. Wicked, 2. Cruel, 3. Subtile, 4. Combining, 5. Malicious, and A[illegible] *verse* 1, 2. II. [illegible] on them; As, 1. That God would [illegible] ing them no favour, ver. 3, 4, 5. 2. That God would not slay them at once, but tyring them down by degrees, *ver.* 11, 12. 3. That at last God would utterly consume them, ver. 13, 14, 15. III. *Promiseth* thankfulness to God for his sufficient protection, ver. 16, 17.

Sect. II. The Version out of the Hebrew.

To the Master of the Musick, a Altaschith; Michtam of David b when Saul sent, and they kept the House to kill him.

I.

1. MY God, from *all* mine Enemies
Do thou *quite* set-me-free;
From-those-that-up-against-me-rise
On-high-advance-thou-me.
2. The Workers of Iniquity
Deliver thou me fro;
From *c* men of bloody-cruelty
Do thou me save also.

3. For lo they for my Soul lay-wait,
The strong-ones *d* do combine
Against me; LORD, not *for* my fault,
Nor *any* sin *of* mine.
4. Without [illegible]
They *f* [illegible] do prepare,
Rouse-up-to-meet-me *with* relief,
And see *how vile they are*

5. But thou, O God of *Israel*,
LORD God of Hosts *alone*,
Awake to visit Heathens *all*;
g Be gracious unto none
That faithless-act iniquity. *Selah.*
6. At Ev'n *h* return they do,
They like a Dog *i* do houle *and cry*,
And round the City go,

7. Lo, with their mouth they *k* belch, *they tear*,
Swords in their lips *abide*;
For who (*say they*) our words doth hear?
8. But, LORD, thou'*l* them deride;
Thou wilt mock at the Heathens *all*.
9. *l* My strength, *my confidence*,
To-thee alone-take-heed-I-*shall*;
For God's mine-high defence.

II.

10. The God of my benignity
Shall me *with good* prevent:
Yea, God, on those-that me envy,
Shall shew me *his* intent.
11. Them slay not, lest my folk forget:
m Them scatter in thy strength,
And bring them down *much lower yet*
O Lord our shield *at length*.

12. *For* their mouth's sin, their lips *vile* word,
n Be they caught in their pride:
o For cursing and for *p* lyes *abhorr'd*,
They told *on every side*.
13. Consume in wrath, consume *q* and they
Shall cease: and let them know,
That God in *Jacob* *r* beareth-sway
To th'ends of Earth *below*. *Selah.*

14. And

a Plin. 1. 2. c. 3. [illegible] Psal. 57. Sect. 5. 3. The Excellency of the Psalme; *Michtam*: See *Psal.* 16. Sect. 3. 4. The Penman; *David*.

b When Saul sent, and they kept the House to kill him.

c Men of bloody-cruelty

d The strong-ones do combine

e Be gracious unto none That faithless-act iniquity.

f They run and do prepare,

g Be gracious unto none That faithless-act iniquity.

h At Even return they do,

i They like a Dog do houle and cry,

k belch, they tear,

l Thou'lt them deride;

m Them scatter in thy strength,

n Be they caught in their pride:

o For cursing and for lyes abhorr'd,

p Heb. filth. Jer. 51. 34. lasciviousness. *q* Heb. and they are not. that is; they shall not be. *r* Heb. Ruling.

14. And at the Even return they shall,
[illegible]
[illegible]
[illegible]

Sect. II. *The Version out of the Hebrew.*

To the Master of the Musick upon Shushan Eduth, Michtam of David, for Teach. When he fought with Aram Naharaim, and with Aram of Mesopotamia, and with Aram of Zobah: And Joab returned, and smote of Edom in the Valley of Salt twelve thousand.

1. O God, far-off thou hast us cast,
Thou hast broken us with pain!
Yea, thou exercisedst angry wrath,
To us return again.
2. Thou madst the land to quake,
A sunder didst it tear?
O heal her breaches, that distr maks,
For it still shakes for fear.
3. Thou to the People that are thine
Didst shew a grievous thing:
Thou didst give them to drink the wine
Of horour-stonishing.
4. To those that fear thee truely
Thou gav'st a flag of aid:
Because of certain verity
To be on high displaid. Selah.
5. That thy beloved out of hand
Delivered may be:
Do thou now save with thy right hand,
And do thou answer me.
6. God f by his holyness once spake;
I will exult with pleasure,
I Shechem will divide and take,
And Succoth's valley measure.
7. Be g mine shall fruitful Gilead,
And mine Manasses ever:
And Ephraim strength of mine head,
And Judah my Law-giver,
8. h For wash-pot Moab shall be mine,
I will cast out my shoe,
Ev'n o'er Edom i Palestine,
Shout over me do thou.
9. Into the i City forth'd
Who will me lead along?
Or who will me conduct and guide,
To Edom now so strong?
10. Is it not thou O Mighty God
That didst us cast away:
And wouldest not go forth, O God,
k In Hosts we did stay.
11. O give us succour from distresse:
For l vain man's help is known.
12. In God we shall do valiantnesse:
Our m foes he shall tread down.

a Heb. In his contending with Aram of the two Rivers, viz. Tigris and Euphrates, that is of Mesopotamia: lying between them.
b heb. an hard thing.
c heb. To thy fearers d heb. or, A Banner, e heb. from the faces of certain truth.
f Heb. or in his——
g Heb. To me Gilead, and to me Manasseh.
h Heb. Moab a Pot of my washing
i Heb. City of munition or, of fortification
k Heb. In our Armies.
l Heb. the salvation of Earthly man is a ly, or, vain salvation.
m Heb. Distressers, straiters.

Sect. III. *The Kind, Penman, and Occasion. &c.*

This Psalme for *Kind* is, *A Prayer. The fifth Michtam*, or *Jewel-Psalme*. See *Psal.* 16. Sect. 3. *Penman* of it, as the Title declares, was *David*.

The *Occasion* of *Davids* writing this Psalme, was, A double warre, or war-like Expedition which *David* had against two sorts of Enemies, *Syrians* and *Edomites*, *Joab* commanding in chief; *Title.* I. With the *Syrians*; *When he fought with Aram of Mesopotamia, and with Aram of Zobah.* *Aram* [or *Syria*] *Naharaim* or *Syrians*, The posterity of *Aram* Son of *Shem*, &c. *Gen.* 10. 22. *Mesopotamia*, so called by Greek, because it lyeth in the midst between the Rivers *Tigris* and *Euphrates*. In Hebrew, *Aram Naharaim*, that is, *Of two Rivers*. Though *David* pursued not beyond *Euphrates*, yet he is said to fight with *Aram* of *Mesopotamia*, because the *Syrians* on this side the River, had hired them of *Mesopotamia*, beyond the River (as 1 *Chron.* 19. 6. *Note*) for *Hanun* *David* fought twice with the *Syrians*, 1. At the Citie of *Medeba*, the *Syrians* assisting the *Ammonites*, who had shamefully abused *Davids* Servants, who came courteously to comfort *Hanun* King of *Ammon* touching his Father's Death, 2 *Sam.* 10. *Title* to *Psal.* 1 *Chron.* 19. 1. to 8. See *Josh.* 13. 16. 2. At *Helam* a Town beyond *Jordan*, 2 *Sam.* 10. 16, 17, &c. 1 *Chron.* 19. 16. &c. the *Syrians* being enraged, that *David* had formerly conquered them. Thus *David* fought with the *Syrians*. II. *With the Edomites*; who (whilest *David* was warring against the *Syrians* in the East) seem to have invaded *Davids* Kingdom on the South: But *Joab* returning from his Victory over the *Syrians*, fell upon those *Edomites* and subdued them. This Expedition is described, 1. By the time, when; viz. *When Joab returned from the Syrians.* 2. By the place, where; *In the Valley of Salt.* See 2 *Kings* 14. 7. *Gen.* 14. 3. 3. By the number of the slain, *Twelve thousand.* All this See in the *Title*, *Object.* But in the History it is said, *They were eighteen thousand, and that David slew them*, 2 *Sam.* 8. 13. 1 *Chron.* 18. 12. *I Answer*; 1. As *Joab* when he fought both against *Syrians* and *Ammonites* divided his Army, and committed one part to the command of his brother *Abishai*, himself commanding the other, 2 *Sam.* 10. 9. &c. 1 *Chron.* 19. 10. &c. So probably, in like manner fighting against the *Edomites*, he might divide his Army into two Parts, himself and his Part slaying as here 12000: His Brother *Abishai* and his Part, 6000 more; in all 18000. And the whole is ascribed to *David*, because he was their King and *Generalissimo*, whose Battels they fought.

Sect. IV. *The Scope.*

Davids Scope intended in this Psalme, was; 1. To intreat the LORD, to renew his favour to them again after his displeasure; 2. To heal the breaches of the Land made by the invasion of the *Syrians* and *Edomites* wherewith he had afflicted them; 3. And to save and deliver them from all these enemies; 4. As also to *Teach* Gods people, in all time to come, how to demean themselves in like distresses by reason of their enemies, *viz.* To fly to God by Faith and Prayer for acceptance, aid, and deliverance, as here *David* did. Compare the Title, with *Body* of the Psalme.

Sect. V. *The Analysis, or Principal Parts.*

The *Title* sets forth, 1. The Direction of it; also the Musick. 2. The Instrument upon which it was to be played, or the Tune to which it was to be set; *upon Shushan Eduth.* n Some take this to be, The beginning of some well-known Song, to the Tune whereof this Psalme was to be sung. *Others* o are of

n Mr. *Thomas Wilcocks* in his *Expos. of the Title of Psal.* 60.

o Existimo ipse (cum *Ezra*) fuisse hoc initium tritæ & vulgaris cujusdam Cantilenæ, Sunt qui affirmant teste *Ezra*. *Susan* nomen esse Instrumenti musici, & vocabulum *Eduth* sonare *Ornamentum*. Si *Susan* est nomen instrumenti Musici, significat *Mezaharidum*. *Simo. de Muis in Titul. Psal.* 60. *Mr. H. Ainsworth* in his *Annotations in Psal.* 60. *Title.*

Opinion

Opinion that [*Shushan*] was the name of a Musical-Instrument, viz. A six-stringed-Instrument, *See Psal. 45. Title.* And that [*Eduth*] signifies, *Ornament*: Or rather, *The testimony*; which here (saith *Ainsworth*) either belongeth to the Musick now unknown to us; or, meaneth the Psalme to be a Testimony of *Davids* Faith and thankfulnesse; or, to be sung by the Priests before the Ark of God in the Sanctuary, which Ark and Tables of the Covenant in it, was called the Testimony, *Exod.* 40. 5, 20. 3. The excellency of the Psalme; *Michtam*: that is, saith one, *An Excellent Psalme.* 4. The Penman; *David.* 5. the use of it; *For to teach.* As in Sect. 4. 6. The occasion of *Davids* Penning it; *when he fought, &c.* As is more at large explained, Sect. 3. Probably *David* Penned this Prayer a little before the Battel.

The *Psalme* it self contains *Davids* Prayer for Gods Favour, Succour, Salvation and Deliverance, to himself and the Land, against the *Syrians and Edomites*. *Particularly* he Petitioneth,

I. *For* the return of Gods wonted favour again to *Israel*, whom he had 1. Cast farre off; 2. Broken; 3. Been angry with, *viz.* in suffering these enemies to invade them, v. 1.

II. *For* healing the breaches of the Land: which the LORD, 1. Made to quake and shake. 2. Did rent asunder, *viz.* by this sad and severe Dispensation of the enemies invasion, v. 2.

III. *For* delivering his beloved people from these their enemies, and for saving *David* with his right-hand and answering him, in order thereunto. This is earnestly urged, 1. *From* the grievousnesse of their late affliction. 2. *From* the victoriousnesse with which of Old the Lord had crowned them, according to the certain-verity of his Promises. 3. *From* the deare affection which God did bear to *Israel*, v. 2, 4, 5, 6. *From* Gods Promise (confirmed by his inviolable Oath,) *God spake by his Holyness.* A concise speech, and imperfect: it implyes Gods Oracle, and promise touching the certainty and stability of *Davids* Kingdom, which should not be tottering and taken from him, as from *Saul*. Hereupon *David* exults and faithfully rejoyceth, (1) *Partly*, In the Continuance of his Kingdom over the *Israelites* (and that the *Syrians* and *Edomites* should not take it from him, by the Sword, at this or any other time,) some being mentioned instead of all the rest, which should continue still under his Dominion; As *Shechem*, A City in the Tribe of *Ephraim* not far from *Samaria*, *Gen.* 33. 18. *Josh.* 20. 7. *Succoth*, A City in the Tribe of *Gad*, beyond *Jordan*, *Josh.* 13. 27. *Gilead*, *Manasseh*: the utmost borders of the Land of *Canaan* without *Jordan*, which for a time did cleave to *Ishbosheth Sauls* son, 2 *Sam.* 2, 8, 9, &c. yet were promised to *David*, *Ephraim*, *Judah*. All these should be continued under his free Dominion: therefore he should overcome the *Syrians* and *Edomites*, v. 6, 7. (2) *Partly*, In the extent of his Dominion even unto Forreiners, and to other Nations who should be brought under a more servile subjection to him, As *Moab*, *Edom*, and *Palestine* though now insulting, v. 8. This Promise of God, and Faith of *David* therein, is notably *Amplified*, By *David's* alacrity in that difficult expedition against *Edom*, 1. Trusting only in Gods Conduct and Assistance, although he seemed formerly to cast them off, and not go forth in their Armies, v. 9, 10. 2. Renouncing all Humane confidence as vain, v. 11. 3. And encouraging himself and his Armies to valiantnesse, in hopes of victory through God, v. 12.

Psalm LXI.

Sect. I. The Summary Contents.

David in this Prayer, 1. Earnestly craves audience, v. 1. 2. *Prayes* in distress for the LORD's leading of him to the Rock higher than himself, *viz.* Gods secure Protection, v. 2. 3. *Presseth* this request from (1) His present extremities, v. 2. (2) His former Experiences, v. 3. (3) His hopes and assurance in God, Ver. 4. to the end.

Sect. II. The Version out of the Hebrew.

To the Master of the Musick, *upon Negeneth*, A Psalme *of* David.

1. O God, hear thou my shouting high;
a Unto my Prayer attend.
2. When mine heart faints, to thee I'le cry,
From Earth's remotest end:
To Rock more high than I, *b* me guide.
3. For, thou *c* my fluttring place
Hast been: Of strength a Tower *try'd*
From foes *displeased* face.

4. I In thy Tent will sojourne ay:
I'le trust for safest guard
In secret of thy wings *always*. *Selah.*
5. For thou my vows hast heard,
O God: to them that fear thy Name
Thou gav'st an Heritage.
6. Dayes to the Kings dayes thou shalt add:
His years *e* as age and age.

7. He shall in perpetuity
Before God's *f* face abide;
Benignity and verity,
Which him may keep, provide.
8. So to thy name I Psalme will sing
Unto perpetual ay;
That I may be surrendering
My vows *still* day *by* day.

a *Heb.* In the fainting *or* overwhelming of mine heart
b Heb. thou shalt guide me.
c Heb. *or* in shrouding-place to me
d Heb. faces
e Heb. in generation and generation.
f Heb. faces,

Sect. III. The Kind, Penman, and Occasion.

This Psalme for the *Kind* of it, is, *A Prayer*. *Penman* of it, as the Title shewes, was *David*. *Time* and *Occasion* of his Penning of it, is not expressed, nor evidently deducible from the Title or Psalme it self. Hence such variety of Opinions thereupon. *g Some* think *David* penned it, when he fled as an exile, from King *Sauls* cruelty. *h Others*, That probably *David* wrote it when by *Absalom's* Insurrection he was forced to fly to the ends & confines of the Land for safety, 2 *Sam.* 17. 27. *i One* is of Opinion, That *Psal.* 60. 61. 62. 20. *and* 21. were Penned near about the same time. *viz. Psal.* 61. when he undertook an Expedition against forreign Enemies, 2 *Sam.* 8. 3. 1 *Chron.* 18. 3. Afterwards *Ps.* 62. declaring his faith in God. Then *Psal.* 20. that

g Sim. de Muis in Arg. ad Ps. 61. Ex Kimchi.
h Joan. Calv. Hen. Moller. G. Amesius in Com ad Ps. 61.
i Jo. Foord in Expos. Ps. 61.

the *Levites* might use it at home, while he was abroad at War. Lastly, being Conqueror, he wrote *Psal.* 21. giving the LORD thanks therein for his victory. *That* this *Ps.*61. was penned in his Expedition against forreign Enemies, he gathers, 1. *Because*, he saith; *From the end of the Land to thee do I call*, &c. v. 2. that is, At *Damascus*, *Zobah*, or the place where *Solomon* built *Tadmor* afterwards, 1. *King.* 9. 18. 2 *Chron.* 8. 16. 2. *Because*, He prayes God to give inheritance *to them that fear him*, v. 5. viz. Besides *Canaan* (which *Joshuah* had divided to them by Lot) to extend his Dominion from *Euphrates* to *Nilus*, as he had promised 2 *Sam.* 7. 10. 3. *Because* he begs that his Kingdome may be perpetual as God had promised, 2 *Sam.* 7. 16. *Thus he.* But none of these Reasons to me seem cogent or sufficient to prove the thing intended. And the words in v. 5. according to the Hebrew, are; *Thou hast given inheritance* ——— which are an acknowledgement of mercy Received, not a Petitioning for Mercy wanted. So that I see not cause enough to recede from the common received Opinion, *That this Psalme was occasioned by* Absalom's *Rebellion*, &c.

Sect. IV. *The Scope.*

David's Scope herein, is; 1. To implore Gods Protection, succour and support in his great straits and Extremities by reason of his Enemies: 2. And to *k* Profess his Hope of the Perpetuity of his Kingdome, especially in *Christ*, of whose Kingdom *David* was *A Type*.

k Hen. Moller. in Psal. 61.

Sect. V. *The Analysis*, or *Principal Parts.*

The *Title* sets forth 1. The Direction of it, as to the Musick. 2. The kind of Instrument wherewith it was to be tuned, *viz. On Neginoth*, that is, *A stringed Instrument*. 3. The Penman of it; *David*.

The *Psalme it self* is *Davids* earnest Prayer, wherein note three things, *viz.* I. *The Preface*: Wherein, he begs Audience again and again to his fervent Prayer and shouting-cry, *v.* 1. II. *The Proposal of his main request*, viz. For Divine guidance unto sufficient Protection and Support; *Lead thou me to the Rock that is higher than I.* III. *The urging and pressing of this his request* by many vehement and pathetick Arguments. As, 1. *From* the Extremitie of his present Pressures, He being, (1) In his heart fainting, or overwhelmed. (2) At the end of the Land, driven far from his own Habitation. 2. *From* his devout Resolution notwithstanding to cry unto God in these his Extremities, *v.* 2. 3. *From* his Experience of Gods former defence of him against his Enemies, *v.* 3. 4. *From* his affiance and hope for safety under Gods Protection. Arising, (1) *Partly*, From Gods hearing his vows. (2) *Partly*, From Gods giving Inheritance to them that fear him, *v.* 4, 5. 5. *From* his confidence that God will prolong his dayes, and perpetuate his Kingdom (which is especially fulfilled in *Christ* and his Kingdome, whereof *David* and his were but Types, *Luke* 1 32, 33.) in mercy and verity, *v.* 6, 7. This is *Amplified*, By a double effect, hence resulting, *viz.* (1) His constant praises of God. (2) His dayly paying his vows unto God, *ver.* 8.

Psalm LXII.

Sect. I. The Summary Contents.

David, I. *Professeth* his confidence in God against all his Enemies and afflictions, *v.* 1, 2. II. *Sharply Reproves* his Enemies oppositions against him, *v.* 3, 4. III. *Encourages*, 1. *Himself*, unto silent confidence in God alone, *v.* 5. to 8. 2. *His people*, unto like constant confidence in, and Prayer unto God, especially in straits, after his Example, *verse* 8. *to the end.*

Sect. II. The Version out of the Hebrew.

To-the-Master-of-the-Musick, over Jeduthun, A Psalme of David.

1. YEt unto God my Soul *a* still wait,
b Mine Health from him *is prov'd*
2. Sure He's my Rock, *c* my health, my Tower;
I shall not much be mov'd.
3. Against a man how long will ye
Use mischief? ye shall all
Be slain: As push'd fence *ye shall be*,
Or as a bowed Wall.

4. Sure, *Him* from his high-dignity
They *d* plot to thrust away,
They do take pleasure in a lye:
Blest with their mouth do they,
But in their inwards curse they do. *Selah.*
5. My Soul, yet *e* God wait on:
Because from him *alone doth flow*
Mine expectation.

6. He *is* my Rock assuredly,
And my Salvation *ay*.
He onely is my Refuge high,
I shall not move away.
7. On God *is* my Salvation,
Likewise my gloriousnesse:
The Rock of *all* my strength alone,
In God *f* my Refuge *is*.

8. O folk, in every time *and place*
In him put confidence,
Pour out your heart before *g* his face:
God is *h* our safe-defence. *Selah.*
9. Sure *Adam's* sons *i* most vain *appear*,
The sons of man a lye,
k In Balance weigh'd: They joyntly *are*
More light than vanity.

10. O trust not in Oppression,
In Robb'ry be not vain:
If potent wealth *l* abound, *thereon*
m Let not the heart remain.
11. Once speak *this* did the mighty God,
Twice hear this same did I;
That *all prevailing* fortitude
Pertains to God *most high*,

12. And loving kindnesse unto thee
Belongs O Lord *alway*;
For *n* even, as his work shall be,
To man thou wilt repay.

a heb. *or*, is still. *or*, Keeps silence to God.
b heb. *or*, my Salvation.
c Heb. and my salvation, and high-exaltation.
d *Heb.* consult to thrust down.
e *heb.* be dumb to God.
f *heb. or*, my-safe-hope.
g Heb. his faces.
h *heb.* our Refuge. *or*, our-safe-hope
i Heb. vanity.
k *heb* In balances to ascend, *or*; mount-up.
l *heb.* abundantly bud, *or*; increase
m heb. set not the heart
n heb. according to his work.

Sect. III.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme for *Kind* is chiefly *Doctrinal*, but with some intermixture of Reprehension and Exhortation. Being a sweet Bundle of pious Meditations, touching confidence in God alone, in troubles and temptations, and not in any worldly person or thing, which are meer lies and vanities. *Penman* of it, as the Title declares, was *David*. *Occasion* of his Penning it, was some great distresse *David* was in, together with some sad temptations thereabouts, exercising him to diffidence in God, and confidence in the creature: Over which *David* prevailing, professeth his confidence still in God, counting all creature-supports vanity. *Some* think *Davids straits* by reason of *Saul's* persecutions, or *Absalom's* Insurrections, are here intended *o*: But that's uncertain. *One* thinks *David*, being perswaded that his Prayers in *Ps* 61. were heard, here professeth his confidence, &c. *p*.

Sect. IV. *The Scope.*

Davids Scope herein intended, is; 1. To strengthen his confidence in God alone, and not in any creature, against all troubles and temptations: 2. And by his own Example to instruct Gods people how to place their confidence in God alone, and not in any created stay, in deepest distresses and temptations thence arising.

Sect. V, *The Analysis*, or *Principal Parts.*

The *Title* sets forth, 1. The Direction of the Psalme as to the Musick of it. 2. The Denomination of it; *A Psalme*. 3. The Penman; *David*.

The *Psalme* it self, being chiefly Doctrinal, is 1. *Narratory*, 2. *Reprehensory*, 3. *Hortatory*.

I. *Narratory*. Wherein *David* declareth and professeth his confidence and silent-resting on God, notwithstanding all his enemies and distresses. This his confidence is illustrated, 1. *By* the cause and foundation thereof, *viz*. Gods Salvation and All-sufficient Protection, metaphorically represented, 2. *By* the effect or consequent of this Protection, his stability; *I shall not be moved much*, ver. 1, 2.

II. *Reprehensory*. Wherein he reproves his enemies oppositions against him, 1. *Expostulating* with them for endeavouring mischief to him. 2. *Threatning* them all with Death and Ruine, *ver* 3. 3. *Convincingly-describing* their Consultations, and hypocritical lying carriages against him, *ver*. 4.

III. *Hortatory*. Wherein he exhorts and excites, 1. *Himself*, unto silent-confidence in God alone. 1. *From* the All-sufficiency of his Protection, represented in several Metaphors, as formerly. 2. *From* the effect or fruit of this Protection, *viz*. His stability, *ver*. 5, 6, 7. II. *His People*, To constant confidence in, and Prayer unto God, after his Example. This is urged, 1. *From* the safety of Gods Protection, *ver*. 8. 2. *From* the vanity and deceitfulnesse 1 *Of* all sorts of men noble and base; 2 *Of* oppression and injustice; 3 And *of* powerfull wealth, None of which therefore are to be trusted in, *ver*. 9, 10. 3. *From* the true Foundations and Pillars of confidence, testified by Gods Word again and again to be peculiarly in God, viz. 1. Power. 2. Mercy, loving kindnesse. 3. Justice, righteously repaying to every man according to his work, *ver*. 11, 12.

Psalme LXIII.

Sect. I. *The Summary Contents.*

David, in this fervent *Prayer*, comforts himself in and over all his Wilderness-afflictions, with these considerations; 1. *That* God was his God, v. 1. 2. *That* his desires *after* his God, in the *day-time*, were most intensively ardent and vehement, v. 2. to 6. 3. *That* his Thoughts and Affections were intent upon God in the night *season* also, v. 6, 7, 8. 4. *That* his Enemies should be destroyed, v. 9, 10. 5. *That* himself at last after all his troubles should be advanced to the Throne, *ver*. 11.

Sect. II. *The Version out of the Hebrew.*

A Psalme of David, a *when he was in the Wildernesse of* Judah.

a *Heb.* in his being----.

1. O God, thou *art b* a God to me,
Thee early seek will I,
For thee my Soul doth thirst, for thee
My flesh longs ardently:
c In land dry, weary, waterless
2. To see thy strength, *d* and glory,
As thee I view'd *with pleasantness*
Within the Sanctuary.

b *Heb.* my God.

c *Heb.* In a land of drought, and weary with out waters.
d *Heb.* and thy glory

3 Because thy mercy better *is*
Than lives *or longest dayes*:
Therefore my *thankful* lips *for this*
Shall thee advancing praise.
4. Thus *e* whilst I live, *throughout the lands*,
Thee blessed I'le proclaim:
I *Praying* will lift up *f* my hands
In thine adored Name.

e Heb. In my lives. I will bless thee.
f Heb. my palmes.

5. As with *choice* fat, and *g* marrow *sweet*
Suffic'd my Soul shall be:
And praise with lips of shouting *meet*
My mouth shall give *to thee*.
6. When on my Beds thee, *my delight*,
I call to memory;
On thee in watches of the night
When meditate do I;

g *Heb.* fatness
h *Heb.* A perfect aid to me. *The Heb. word* עזרתה *hath the last letter emphatically redundant, which increaseth the signification*

7. That thou hast been *h* my perfect aid;
And I did shout *at last*
Plac'd in thy wings *protecting* shade.
8. My Soul *i* to thee cleaves fast:
Me thy right hand upholds *alone*.
9. But seek my Soul who do,
To *work my* desolation:
To Earth's low parts shall go.

i Heb. hath cleaved after thee.
k Heb. They shall make him runne out by the hands of the sword. viz. *either K. Saul, or, every one of Davids enemies.*

10. *k* By power of the Sword they all
Shall fall, *and down be trod*:
Be Foxes portion they shall.
11. *l* The King shall joy in God.
Whoever swears by him *in truth*,
Shall glory, *shouting high*:
But stopped *quite* shall be the mouth
Of them that speak a lye.

l *Heb.* But the King---

Sect. III.

Sect. III. The Kinde, Penman, and Occasion, &c.

This Psalm for *Kinde* of it, is commonly accounted by Interpreters to be, *A Prayer*. *Calvin*[m] thinks it contains, not so much a Prayer, as pious *Meditations* propounded by the Psalmist for his own Consolation in midst of troubles, anxieties and dangers. But both may well stand together here: And no good *Prayer* is without Meditation. These holy *Meditations* in this *Prayer* do lively point-out unto us the genuine disposition of a child of God, when exiled from Gods publique Ordinances, (as *David* was by King *Sauls* fierce Persecutions,) How fervently his Soul thirsts and longs for those Ordinances and sweet soul-satisfying Communion with God therein. *Penman* of this Psalm, as the Title declares, was *David*. *Occasion*, was *David's* banishment from Gods publique Ordinances in the Sanctuary, and from heavenly Communion with God therein, through King *Sauls* cruel Persecutions, forcing him to fly and hide himself in the *Wilderness of Judah*. *That is*, *Either* in the Forrest of *Hareth*[n], in *Judah*, 1 *Sam.* 22. 5. Or rather, as *Calvin* and others think, in the wilderness of *Ziph*[o], 1 *Sam.* 23, 14, 15. which also was in the Land of *Judah*, or in the strong holds at *Engedi*, in the Wilderness there[p], 1 *Sam.* 23, 29. *and* 24. 1, *&c.* When *David cut off the skirt of Sauls garment*. In some of these places *David* seems to have *Penned* this Psalm: but in which particularly it is very hard certainly to determine.

m *Jo. Calvin. in Argum. Psal.* 63.

n *As* H. Ainsw. in Annot. on Ps. 63. Tit Hen. Moller. in Com. ad Ps. 63. Tit,

o Jo. Calv. in Com. ad Ps. 63. Tit. Vid. Mollerum & Ainsworth there also. Sim. de Muis in Arg. Ps. 63.

p *Vt* Fran Jun. in Annot, ad Ps. 63. Tit. Jo. Foord in Expos. Ps. 63. *Tempus.*

Sect. IV. The Scope.

Davids Scope intended in this Psalm, is; *To support and comfort himself* in his Wilderness-afflictions, and Exile from Gods Sanctuary, by these his holy thirstings, longings, affections and meditations, which he thus ardently breathes out after God, and Communion with him in his Ordinances there. A sincere childe of God is more distressed with his privation of Communion with God in his Ordinances, and the sweetest Experiences of his Power and Glory therein, than with all other his outward calamities. And yet in destitution of Gods Ordinances, A Saint may have sweet communion with God, even in a desolate wilderness by Faith, Prayer, Meditation, and holy Affections breathing after him.

Sect. V. The *Analysis*, or *Principal Parts*.

The *Title* declares, 1. The Denomination of it; *A Psalm*. 2. The Penman, *David*. 3. The time and Occasion, *When he was &c.*

The Psalm *it self*, being a fervent Prayer, contains several Arguments or Grounds of Comfort, wherewith *David* supported himself, in and over all his wilderness-afflictions, *viz.*

I. *That* God was his God, This the primary foundation of his comfort, *ver.* 1.

II. *That*, his Desires after his God, in the *Day-time*, were most ardent and intensively vehement. These his Desires he divers ways illustrates very emphatically; 1. *By* his early seeking after God. 2. *By* his vehement breathings after God, Metaphorically represented; (1) *Partly*, by *thirst*; which is more intollerable than hunger. (2) *Partly*, by *ardent longing*: which sometimes, if not satified, causeth death. Both of them being aggravated by the circumstance of place wherein he was; *A land of drought, and weary without waters*; very grievous to an hungring and thirsting Body. But his parching and pinching wants of God in his Ordinances, were much more intollerable to his soul, *ver.* 1. 3. *By* the end of these his desires and breathings; *viz.* his enjoyment of wonted communion with God in his Ordinances, as in former times. *His strength*, having respect to the Ark of Gods Covenant, See *Psal.* 132. 8. *and* 78. 61. *and* 105. 4. 2 *Chron.* 16. 11. 2 *Chron.* 6. 41. which was an eminent Symbole of Gods *Strength* for his people. *His Glory* also intending the Ark, a Symbole of his *Glory*, 1 *Sam.* 4 21, 22. *Psal.* 26. 8. *and* 78. 61. & 105. 4. *Rom.* 9. 4. *To see thy strength, &c. ver.* 2. 4. *By* the holy fruits or effects of these his Desires, towards God and his glory, *viz.* (1) Celebrating God for his loving-kindnesse or mercy, better than his very life, *ver.* 3. (2) Blessing him and lifting up his hands in his Name, whilest he should live, *ver.* 4. (3) Being satisfied as with marrow and fatnesse in God, even unto shouting-joy in him, *ver.* 5.

III. *That*, his Thoughts and Affections were intent upon God in the *night-season* also. And that, 1. *Because* God was his Perfect Aid and Protection, *ver.* 6, 7. 2. *Because* his soul, through the sustentation of Gods right hand, did closely-cleave unto God, or pursue after him, *ver.* 8.

IV. *That*, his Enemies who sought his ruine should be destroyed, and that by the sword: so becoming a prey to the very wild-beast, *ver.* 9, 10.

V. *That*, Himself at last should joyfully be advanced to the Throne as King, notwithstanding all interposing troubles. So that, 1. The good should triumph and glory. 2. The Bad should be confounded, thereupon, *ver.* 11.

Psalm LXIV.

Sect. I. The Summary Contents.

David in his Prayer, I. *Petitioneth* for, Audience and Preservation of his life from his enemies, they being most bitter, malicious, obdurate, and subtile, in their Words, Practices, and Devices against him, *ver.* 1. *to* 7. II. *Professeth* his confidence in Gods Protection thus prayed, Prophetically foretelling his enemies destruction, *ver.* 7. *to the end.*

Sect. II. The Version out of the Hebrew.

To-the-Master-of-the-Musick, *A Psalm of* David.

1. MY voice do thou *attentive* hear,
O God. *a* when-I-do-pray:
My life do thou preserve from fear,
Of Foe *that would me slay.*
2. From *b* secret of malignant *foes*
O hide-me-covertly:
From rage-tumultuous *c* of those
That work iniquity.

3. Who whetted have their *spightful* tongue
Like *keenest cutting* Sword:
Have *d* bent their Arrow *sharp and strong*,
A *very* bitter word.

a *Heb.* in my complaint, or; complaining Prayer. b *Heb.* or; counsel. or; Secret-counsel. *For*, counsel is *secret* and *secretly taken*. But c *Heb.* of the workers of vain iniquity. d *Heb.* or; intended.

4. In

4. In fierce-place-for-to-force
At-end the-perfect here:
At him they fiercely will strike;
And yet they will not fear.

5. The-[illegible]
Of-mighty-power-thou-hast-[illegible]
And hence it-is-they-likewise
6. Even with an horror-struckness
Our God shall flutter at thee;
Who wonderfully-did-decree
Shall be their deadly blow.
8. And-also upon-themselves-to-fall
They-that-unto-rompose-shall-make:
Whoever them beholds, they shall
Themselves-to-flight-betake.

9. All g men likewise shall fear thereby
And shall God's work declare:
And shall consider-prudently
His Deed exceeding rare.
10. The just shall in the LORD rejoyce,
And h trust in him he shall:
And glory shall with gladsome voice
I the upright-hearted all.

Sect. III. The Kinde, Penman, and Occasion.

This Psalm as to the *Kind* of it, is *A Prayer*, A Petitory-complaint, or Complaining-Prayer.

Penman of it, as the Title declares, was *David*.

Occasion of Davids penning this Prayer, was Probably King *Sauls* violent and bitter persecution of *David* by deep and subtile Counsels, cruel words, slanders, and reproaches, and injurious-practises: As appears by the Current of the whole Psalm E. But whether this Psalm was Penned towards the Beginning, Middle, or Period of *Sauls* hunting after *David*, is not so easie to be determined.

E See sentences cum Hen Molerus in Art. Psal. 64. Joan. Ford in Expos. Ps. 64. Tempus. Sim. de Muis in Art. Psal. 64.

Sect. IV. The Scope.

Davids intended *Scope* herein, is; To implore the LORD's Preservation and Protection of him and his life, against the many subtile and cruel Persecutions of King *Saul*, and his Confederates. See *verse* 1, 2, 3.

Sect. V. The Analysis, or Principal Parts.

The *Title* contains, 1. The Direction of this Psalm as to the Musick of it. 2. The Denomination of it; *A Psalm*. 3. The Penman of it; *David*.

The *Psalm it self*, being a Prayer, contains, 1. *Davids* Petitions. 2. *Davids* Profession.

I. *Davids Petitions*. Here *David*, I. *Propoundeth* his requests to God: beseeching him, I. *To* grant him audience. 2. *To* preserve his life from fear of his enemies, *viz.* King *Saul verse* 1. 3. *To* hide him from the secret plots, and open tumultuous-rage of Malignants and workers of iniquity, *ver.* 2. II. *Urgeth* his requests by divers Arguments, drawn from the virulency of his Persecutions, and extream vileness of his Persecutors. As, 1. *From* the bitterness of their words, wounding like Swords and Arrows, v. 3. 2. *From* the Secrecy, Suddenness, Fearlessness, and Confidence [illegible] against *David* [illegible] hold-fast in evil [illegible] their secret [illegible] their execrable [illegible] the Devils [illegible] their Destruction [illegible] ration of the [illegible].

II. *Davids Profession*. He professeth his hope and confidence in God's Providence, &c. that Prayed for whilst he Prophetically foreseeth his Foes Destruction by the Arrows of God. They flee at *David's* Dog God will [illegible]. Their Destruction is set forth, 1. *By* the [illegible] of it, ver. 7. 2. *By* the Instrument wherewith, *viz.* their own Tongues. 3. By the [illegible] Judgement shall have upon [illegible] (1) Flight. (2) Fear. (3) Declaring Gods work. (4) Considering wisely his doing, viz. (5) [illegible] events of this judgement unto the [illegible]. (1) Their rejoycing in the Lord. (2) Their flying to him for safe shelter, &c. (3) Their glorying, ver. 10.

Psalme LXV.

Sect. I. The Summary Contents.

David, when the Land had obtained a refreshing Rain after a great Drought, and other mercies, I. *Professeth* thankfulness to God, v. 1, 2. II. *Expresseth* the grounds of his thankfulness, *viz.* 1. Gods reconciling & receiving again both *David* and *Israel* into favour, notwithstanding their sins that had provoked him, ver. 3, 4, 5. 2. Gods establishing the Kingdom in tranquillity, lately disturbed by their iniquities, ver. 6, 7, 8. 3. Gods giving them a fruitful Rain after Drought, and Plenty after Scarcity, ver. 9, *to the end*.

Sect. II. The Version out of the Hebrew.

To-the-Master-of-the-Musick, A Psalm, A Song of David.

1. a PRaise silently for thee *hath staid*,
O God, in Sion *dear*;
And Vow shall unto thee be paid.
2. b *Thou* that dost Prayer hear;
All flesh ev'n-unto-thee c shall-come.
3. Words of iniquities
Prevail'd against me: Thou wilt cover
Our d trespasse *from thine eyes*.

4. e *Hee's* blest, thou chusest and tak'st neer;
He in thy Courts f shall bide;
g With thine House, Holy Temple's good,
Wee shall be satisfied.
5. O h our Health's God, Thou'st answerdst us
Dread-things i in righteous-plea:
The Hope of Earth's *wide* confines all,
And k those-farre-off *by* Sea.

a *heb.* To thee the silence of praise are for thee praise keepeth silence. b *heb.* Hearing Prayer. *Or*; O thou hearing Prayer. c *heb.* they shall come. d *heb.* trespasses. e *heb.* The blessednesses *of him* thou wilt chuse and wilt make come neere.

f *heb.* shall dwell. g *heb.* with the good of thine House of thy holy Temple h *heb.* God of our salvation. i *heb.* in righteousness. k *heb.* of those, &c.

l Heb. or; tumult. m Heb. or; when thou hast made it desire Vain Or, and giveſt it the deſire thereof. n Heb. thou doſt inebriate. o Heb. or, furrowes. p Heb. thou bleſſeſt the bud of it. q Heb. And thy paths drop fatneſs

II.

10. Je's Ridges a fully-ſoakeſt thou,
It's Clods thou ſetleſt:
With ſhowres thou meltreſt it *below*,
p It's Bud by thee is bleſt,
11. Thou with thy goodneſs crown'ſt the year
q Thy Paths drop fat *on Earth*.
12. They drop on Deſerts Paſtures *bare*:
And Hills are girt *with* mirth.

13. *With* sheep the Paſture-fields are clad,
And Valleys *flouriſhing*
With Corn are *richly covered*:
They ſhout, yea they do ſing.

Sect. III. *The Kind, Penman, and Occaſion of this Pſalme.*

This for *Kind*, is a *Praiſing* or *Thanksgiving Pſalm*; As the Matter declares, v. 1. *&c. A Pſalme*, compoſed in Meeter, *And A Song*, to be ſung or tuned with voice. *Penman* of it, was *David*: *Time* when, and *Occaſion* whereupon *David* wrote it, is not diſtinctly deſcribed. But Expoſitors t, obſerving well the Subject-matter of the Pſalme, do generally judge; That this Pſalme was *Penned*, after by Prayer in an extream Drought they had obtained a ſeaſonable refreſhing Rain, to make the dry and barren Land fruitful; See ver. 8. *to the end.* Probably (as *ſome* ſ think) it was written after that three years Famine in *Iſrael*, 2 *Sam.* 21. 1. For, in the fourth year *David*, hanging up ſeven of *Sauls* ſons, obtained rain, 2 *Sam.* 21. 6, 9, 10, 14. Alſo in the ſame year *David* numbred the people, which brought three dayes Peſtilence, 2 *Sam.* 24. 15, *&c.* After which on the fourth day God being appeaſed, ſhewes *David* the place where he would have his Temple built, viz. on the *Threſhing-floore of Araunah the Jebuſite*, 2 *Sam.* 24. 18, *&c.* 1 *Chron.* 21. 18. *and* 2 *Chron.* 3. 1. Therefore in this year after God had refreſhed the Land with Rain, had ſhew'd *David* the place for his Temple, and had teſtified his hearing of his Prayers and accepting of his Sacrifice by fire ſent down from Heaven, 2 *Sam.* 24. 25, *&c.* 1 *Chron.* 21. 26. *David* ſeems to have written this Gratulatory and Euchariſtical Pſalme. And about the ſame time *Pſal.* 67. And *ſome* t think it was written in all the peoples words, and publickly ſung before the Ark then in the Tower of *David* in Mount *Sion*, for celebrating this great benefit of God to *Iſrael*. That which is added to the Tittle by the *Vulgar Latin Verſion* over and above what is in the *Hebrew* (viz. *A Song of Jeremiah and Ezekiel to the people of Tranſmigration, when they began to go out,*) is Spurious: Being not only repugnant to the *Hebrew* Original, and the *Greek* Verſion of the *LXXII* and other Ancient Verſions, but alſo to the truth it ſelf.

ſ Pran. Jun. in Annot. ad Pſ. 65. 1. Joan. Foord in Expoſ. Pſ. 75. Tempus Sim. de Muis in Arg. ad Pſ. 65. ſ Jo. Foord in Expoſ. Pſal. 65. Tempus

t Ab. Ezra Et poſt eum Sim. de Muis in Arg. ad Pſ. 65.

Sect. IV. *The Scope.*

The *Scope* intended in this Pſalme, is; In the name of *David* (now in *Aramaick* Theaching ſlowers) and of the Church, v. 1. chiefly ſo to ſpeak and declare, 1. That publick *Praiſe* was due to God from, when there ſhould be opportunity of performance; 2. That *there the vowes ſhould be performed to him*, which was made when *Jeruſalem* was running in danger of being ſmitten by the Angel with the Peſtilence; 3. And that *all fleſh ſhould come to this his houſe of Prayer*, in his Houſe of Prayer, when it ſhould be erected in the place which God had now appointed for it. And all this, *becauſe*; The LORD *was now* Reconciled to *David* and to the People; *Had Relieved* and Eſtabliſhed the publick ſtate of the Commonwealth, lately diſturbed by ſin; And *Had conſequently changed* their drought and famine into abundance of plenty.

Sect. V. *The Analyſis, or Principal Parts.*

The *Title* declares, 1. The Direction of this Pſalme in regard of the Muſick of it. 2. The Denomination of it; *A Pſalme, A Song.* 3. The Penman of it; *David.*

The *Pſalme it ſelf* contains, 1. *A Profeſſion of Thankfulneſs to God.* 2. *The grounds thereof.*

1. *A Profeſſion of Thankfulneſs to God.* David, Though the LORD had anſwered him in the threſhing-floor of *Ornan* the Jebuſite; yet was ſo *afraid becauſe of the ſword of the Angel of the LORD*, that he could not at that preſent go, either to the Ark of the LORD, in *Mount-Sion* 1 *Sam.* 6. 17. or to the Altar of Burnt-offering or Tabernacle, then both of them at *Gibeon*, 1. *Chron.* 21. 28, 29, 30. 2 *Chron.* 1. 3. But hee, being at the threſhing-floor of *Ornan*, Profeſſeth; 1. *That*, Praiſe was due to God from; and in *Sion* r aſſoon as he durſt go thither, &c. *Praiſe ſilently waited for God in Sion.* 2. *That*, the *Vow* (made when the Peſtilence prevailed, and now *Jeruſalem* was endangered) *ſhould be performed to God* before the Ark, ver. 1. 3. *That*, *All fleſh* (not only the Jews, but all the Gentiles *afar when God ſhould call*, Acts 2. 39.) *ſhould come to him that heares Prayer*, to worſhip God in his Houſe of Prayer, *Iſa.* 56. 7. *Mark* 11. 17. for which Houſe God had now pointed out the place to *David*, ver. 2.

II. *The Grounds or Reaſons of this Profeſſion of Thankfulneſſe* are drawn from the LORD's great mercies, expreſſed towards *David* and *Iſrael* in times of neceſſity and great diſtreſs, *viz.* Theſe three mercies. I. *Gods Reconciling and receiving again to favour, both* David *and* Iſrael, *notwithſtanding their ſinnes that had provoked him.* Here, 1. *David* confeſſeth his ſins. *Words of iniquities.* (i. e. Things or Matters of iniquities, as the *Hebrew phraſe* often imports) *have prevailed againſt mee.* What were theſe? *Anſw. Partly*, His neglect of doing Juſtice on *Sauls* bloody houſe for ſlaying the *Gibeonnes* contrary to *Iſraels* Covenant with them, 2 *Sam.* 21. 1, *&c. with Joſh.* 9. 3, 16, 17. *Partly*, his numbring the people, 2 *Sam.* 24. For both which offences of *David*, the people were alſo Puniſhed, as being in ſome ſenſe Partners therein, 2 *Sam.* 24. 1. 1. *Chron.* 21. 1. 2. *David* declares Gods Reconcilement to himſelf, and to the People, which God teſtified, (1) *In Remitting*, or covering their Treſpaſſes or Prevarications, ver. 3. (2) *In Preſerving* them ſo from Famine and Peſtilence, that they had the happineſs to be choſen and brought near unto God to dwell in his Courts, and to be ſatisfied with the ſpirituall refreſhments of his holy Temple. Thus they had ſweet Communion with God in his Ordinances, *verſe* 4. (3) *In Anſwering*

serving them, terrible things in righteousnesse, viz. such as these. That Justice was ere inflicted on Israel's bloody house, which murthered the three years famine, 2 Sam. 21. 1, 2, &c. That three such like Judgements Famine, Sword, and Pestilence were proposed to David to choose, 2 Sam. 24. That an Angel stretching forth the destroying Angel appeared to terrify to him. These were terrible Answers from God, we all to Righteousnesse. This is declared by certain visible Ensigns given unto God, viz. The God of their Salvation, the Hope of all ends of the earth, by Land or Sea, v. 5. II. God compassing, guiding, and establishing in Tranquillity the Commonwealth disturbed by their sinnes. This is laid down in metaphorical expressions, alluding to the works of the Creation, viz. 1. His stablishing the Mountains by his Power, v. 6. That is, David's Kingdom or the Parts of his Kingdom over Judah & Israel. Called Mountains, So Ps. 30. 7. 2. His calming and quieting the noise of seas and waves, viz. Of the multitude or tumult of the people: Occasioned, through the Famine, the executing of Gods Vows, the destruction of 70000 by the Pestilence, &c. v. 7. 3. His making the out-goings of Morning and Evening to rejoyce. That is, Either, Man's going forth in the Morning to his labour, and wilde-beasts going forth in the Evening to their prey, Ps. 104. 20. 21. &c. All which rejoyce in the Restauration of the Land: Or; from Sun-rising to Sun-setting, from East to West the whole Kingdom of David is made to rejoyce through Gods favour therein. All these are amplified by the effect of fear in all the inhabitants round about, at these tokens of Gods favour to Israel, v. 8. III. Gods sending fruitful Rain after drought, and so changing the sad three years Famine into abundance of plenty. And this is elegantly described by Degrees, viz. God did, 1. Prepare the Land for receiving of Seed, by sending a plentiful Rain upon the Earth, v. 9. 2. Moisten, soften and settle the clods and furrowes, so as to close with the Seed, when it was now sowen, that it might bud and spring, v. 10. 3. Refresh the corn with the latter Rain, crowning the year with his Goodnesse, &c. v. 11. 4. Bestow a sweet fruit of all his seasonable rain, both on the Pastures and Hills, flourishing with grass, so that they were clad with flocks; And on the Valleys, so that they are covered with corn. Whereupon they are said to shout and sing, through fruitfulnesse, as formerly they seemed to mourn through barrenness Metaph. Prosopop. v. 12, 13.

Psalm LXVI.

Sect. I. The Summary Contents,

The Psalmist most vehemently praiseth God, inciting others also to glorifie him, v. 1. to 5. I. For his terrible works in bringing Israel out of Egypt thorow the Red-Sea and Jordan, v. 5, 6, 7. II. For Gods preserving of Israel in many deep distresses, and at last bringing them into a well-watred and wealthy place, v. 8. to 13. III. For Gods hearing and helping the Psalmist in his great trouble and distresse v. 13. to the end.

Sect. II. The Psalm out of the Hebrew.

To the Master of the Musick. A Song. A Psalm.

I.

1. O All the Earth sing ye to God,
2. Ye his Name's Glory sing:
O put ye Glory to his laud.
3. Say ye to God in his doing;
How dreadful in thy works art thou!
Through a greatness of thy strength
To thee b stoop-feignedly and low
Shall all thy foes at length.
4. All Earth c shall bow and sing to thee:
Shall to thy name Sing-praise. Selah.
5. Come and God's operations see:
He is his Acts and ways
To Sons of Adam dreadful woe.
6. He turn'd Sea to Land-dry
They through the flood on foot did passe:
There did we in him joy.
7. His eyes look on the Nations,
d By his might d the sweyes:
Themselves let not rebellious ones
Exalt or proudly raise. Selah.

a Heb. or, multitude.
b Heb. shall lye, or, feignedly-deny-it as to feignedly-submit.
c Heb. shall bow themselves.
d heb. Raleing.

II.

8. O people bless ye and applaud
Our God with high regard:
Likewise the voice of all his Laud
Do ye cause to be heard.
9. e That puts our fainting Soul in life:
Nor gave our foot to slide.
10. For thou O God prov'dst us with grief:
Try'dst us as Silver's try'd.
11. Into the tangling net also
Thou thou f hast us convay'd:
g A pressure of strait wringing wo
Thou on our loynes hast laid.
12. Thou h men hast caus'd to ride i upon
Our head, to our disgrace;
Through Fire and Waters have we gon:
Yet to k a fruitful place
At length abroad thou didst us bring.
13. I'le come into thine house
With excellent l Burnt-offerings:
To thee I'le pay my vowes.
14. Which my lips opening did expresse;
And which my mouth then spake,
m When as on me was sore distress;
15. To thee ascend I'le make
n Burnt-offerings of Marrow'd things,
With Rams perfuming smell:
o Beeves will I make my offerings
With He-goats that excel. Selah.

e heb. Putting our, &c
f Heb. hast brought us.
g Or, straitnes. A straining wringing affliction
h Heb. sore y man.
i Heb. or, over
k Heb. A watred land
l heb. ascensions.
m Heb. in distress to me.
n heb. ascensions.
o Heb. An oxe.

III.

16. O come, O hear ye, every one
That God sincerely fear:
And for my Soul what he hath done
I will to you declare.

17. To him that is my Succour strong
I with my mouth did cry:
Likewise he with my tongue was strong
Exalted was on high.

p Heb. vain iniquity.

18. p Were in my heart I see;
The Lord would not have heard,
19. But God hath heard; yea well did he
My Prayers voice regard.
20. O let God ever blessed be:
Who hath not cast of scorn
q Remov'd my Prayer, r nor from me
Withdrawn his mercy kind.

q Heb. turned away
r Heb. and,

Sect. III. The Kinde, Penman, and Occasion &c.

This for *Kind*, is gratulatory, thanksgiving, or *Praising Psalm*. *Penman* of it is not expressed in the Title. Some are of opinion it was not penned by *David*, 1. *Partly* because it is penned in phrases plural: So *Esras*. 2. *Partly*, because the Titles of Psalmes before and after it expresse *Davids* Name, but the Title of this Psalme expresses it not; So *Sim. de Muis* t. But neither of these Reasons are cogent. *Not the former*; because sometimes *Davids Psalmes* are in phrase of the plural number, as *Psal.* 78. and all the latter part of the Psalme *from v. 13. to the end* (which seems to have given the particular *Occasion* of writing this Psalme,) is laid down in phrases of the singular number. *Nor the latter*; For, sometimes Psalmes penned by *David* stand together, in some of which *Davids* name is not expressed as in the other. For, *David* Penned the *Second Psalme*, *Act.* 4. 25. wherein his name is not inserted or prefixed in any Title, as it is in *Psal.* 3. and 4. &c. immediately following, which were also penned by him. And *Ps.* 67. next following, hath not *Davids* name expressed. *Others* u therefore more probably conclude from the matter of the Psalme, *v.* 13. *to the end*. That *David* penned this Psalme upon some eminent deliverance vouchsafed him out of some great distress. *Occasion* of this Psalme is not particularly signified to us here. Hence learned men have various Apprehensions; Some x, *That* it was penned after the Jewes return out of *Babylon*, and upon that *Occasion*: because this great deliverance is most suitable to that from *Red-Sea* and *Jordan*, *v.* 5. and seems to be described in *v.* 10, 11, 12. *Some*, That it was written by *David* rather, and probably upon occasion of *Israels* deliverance from the Philistines Tyranny, 2 *Sam.* 8. and from his own persecutions. But, forasmuch as the Subject-matter of the Psalme doth in a special manner run upon a particular personal deliverance, *v.* 13. *to the end*; and that so eminent a deliverance, that it did bring into the Psalmists memory afresh those great deliverances of *Israel* thorough the *Red-Sea* and *Jordan* and that passage in *v.* 10, 11, 12. may intend the times of their being in the wilderness, and after under the *Judges*. Therefore, Hence some y think it was *Penned* by *David*, either in that famous and memorable deliverance of his from the Gyant *Ishbi-benob*, who *being girded with a new sword thought to have slain David*, 2 Sam. 21. 15, 16, 17. *Or*, from the Pestilence, 2 *Sam.* 24. 15, 16, 17. And perhaps *Ps.* 65. 66. *and* 67. were written about the same time. *Or*, it may be *Ps.* 66. was penned after *Ps.* 108.

t *Ab. Ezra*

t *Sim. de Muis in Arg. ad Ps. 66.*

u *Fran. Jun. in Annot. ad Psal 66. 1. Jo. Foord Expos. in Tit. Ps. 66.*

x *Sim. de Meis in Arg. ad Ps. 66. Hen. Moller. in Arg. ad Psal. 66.*

y *Jo. Foord in Expos. Tit. Ps. 66*

Sect. IV. The Scope.

The Psalmists *Scope* in this Psalme, is; 1. To render Praise and Thanks to God, by Performance of his Vowes Sacrifices, Narrations of Gods Actions, &c. for his singular mercy to him in his extream distress, hearing his prayer, and helping him. 2. To *Israel*. Which mercy was so honoured, as to cause him thankfully to call to mind the great favours of God to his people of old in bringing them thorough the *Red-Sea* and *Jordan*; and after their much distress in the wilderness, and in dayes of *Judges*, &c disposing them into a fruitful place. *v.* 4, 5, 6, 10, 11. And therefore hereupon provokes all the people of *Israel* to praise the LORD with him.

Sect. V. The Analysis, or Principal Parts.

The *Title* or Inscription of this Psalme sets forth, 1. The Direction of it as to the Musick, *To the Master-Musician*. 2. The Denominations of it; *A Song, A Psalme*.

The *Psalme it self* contains Praises and Thanksgivings to God for three sorts of eminent mercies in three several times, viz.

I. *Thanksgivings for Gods redeeming of Israel out of Egypt*. Here the Psalmist elegantly exhorts all the people of *Israel*, I. *To* celebrate Gods Praises; in three Horatory expressions, *v.* 1, 2. II. *To* confess unto God these three things, viz. 1. The dreadfulnesse of his Works. 2. The Greatnesse of his Power, through which his very foes are brought feignedly to submit to him, *v.* 3. 3. That all the Earth have cause to bow and sing praise unto him, *v.* 4 III. *To* commemorate with all thankfulness Gods wonderful deliverance of *Israel* out of *Egypt* in dayes of *Moses*. Here, 1. All are exhorted to view Gods Works. 2. His Works towards sons of *Adam*, especially the Israelites are declared to be dreadful, *v.* 5. 3. Of these his dreadful works he gives two illustrious instances, viz. His turning the Red-Sea to dry Land for Israel to pass thorough. And his cutting off the River *Jordan*, that they passed over the Channel on foot. Both which are Amplified by their effect upon *Israel*; They thereupon did there rejoyce in God (*See Exod* 15. *and* Josh. 4.) who had wrought these wonders for them, *v* 6. 4. The powerful and constant Dominion of God over all the World, even over the rebellious, is notably described, *ver.* 7,

II. *Thanksgivings for Gods Preservation of Israel* in many deep distresses & affliction, and bringing them at last out into a wealthy or fruitful well-watred place. Here we have, I. *An Exhortation* of the People *Israel*, *To bless the LORD, and to make the voice of his Praise to be heard*, ver. 8. II. *The Grounds and Reasons* why they should so do, viz. 1. *Because*, God preserved their soul in life, and their foot from moving in greatest extremities. This seems to point at greater distresses then they endured in *Egypt*, ver. 9. 2. *Because*, the LORD brought them into many great and sore distresses (described here elegantly by sundry Metaphors, and that gradually. As, (1) He *prov'd and tried them as Silver is tryed*, ver. 10. (2) He *brought them into the Net*, &c. ver. 11. (3) He *caused men to ride over their Head*. (4) He *brought them into Fire and Waters*:) And yet after all this brought them out into a watred place, into a fruitful place, *v.* 12. By all which Afflictions, We are not in my judgement to understand, *Either*, their Afflictions in *Egypt*, as some: for, then here should be a Repetition of *Egypts* Affliction pointed at before in *v.* 5. *Or* much lesse their Afflictions long after in *Babylon*, as others: for the Reasons formerly offered in Sect. 3. But rather, All the Afflictions they endured in the *Wilderness* for fourty years together, as others: For, this comes in order after their Egyptian servitude. And when they came out of the Wilderness in to *Canaan*, they were brought out into a *watred-place*, into a fruitful land. And if to these, Their Afflictions in times of the Judges be added,

to

to bring down the History of their distresses to the days of *Davids*: I should not gain-say, for I see no inconvenience therein.

III. *Treasuring up for Davids special and particular deliverance in his extream distress*, of like nature to those here mentioned, and which gave special occasion to the Penning of this Psalme, *ver.* 23. *in the end.* Hence, 1. *David* professeth his readiness and resolvedness to pay his Vowes to God, which he made in his distresses and specially in offering Sacrifices unto him, *ver.* 13, 14, 15. 2. *He Expounds* the Cause of this his paying of Vowes, &c. Inviting all them that feare God to hearken thereunto, viz. Gods hearing of his Prayer, when he called unto him, with an heart not *freeing iniquity* to *regard* or *approve* of it: which otherwise God would not have heard, *ver.* 16, 17, 18, 19. 3 *He Concludes* all with blessing God, that turned not away his Prayer from God, nor Gods mercy from him, *vers.* 20.

Psalm LXVII.

Sect. I. The Summary Contents.

The *Psalmist*, I. *Prayeth* for Gods Favour, Blessing, and the Shine of his Countenance, in order to the Enlargement of his Kingdom in Christ, *ver.* 1, 2. II. *Promiseth* eminent Praise hereupon unto God, for the fruits and effects of these desired mercies. *viz.* 1. Spiritual, *vers.* 3, 4. 2. Corporal or Temporal, *vers.* 5, 6, 7.

Sect. II. The Version out of the Hebrew.

To the Master-Musician on Neginoth, A Psalme; A Song.

1. LEt God to us be gracious,
And let him bless us *now*:
He cause his *a* face to shine on us, *Selah.*
2. That *they* thy way may know
In Earth: Thy saving health *abroad*
Among the Heathens all.
3. Thee Peoples shall confess, O God:
Thee *b* praise all Peoples shall.

4. The Nations shall-gladness show;
Yea they shall-shout-for-mirth,
For, Peoples *c* justly judge shalt thou
And *d* guide the folk on Earth. *Selah.*

5. The Peoples shall confess, O God:
e All folk shall thee confess.
6. The Earth doth give her fruitful-bud:
Us God, our God shall bless.

7. Us bless shall God *on whom we call*:
Likewise (*when this they hear*)
The Earth's remotest-confines all
Shall him *devoutly* fear.

a Heb. cause to shine with us.

b Heb. confess *to him*, with reference to right-eousness, or, up-rightness: or, *to him*, the Nations on earth thou shalt guide them.

c Heb. Peoples all-of-them.

Sect. III. The Kind, Penman, and Occasion.

This Sacred Song *Psalme* is laid down in way of a *Prayer*, and that in the Name of Gods Church and People: As the Phrases thereof (being in the plural number) do evince. *Some* (*a*) *Jews* conceive, that a great part of it is Prophetical, touching Christ, the Propagation of his Church among the Gentiles, and his Kingdom. *Penman* of it, some conceive, to be *David*. Most, that I have seen, are silent herein. There's no mention of the *Penman* in the Title: nor any certain ground of conjecture from the Psalme it self. *Occasion*, some think to be *b* the Return of the Captives from *Babylon*, when the Lord blessed the Land of *Canaan* with increase. But I see little or nothing at all to perswade hereunto. Some *b* think it was penned by *David*, upon *Occasion* of *Davids* avenging the sin of *Saul* against the *Gibeonites* by executing seven of *Sauls* sonnes, when God after the three years Famine had sent a plentiful Rain upon the Land to make it fruitful, 2 *Sam.* 21. 1, 10, 14. And when after the three dayes Pestilence for *Davids* numbring the people, God was again reconciled to *David*, 2 *Sam.* 24. 1. 14, 17. And the Psalme is very applicable to that History. But *I* many *others* rather think it was Penned upon some other *Occasion* of more General and Common Concernment to the whole Church, An eminent Respect being therein (by a Prophetical Inspiration) had unto Christ, his Church and Kingdom here desired, to be Propagated among all Nations. And that this *Prophetical Prayer* was to be often used by the Church in order to this excellent spiritual end. The very current of the Psalme notably lead us to this last Interpretation.

(a) *Jo. Calv. in Arg. ad Ps. 67. Sim. de Muis in Arg. Ps. 67. Fran. Jun. in Annot. ad Ps. 67. Hen. Moller in Arg. ad Ps. 67. Sim. de Muis in Arg. ad Ps. 67. Hen. Moller in Arg. in Ps. 67. Sim. de Muis in Arg. ad Ps. 67.*

(b) *Jo. Foord in Expos. Ps. 67. See Jo. Calv. Arg. in Ps. 67. Fran. Jun. in Annot. Hen. Moller in Arg ad Ps. 67. Hen. Ainsw. Notes on Ps. 67. 3, 7.*

Sect. IV. The Scope.

The *Scope* intended in this *Prophetical Prayer*, or *Praying Prophecy*, is; To beg the Shine of Gods Face and Favour on the Church so farre, *That his Way* (especially his way of Gospel-Administration) *may be known upon Earth, and his Salvation* (*viz.* Christ called *His Salvation*, Luke 2. 30. *among all the Heathens*, vers. 1, 2. Hereupon Peoples and Nations shall confess and praise the LORD, both for his spiritual and corporal blessings in Christ, *vers.* 3, *&c. All Good is here begged of God: and all Praise and Glory is, as it were, here Promised unto God* k.

k *Guil. Amef. in Ps. 67.*

Sect. V. The Analysis, or Principal Parts.

The *Title* sets forth, 1. The Direction of this Psalme as to the Musick of it; *To the Master-Musician on Neginoth*, i. e. stringed-Instruments to be struck with the Hand, as the Harp, &c. 2. The Denominations of it; *A Psalme, A Song.*

The *Psalme it self* contains *A Prophetical Prayer*, wherein

1. *The Choicest Good is Petitioned* from God, and that Gradually, *viz.* 1. The Fountain of all Good, Gods *Grace* or *Gratuitous Favour*. 2. The Effect of Gods Favour; *His Benediction*. 3. The Manifestation and actual Application of both to us, in the *Shine of his Face* on us, *vers.* 1. 4. The End why Gods Favour Benediction, and the Manifestation thereof is thus desired, *viz.* (1) *Partly*, That *in the Earth* (in the Land of *Canaan*, or in the World) *they may know Gods Way*: that is, His Administration in general: and his Gospel-Administration in special, *Acts* 18. 25, 25. (2) *Partly*, That *His Salvation*, (that is,

His Christ, Luke 2. 30.) *may be known among all the Gentiles.* This Gods great Gift, Bleſſing, Mercy, *verſe* 2.

II. *Enforces Praiſe and Glory hereupon as in a ſort Promiſed to God*; 1. For the ſpiritual fruits or effects of theſe Mercies. Here note, 1. The Perſons that ſhall praiſe and glorifie God (1) *Jewes*; *Peoples*, *Peoples all of them.* (2) *Gentiles*; *The Nations.* 2. The Expreſſions of their Praiſe; *Confeſſing God*, *Rejoycing*, *Shouting.* 3. The ſpiritual effects or fruits of former Mercies, viz. (1) *Judging the peoples in Righteouſneſs.* (2) *Guiding the Nations on the Earth.* Sweet effects of Chriſts Prophecy and Kingdom to both *Jewes* and *Gentiles*, ver. 3, 4. II. For the Corporal or Temporal effects of the ſaid mercies. Here again note; 1. The perſons praiſing God; *Peoples*, *All the Peoples.* 2. The expreſſion or ſignification thereof; *Confeſſing God*, which is emphatically doubled, ver. 5. 3. The Corporal fruits themſelves; (1) The Earth fruitfulneth. (2) Our God's Benediction of us. This is pathetically ingeminated. 4. This is amplified by the Reſult hereof among all the Nations far and near, *and all the ends of the Earth ſhall fear him*, ver. 6, 7.

Pſalm LXVIII.

Sect. I. *The Summary Contents.*

David, in this choice *Prophetical Pſalm*, I. *Recites* the Prayer uſed at the Removing of the Ark, ſetting forth Gods Magnificence againſt his Enemies, but for the Righteous, ver. 1, 2, 3. II. *Exhorts* to the high-praiſes of God, 1. *For* his more general Acts of providence, ver, 4. to 14. *For* his more ſpecial favours to *Iſrael*; Among which *CHRIST's Aſcending into Heaven, and leading Captivity Captive* is very eminent, ver. 14. to 19, III. *Bleſſeth God* for his many mercies ver. 19. to 28. IV. *Prayes* the LORD, 1. To ſtabliſh and perfect mercies received, ver. 28, 29. 2. To rebuke *Davids* hypocritical enemies. 3. To ſcatter them that delight in war, ver. 29, 30, 31. V. *Exhorts* the *Gentiles* upon their converſion (here prophecyed) to praiſe the LORD, ver. 32. to the end.

Sect. II. *The Verſion out of the Hebrew.*

To-the-Maſter-of-the-Muſick, A Pſalm, A Song of David.

I.

1. LEt God ariſe, His enemies
Let-them-diſperſed-be:
Let them that him do hate likewiſe
Farre a from his preſence flee.
2. *b* Drive them, as ſmoak is driv'n-away;
As wax melts *c* at the fire,
So let the wicked *d* quite-decay
From God's face *full of ire.*

3. But let the juſt joy, mirth-expreſſe
Before the *e* face of God,
And let them joy with gladſomneſs.
4. To God ſing, *f* His Name land;
For him that doth in Deſarts ride
A An-high-way-do-ye-place.
In JAH his name *ſi magnifie.*
Exult before his *b* face.

5. A Father of the fatherleſs,
And Judge of Widows *cauſe*;
In Manſion of his Holineſs
h God *by pureſt Laws.*
6. God ſeats the deſolate in houſe,
Thoſe in Chains *that are* bound
Brings-forth: But *men* rebellious
Inhabit *i* barren-ground.

II.

7. O God, before thy Peoples *k* face
When-thou-forth-on-didſt-go:
When thou didſt march in Deſart-place. *Selah.*
8. Earth trembled, Heav'ns alſo
Did drop before the *l* face of God;
This Sinai (*ſtabliſh'd well*,
Yet quak'd) before the *m* face of God,
The God of *Iſrael.*

9. O God, *n* thou *all* abroad-haſt-ſhed
The plentifulleſt Rain:
Thine Heritage, *o* ev'n-wearied,
Thou didſt confirm *again.*
10. Thy company ſhall dwell thereon:
In thy goodneſſe *and care*
Still for-the-poor-afflicted-one,
O God, thou-ſhalt-prepare.

11. The Lord ſhall *from his Princely Seat*
Give *forth* the *holy* Speech,
p To-thoſe-that *to* the Army great
Shall gladſome-tidings-preach.
12. The Armies Kings ſhall flee-amain,
Shall flee *and not abide:*
And *q* ſhe that doth at home remain
Shall *then* the ſpoil divide.

III.

13. Though ye have lain *r* among the pots,
Ye ſhall be, to behold
As wings of Dove with Silver deckt,
ſ Her plumes with yellow gold.
14. In it when *God*- Almighty will
Diſperſe the Kings *below*,
In *dark ſome* ſhady-Tſalmon *Hill*
It-ſhall-be-white-as-Snow.

15. *As* Baſhan Mount, *ſo doth appear*
That Mount *which* God *doth cheriſh*:
An hilly Mountain, *ſtately, fair.*
As Baſhan Mount *doth flouriſh.*
16. Why leap ye *then* O Mountains high?
God did deſire this Hill
For his abode: *t* Eternally
Yea *here* the LORD will dwell.

17. Gods Chariot's *u* Angels numberleſs,
With them the Lord *is nigh*,
As in *Mount* Sinai's Holy-place.
18. Thou didſt aſcend on high,
Didſt Captive-lead Captivity;
And, that JAH God might dwell
With them, didſt gifts receive for men,
Yea *for* thoſe-that-rebel.

a *Heb.* From his faces.
b *Heb. or*, thou-ſhalt-drive. *them* a way.
c *Heb.* from the faces of fire.
d *heb.* periſh from Gods faces.
i Heb. a dry land.
k Heb. faces
l Heb. face
m Heb. faces
n Heb thou haſt ſhaken out a Rain of liberall tyes.
o Heb. and wearied.
p Heb. To the publiſhers of glad tidings, the
q Heb. the manſion or habitation of the holy viz. the woman that keeps home in time of warre.
r Heb. between the pot-rangs, or, between the two rewes, or banks. the word is of the dual number.
s Heb. And her feathers
t Heb. to eternity.
u heb. two myriads of Angels doubled. i. e. innumerable or, twice ten thouſand thouſands of Angels.

IV.

IV.

19. The Lord be blest, which day by day
Doth us with mercy load,
Of our Salvation alway
He is the Mighty-God. Selah
20. Our God, doth of Salvations all
The Mighty-God remain:
And to the LORD JEHOVAH shall
y Death's issues appertain.

21. But God shall wound his enemies head,
His hairy Scalp likewise,
That still walks on *deeds of dread*
In his z Impieties.
22. From Bathan I will bring again,
The Lord did *plainly* say;
My people I will bring again
From bottoms of the Sea.

23. That thou maist dip thy foot in blood,
Tongue of thy Dogs *likewise*
May lick the blood of each of them,
That are thine enemies.
24. O God, they saw, *contemplating*
Thy goings *full of Glory*:
The goings of my God, my King,
Within the Sanctuary.

25. First went the Singers; After, those
On Instruments that play:
Amongst them Damsels *fair arose*,
a On Timbrels beat did they.
26. Bless ye God in the Churches now,
The LORD's *high praises* tell
Ye that do from the Fountain flow
Of *this* Israel.

27. b Benjamin the little one
Was with their Ruler there,
There with their Congregation
All Judah's Princes *were*:
The Princes *and the Potentates*
Of *famous* Zebulun,
To number all the Princely states
Of Nephtali *did run*.

V.

28. Thy strength *(lest it be overtrod)*
Thy God commanded *thee*,
Do thou *still* fortifie, O God,
That thou hast wrought for us.
29. The Kings shall bring to thee *with fear*
A Present *each of them*,
By reason of thy *b* Temple *dear*
In *thy* Jerusalem.

30. The * Spear-mens company *so rude*
Rebuke *that they may fall*,
The Mighty-Bulls *great* multitude,
With Calves of people *all*;
Till every one submit himself
With Silver pieces *bright*:
The people he dispers'd abroad
That do *in* wars delight.

31. c Great states shall come from Egypt's *lands*:
Then Ethiopia shall
To God *d* stretch hastily her hands.
32. O ye Earths Kingdoms *all*,
Sing ye to God: e praise ye the LORD. *Selah.*
33. Riding on f Heavens height
Of old: Lo *g* hee'l his voice afford,
And that a voice of might.

y Heb. of Death's issues.

z Heb. Impieties.

a Heb. Prince by Ambassadors.

b Heb. make run.

c Heb. Princes.

d Heb. The hands of the Kush shall suddenly make their haste of words or, like words.

e Heb. sing ye Selah.

f Heb. Heaven of Heavens.

g Heb. He will give in his voice a voice of fortitude.

34. Give strength to God, over Israel
His excellency
And his strength is in the skies *most high*.
35. Out of thy Sanctuaries *dread*
Thou God of Israel art
Gives to the People strength & mighty might. Blessed
Let God *still* blessed be.

Sect. III. The Kind, Penman, and Occasion.

This Psalm, said one, h is full of *figures and admirable Poetical descriptions*, and therefore the more Elegant, the more difficult is it: so that there's need of serious Meditation in interpreting of it. *Hieronym* tells us, *it's a Psalm full of the Mysteries both of the Law & of the Gospel*. This is evident in the very Matter of it: That *Things* are handled herein Historically, *Things* Prophetically. As herein is Recorded; *Israels* coming out of *Egypt*, passing through the Wilderness, Possessing the Land of *Canaan*, Condition in time of Judges and dayes of *David*, &c. ver. 7. to 18. So herein is foretold, Christs ascending into Heaven, Captivating our Captivity, giving gifts to men, &c. ver. 18. *compared with Ephes.* 4. 8. I. The Nature or *Kind* therefore of this Psalm is *Mixt*, it being *Partly* Laudatory, *Partly* Petitory, *Partly* Prophetical, *Partly* Hortatory.

h Est autem Psalmus pius figuris, & poeticis descriptionibus admirabilibus; ac proinde quo elegantior, eo difficilior, &c. *And. Rivet. Comment. in Ps.* 68. *in Argument. & Partit.* ——Psalmus 6 intelligatur spiritualiter, referens legis Evangeliorumque reperitur Sacramentis. *Hieronym. Com. in Psal.* 67. *Tom.* 2.

Herein are evidently interwoven, Petition and and Gratulation, Doctrine and Exhortation, History and Prophecy. And k although all do not agree about the Argument or *Subject-matter* of this Psalm, which *A. Ezra* calls *A very excellent Psalm*; Some taking it to be *wholly Mystical*, and to refer only to Christ and his Church, as *Augustine*; Others counting it in every part to bear two senses, One *Historical* touching things done in *Davids* time, The other *Anagogical* accommated to the Messiah and his Kingdom: yet I shall consider it and explicate it as of a *Mixt Nature*, the other two wayes seeming neither Apposite, Solid, nor Safe, in sundry particulars. II. The *Penman* of this Psalm was *David*, as the Title intimates. III. The *Occasion* of *Davids* writing it, was, by the consent of most Interpreters, Some Eminent Victory obtained over his and *Israels* enemies; Hence some *l* count it, *A Victorial Triumphant Psalm*, *A Military Psalm* sung by Souldiers after some Eminent Victory. But what Victory particularly occasioned it, is not so agreed upon. 1. *Some* refer it to *Israels* Victory over the *Egyptians* at the Red-Sea. But that cannot be, because the Ark of God (which this Psalm points at, ver. 1. *with Numb.* 10. 35.) was not then framed. 2. *Sundry*, Especially of the *Jewish* Writers, as *Kimchi*, &c. understand here the Victory over the *Assyrians* and King *Sennacherib* in days of King *Hezekiah*, which *David* foretold by a Prophetical Spirit, *Aulenius Agellius* gives four Arguments for confirmation hereof, which that learned *Rivet* refutes and deservedly rejects. *m.* 3. *Some* think *David* wrote this Psalm upon *Occasion* of some Eminent and Difficult Expedition of his, against his and Gods Enemies, as that in 2 *Sam.* 21. 15. *to the end*, against the *Philistines*; wherein *David* had a special Deliverance, v. 16, 17. in which expedition *David* assures himself aforehand of desired Successe and Victory, both from the assistant Power and presence of the Mighty God, whereof the Ark, among them was a Token, and from *Israels* constant experiences of like nature. And *Simeon de Muis* n embraces this Opinion; *Partly*, because the Tenor and

k Non inter omnes convenit de Argumento hujus Psalmi, quem affirmat *Ezra* valdè esse Excellentem. *Sim. de Muis in Arg. ad Psal.* 68.

l Est igitur Epinicium ie. Psalmus Victorialis ac Triumphalis, &c *Joan. Poord in Expos. Ps.* 68.

m *Andr. Rivet. in Com. ad Psal.* 68. *Arg.*

n *Sim. de Muis in Arg. ad Psal.* 68.

and Context of the Psalm, carried much in a Prophetick way the future Victory, &c. as ver. 1, 2, 3. seems to import so much. *Partly* because its evident by ver. 16, 17. that the passages giving *Occasion* to this Psalm, fell out before Mount *Sion* was chosen by God and Consecrated. 4. But *others* o for the most part conceive the *Occasion* of this Psalm to be a Complexive series, rank, or heap of Victories obtained by *David* against his and Gods enemies, especially the *Philistines*, from *Nilus* to *Euphrates*, recorded in 2 *Sam.* 5. *and* 8. *and* 1 *Chron.* 18. both before and after *David* had brought up the Ark of God into *Sion*, into the place prepared for it, 2. *Sam.* 6. 12, &c. *Psal.* 68. 1, 2, 3. *Numb.* 10. 3. in which Victories, Triumphs, and Affairs of his he intermixes *The Victories and Triumphs of Christ* over all our Spiritual enemies, in his Glorious Ascension, &c. *ver.* 18. *compared with Ephes.* 4. 8. Forasmuch as *David* in his Kingdom and Victories, as in other respects, was an eminent Type of Christ who was to descend of him according to the flesh. Hereupon it is conceived by *some* p, *That* David, First enterprizing the Lords Battels at his Command against those enemies, Penned *Psal.* 2. Having overcome those enemies he wrote *Psal.* 47. *and* 68. as may be collected from *Psal.* 47. 3. *and Psal.* 68. 18. Last of all, having compleated his Victories, he Penned, *Psal.* 18. *and Ps.* 118. And unto this fourth and last interpretation my judgement q most inclines, (1) *Because*, The very beginning of this Psalm, v. 1, 2, 3. is the Prayer which *Moses* appointed to be used before the Ark of God, going before *Israel* in the Wilderness to find out a resting place for them, *Numb.* 10. 33, 34, 45, 36. In which words Respect was had not only to the *Ark*, but especially to *Christ* the Antitype of the Ark, that *Angel of the Covenant* which went before them. (2) *Because*, These Historjes and this Psalm do most aptly agree: as is evident in the course and tenour of the Psalm. (3) *Because*, *Mount Sion*, here highly magnified, *verse* 15, 16. was before this Occasion consecrated, 2. *Sam.* 6. 12, &c. (4) *Because*, herein is a direct Prophecy of *Christs Victories and Triumphs over his and our Enemies*, Effected and Evidenced by his glorious *Ascension into Heaven*, ver. 18. *compared with* Eph. 4. 8.

o *And. Rivet. dict in Psal.* 68 *& Hen. Miller. in Arc. in Ps.* 68. *Jo. Foord. in Expos. Psal.* 68.

p *Jo. Foord in Expos. Ps.* 68.

q See also what elsewhere I have noted on this psalme, in my Sermon on *verse* 13. entituled, *The Checquer-work of Gods Providences*, &c p. 4, 5, &c. London 1657.

Sect. *IV. The Scope.*

Davids Scope intended in this Mixt Psalm, is; To celebrate and magnifie God, for his singular Presence in, and Protection of his Church, against all his and her enemies: both temporal Enemies, against whom he declared his Presence and Protection to his Church by a visible Token thereof; *His Ark*; and spiritual Enemies, against whom he demonstrated his Presence and Protection to his Church, by the Antitype of that Ark, Christ Incarnate, *Ascending*, &c. Gods Presence being still every way, both temporally and spiritually, *Conservative* to his Church, and *Destructive* to her Enemies. And therefore interpreting this Psalm, we must first find out the sense *Literally* and *Historically*, how it intended *Davids Affairs*; Then we must consider it *Mystically* and *Prophetically*, as in some passages it chiefly intended *Christ and his Affairs*.

Sect. V. *The Analysis*, or *Principal Parts.*

The *Inscription* denotes, 1. The Direction of the Psalm as to the Musick. 2. The Denominations of it, *A Psalm*, *A Song*. The reason of these two Denominations see on *Psal.* 30. *Sect.* 5. 3. The Penman of this Psalm; *David*.

The *Psalm it self* contains,

I. *An Exordium* or entrance into the Psalm, *ver.* 1, 2, 3. All the Verbs here in the Hebrew are of the *future tense*; which *some* render by the *future tense* also, as if this were a Prophecy or Prediction; *Some* in the *Present tense*, as if it were a Common Plaint touching the Effects of Gods Presence against his Enemies, &c. *Some*, in the *Optative Mood*, as if it were a Petition, that God would rise, &c. It may be accounted a kind of *Doctrinal* and *Prophetical Petition*. The words are borrowed from *Moses* his Form at the Removing of the Ark, *Numb.* 10. 35. Wherein are, 1. A Proposition or Declaration of Gods Magnificence against his Enemies, signified by the Ark, that glorious Token of his Presence. Herein are declared, 1. The *Facility* of *Gods* taking vengeance of them, and his Enemies *Imbecility* to resist; If God do but *rise*, &c. they *vanish*, *fall*, &c. They are set forth by three names, *His Enemies*, *His Haters*, *The Wicked*. 2. The severity or grievousness of their punishment, laid down in a kind of Gradation; (1) *They shall be dispersed*, as when the Ranks of an Army are broken; (2) *They shall flee*; as the dispersed forces that are pursued; (3) *They shall perish at the Presence of God*, as those that are overtaken and slain. II. *The Illustration* of this Declaration of Gods Power and his Enemies weakness, 1. *Partly*, by a twofold elegant Similitude, *viz.* (1) Of *Smoak*, easily dispelled. (2) Of *Wax*, speedily melted, *ver.* 1, 2. 2. *Partly*, by an Antithesis of the contrary joy and gladness of the Righteous, set forth in four Expressions emphatically, and opposed to the destruction of the wicked, *ver.* 3. By all which its evident, That Gods Presence is most destructive to his enemies, most salvifical to his Church and People.

II *A Pathetical Exhortation* or Hortatory Incitation hereupon, unto the triumphant celebration of the LORD with high Praises and Exultations. Here note, I. *The Hortatory Proposition*. Wherein are, 1. *The Actions* required or exhorted to, *viz. Singing*. *Singing-Psalms*. *Making an High-way for him*, (viz. prepare his way, spread boughs, branches, &c. in it as before a Conquerour coming) and *Exulting*. 2. *The Object* to whom they are to be performed. viz. *To God*. *To Him that rides in Desarts*. *To JAH*, ver. 4. II. *The Arguments* urging unto these Praises of God, are drawn, *First*, *From Gods more General and Common Acts of Providence*, 1. To the Fatherless. 2. To the Widows, *v.* 5. 3. To the Solitary. 4. To the Captives. Which is *Amplified* by the contrary state of the rebellious, *ver.* 6. *Secondly*, *From Gods more special and peculiar Providences towards his own people Israel*, especially in four observable Intervals or Periods of time that went over them, *viz.* 1. *When* they came out of *Egypt*, and passed through the Wilderness *God* marching before them, Then, at *Gods* presence, *Earth quaked*, *Heavens dropped*; *Mount Sinai was moved*, *ver.* 7. 8. 2. *When* they were newly possessed of, and planted in the Land of *Canaan*: The LORD *refreshed the Land* for their sakes *with a Rain of liberalities* *v.* 9, 10. 3. *In* the troublesome, unsetled, and distracted times of the *Judges*, but specially in the dayes of *Barak and Deborah*: *The Lord gave the word*, *viz.* The tidings or Matter of rejoycing and triumphing because of Victories, *a great Army publishing it*. *Kings of the enemies Armies flying speedily*, *and women who staid at home dividing the spoil*, *ver.* 11. 12. 4. *In* the more composed, setled, and happy dayes of King *David ver.* 13. *to* 19. Here, in this Motive or Argument inciting to the praises of *God*, note; (1) *The Preface* or Introduction to it. In an Antethesis or Opposition of the better dayes of *David* to those three Periods foregoing. *Though ye have lien among the Pots*, *viz.* blacked, sullied, &c. with afflictions, In *Ægypt*, *Wilderness*, *Canaan*, and in dayes of Judges: *Yet* henceforward *ye shall be as Doves wings and feathers of Silver and Gold colour*, *viz.* Ye shall scape as a Dove out of former distresses, and be partakers of a more beauteous, joyous, prosperous condition under the Government of *David*, *v.* 13. (2) *The Particular Arguments* hereupon provoking

voking *Israel* to the praises of God, *viz.* 1. Gods victoriousness over his enemies, turning his peoples Adversity into Prosperity, *as white as Snow in* Salmon, *ver.* 14. 2. The Eminency and Fertility of Mount *Sion*, Gods peculiar Hill, especially of his Church shadowed out by it, *v.* 15. 3. The LORD's constant Residence in, and all-sufficient Protection of his own Hill Mount *Sion*, of his own Church, with his innumerable Chariots of Angels, himself as King and General being in midst of them, as once at Mount *Sinai*, *v.* 16, 17. 4. Gods triumph over all his and his Churches enemies, having its chief accomplishment in *JESUS CHRIST*; *Ascending on high*, *viz.* into Heaven it self: *Captivating Captivity it self*, all our Spiritual enemies that had captivated us: *Receiving gifts for men; yea, for the rebellious, that JAH God might dwell among them.* A clear Prophecy of Christ *Compare Ephes.* 4. 8. *with ver.* 18.

III. *A grateful exultation* in God, and blessing of him, is concluded upon from all the former Considerations: And is further urged by ensuing Arguments of like Nature. As, 1. *Gods* daily loading us with blessings. 2. *Gods* ſ wonderful Salvations and Deliverances of his people from most desperate straits, yea even from jaws of Death. Hence that Phrase Emphatically; *And unto Jehovah the Lord the issues of Death*, *v.* 19, 20. 3. *Gods* opposite Justice and Severity threatned against his enemies, and against every impenitent offendor: *He will wound their head and hairy Scalp*, *v.* 21. 4. *Israels* encouragement from former eminent Victories and Deliverances vouchsafed, according to Gods saying or Promise from *Og*, and the *Princes of Bashan*, and *from the Depths of the Red-Sea*, that in like straits and dangers they shall have like Victories and Deliverances. These Victories and Deliverances are further illustrated, (1) *Partly*, by the great slaughter of the enemies, so filling all with blood, that his peoples feet, and the tongue of their Dogs may be dipped therein, *v.* 22, 23. (2) *Partly*, by Gods being eminently seen and acknowledged of his people in his goings in holyness, or in the holy-place the Sanctuary, *i. e.* in his Magnifical works for his people against their enemies, or in his Solemn presence with them in his Sanctuary, *v.* 24. (3) *Partly*, by the Solemn Prayses hereupon returned to God, both with Vocal and Instrumental Musick by the Singers and Players of *Israel* observing these goings, these Victorious Acts of God, *v.* 25. (4) *Partly*, by the harmonious consent and applause of all from the Fountain of *Israel*, i. e. of all *Israelites* by natural descent, derived from one and the same Fountain or Stock. All these in their solemn Congregations are incited to blesse God for former Famous Victories, &c. And they are after particularly mentioned by distribution: *Two* of the neareſt Tribes, *Benjamin* and *Judah*; *Two* of the remoteſt, *Zebulun* and *Naptali*, being Synechdochically put for all the rest of the Tribes far and near, *v.* 26. 27.

IV. *An earnest Prayer of David.* Wherein note, I. *The Petitions presented* by him to the LORD, *viz.* 1. *That* he ſ having already commanded his peoples strength, would still strenthen and perfect for them what he had so Victoriously and Glorioussly wrought for them, *v.* 28. This Petition is urged and Amplified, by the advantage that shall thence ensue, *viz.* Then *for thy Temple* to be builded *at Jerusalem shall Kings bring Presents unto thee*, that is, *David*, *Solomon*, and their Princes, &c. *v.* 29. 2. *That* God would rebuke those his enemies that only hypocritically and feignedly, not heartily submit themselves to *David*. These enemies he calls, (1) *The company of Reeds*. or *Spear-men*: who had not yet laid down their weapons. Their *u* Spears made of *Reeds*, or *Bky Reeds*. (2) *The multitude of Bulls*. Strong and untamed Enemies: especially Rulers. (3) *Calves of the people*; that is, the brutish and foolish *vulgus*, or common-people. All these *feignedly submitted* themselves to him with *pieces of silver*: Or, He prays, They may be so rebuked that thus they may submit themselves. 3. That God would *scatter the people that delight in war*, *v.* 30. II. *The effect* which *David* promised himself upon Gods hearing of these his Petitions: Then *Ægypt* and *Æthiopia* also *shall submit themselves to God*. Therefore this will be for his honour to grant these requests: The *Gentiles* (whereof these were part, *Act.* 8. 27. &c. *Euseb. l.* 2. *c.* 16.) shall turn and submit to Christ: A Prophecy of the calling of the *Gentiles*, *v.* 31.

V. Finally, *An Hortatory or Monitory Conclusion*, by way of *Apostrophe* to all the Gentiles that should be called and converted to Christ. Herein consider, I. *The Exhortation* it self. Wherein note, 1. Who are Exhorted. *The Kingdomes of the Earth*: i. e. Kings and Subjects of the called Gentiles. *Metonym.* 2. What they are Exhorted to. (1) For Form or Manner; *To sing*, *To sing Psalmes*. (2) For Matter; *To ascribe Power*. 3. To whom they are to perform these things, viz. *To God*, *To the Lord*, *To Him that rideth on the Heavens of Heavens of old*, ver. 32, 33, 34. II. The Arguments Enforcing this Exhortation. Which are drawn, 1. *From* the Majesty of God. Which Majesty of his is described, (1) *By* his Supream Dominion. *He rideth*, i. e. He ruleth in, on, or over the Heavens which have been of old. (2) *By* his terrible Majestick voice, *viz.* Thunder, &c. *v.* 33. 2. *From* Gods General Providence and Administration over the World, (1) His Excellency, his Illustrious Acts, Victories, and famous Miracles, over *Israel*, being demonstrated to them. (2) His Power, being evidenced in the Heavens, in the Clouds, to all the World, *v.* 34. 3. *From* Gods special communicating of Himself to his Church. Being *terrible out of his Sanctuaries*, both his Heavenly and Earthly Sanctuaries; and giving Strength and Power unto his People. All which is *Pathetically* expressed, (1) *Partly*, By a sudden *Apostrophe* or Turning of his speech from men to God; *O God, thou art terrible out of*, &c. (2) *Partly*, By an abrupt closing up these Arguments of Gods praise, with a comprehensive expression, referring to all his praise-worthy Excellencies and Acts; *Blessed be God*, verse 35.

ſ. Liberationes ab ipſis morte & rebus desperatis eruit populo ſuo ſpiritus quæ propriæ voce JEHOVIH ſolent Piſtes pathetice, ſed in Gen. 14. 8. Frax. Jun. in Annot. ad Iſ. 63. 20.

t The word יהוה *Iehova*, I had rather interpret in the Prætertense with *A. Rivet.* then in the Imperative Mood with *Jo. Ford* a Jacula & haſtæ per metonymiam Arundines dicuntur. Sic apud Virgil. Æneid. 5. *Namque volans liquidis in nubibus arſit arundo.* Et apud Ovid. Metam. 10 ——*Diſtinxit arundine Pectus.* Plinius lib. 16. Cap. 36. Author eſt, multos arundinibus pro lanceis uſos fuiſſe, & toto oriente Arundinibus bella fuiſſe geſta, &c. *And. Rivet. in Comment. ad Pſal.* 68. 30.

Pſalm LXIX.

Sect. I. The Summary Contents.

David, I. *Complaines* of his extream Afflictions from his Enemies, *v.* 1. *to* 6. II. *Prayes*, 1. *That* Gods People may not be discouraged, ashamed or confounded by all his distresses, *v.* 6. *to* 13. 2. *That* God would hear him, deliver him out of his troubles, manifesting his peculiar Favour to him, *v.* 13 *to* 22. 3. *That* many severe Judgements may befall his Enemies, and the Enemies of Christ, *v.* 22. *to* 29. 4. *That* Gods Salvation may set him up on high, *v.* 29. *to the end.*

Sect. II. The Version out of the Hebrew.

To the Master of the Musick upon Shoshannim, A Psalm of David.

I.

1. DO thou me save *with tender care,*
O God, *my woes controule:*
For, entered the Waters are
Ev'n to the very soul.
2. *There a* where *there is* no standing *fast,*
I sink in gulph's *deep* mud:
I into Deeps of Waters *b* past *c*,
O'reflow me doth the flood.
3. O I am weary *d* with my cryes;
Whilst for my God I waite,
My throat is burnt; faile do mine eyes.
4. Those that me causeless hate.
Are more then haires *e* upon my head;
My *f* falsly foes strong are they
Ev'n tearing me: Than I reslor'd
What I took not away.
5. O God, thou know'st my foolishness;
Likewise conceal'd from thee
g Is not my *just* guiltiness.
6. Let them not blushed be
For me, O LORD, that wait on thee,
O LORD of Hosts *abroad*,
Let not thy Seekers blush for me,
O Israel's *h* God.
7. Because, for thee I have *i* sustain'd
Reproach *and deep disgrace:*
Confusion (*so am I distain'd*)
Hath covered *k* my face
8. Unto my brethren, *in my wo,*
A Stranger I became:
Unto my Mothers son also
A Forreiner *I am.*
9. For, of thine House, *that doth excel,*
The Zeal hath eaten me:
And their Reproaches on me fell
That have reproached thee.
10. *l* I wept; with *Fasting* pain'd my Soul:
And it was *m* my disgrace.
11. And Sack-cloath I my raiment made:
And I *n* their Proverb was.

II.

12. Those that do sit *within* the gate,
Ev'n they against me speak:
And *o* drinkers of strong drink *do prate,*
And me their Musick *make.*
13. But I, to thee LORD *make* my prayer
In time of thy good will:
God, *p* in thy saving truth me hear,
In *q* thy much mercy *still.*
14. Me from the myre deliver thou,
And let me not *r* be drown'd:
Me from mine haters rescue *now*
From waters, deeps profound.
15. O'reflow me let not waters *s* flood,
Nor me the gulph devour:
Nor shut her mouth the pit *of mould*
Upon me *void of power.*
16. LORD, hear me, for thy *t* mercy's good:
O turn the face to me,
According to the multitude
Of *u* mercies dear in thee.
17. Hide not *x* thy countenance likewise
From me thy servant *dear:*
Because distress *y* upon me *lyes,*
Make hast, do thou me hear.
18. Unto my soul do thou draw nigh,
Redeem it *quite from woes:*
Do thou me ransome, *O most High,*
Because of *all* my foes.
19. Thou my reproach, my shame hast known,
And my dishonour *here:*
Yea my distressers every-one
Before thee *still appear.*
20. Reproach hath broke my *very* heart,
And sorrowful I am,
And look'd for *some* to moan *my smart,*
But yet not any came:
z For comforters, yet found I *a* none.
21. *b* Gall for my meat they gave:
And in my thirst *sharp* vinegar
Give me to drink they have.

III.

22. O let their Table *in their view*
c Before them be a snare:
And for *their* Recompences *due,*
Yea for a trap *severe.*
23. From seeing darkned be their eyes:
And make their loyns still shake.
24. Pour out *d* thine ire on them: Likewise
Let *e* thine hot wrath them take.
25. Let their *f* fair Habitation
Be desolate *and void:*
Inhabitant let there be none
Within their Tents *employ'd.*
26. For, whom thou smit'st; *without relief*
Him persecute they do:
Unto thy wounded-*peoples* grief
Hard things they tell also.
27. *g* To their iniquity *abhorr'd*
Give thou iniquity.
But enter let them not, *O Lord,*
Into thine equity.
28. Out of the Book of living-*men*
Be they wip'd out *by thee:*
And with the righteous-ones *again*
Let not them written be.

IV.

29. But *h* poor and sorrowing *am* I:
Me up-exalt *and raise,*
O God, Let thy Salvation *high.*
30. God's Name with Song I'le praise:
And him I'le magnifie *i* with laud.
31. And this *k* shall please the LORD,
Far more than Ox or Bullock young,
l That Horn *and* Hoof afford.
32. The meek shall see *this,* joy shall they:
Ye that seek God *with teares,*
Your heart likewise shall live *alway.*
33. Because JEHOVAH heares
The needy ones: And he doth not
His Prisoners contemn.
34. Him praise let Heav'ns, and Earth: The Seas,
And all that creep in them.

35. For

a *Heb.* I sink down in the mudd of the gulph, where no standing. h *Heb. or*; am-entred. c *Heb.* And the flood-d *Heb.* with my-crying. e *Heb.* of my head. f *Heb.* enemies falsly.

g *Heb.* Are not my guiltinesses, h *Heb.* O JEHOVIH. *or*; O GOD *for is hath the points of* Elohim. i *Heb.* borne

k *heb.* my faces.

l *heb.* And I wept; m *Heb.* for reproaches to me. n *heb.* to them.

o Heb. drinkers of strong-drink *make* melodies. viz. *of me.* p *Heb.* in the truth of thy Salvation. q *heb.* the multitude of thy loving Kindnesses *or*; kind-mercy r *heb.* be-stuck-fast *or*; be sunk-down *sheb*, stream-ing-flood.

s *Heb.* a gaping-mouth.

t *Heb.* upon *or*, for.

u *Heb.* bowels. x *Heb.* hide not. y *Heb.* is to me.

z *Heb.* and I looked for some. a *Heb.* none. b *Heb.* and for my thirst they gave me.

c *Heb.* for a snare. d *Heb.* make them overflow. e *Heb.* the fierceness of thine anger. f *Heb.* or, called Palaces. *for* fair and orderly built.

g *Heb.* add *or*, sin.

h *Heb.* poor afflicted.

i *Heb.* with confession. k *Heb.* shall be better to JEHOVAH. l *Heb.* horning, piercing hoof.

35. For, God *his* Sion *deer* will save,
And Judah's Cities *n* rear;
They it for heritage shall have,
And shall inhabit there.
36. Likewise his servants *faithful* seed
Shall *still* possesse the same:
And they n therein shall dwell *indeed*
That love his *holy* Name.

n Heb. will build.

n Heb. the seed of his Name shall dwell in it.

Sect. III. The Kinde, Penman, and Occasion &c.

This *Psalm* is of Mixt Nature; *A Prayer, interwoven with sundry Prophecies.* It is, as some have well observed o *neer of kin to Psal.* 22. *That* it is a *prayer*, is evident by the whole current of the Psalm; A Prayer of the Psalmist, involved in very deep and desperate distresses: *That* it is also interlaced with sundry *Prophecies*, is evident by other Scriptures. For, p here are three evident Prophecies of Christ, and so applyed to him in the New Testament; *viz.* 1. *The zeal of thine House hath eaten me up*, ver. 9. fulfilled in Christ, when he zealously whipped the buyers and sellers out of the Temple, *Joh.* 2. 17. 2. *The reproaches of them that reproached thee, have fallen upon me*, ver. 9. fulfilled in Christ, *Rom.* 15. 3. 3. *They gave me also Gall for my meat, and in my thirst they gave me Vinegar to drink*, v. 21. This was verified in the Psalmist *Metaphorically*, his Enemies aggravating his afflictions to him, and making them as bitter as gall; but in Christ *Literally* and *Historically*, *Mat.* 27. 34. 48. *John* 19. 28, 29, 30. Again, here is one Prophecy of *Judas* the *Traytor*; *Let their Habitation be desolate, let there not be an Inhabitant in their Tents*, ver. 25. applyed to *Judas*, *Act.* 1. 20. Further, here is another Prophecy; *Let their Table become a snare before them, and for their recompences, for a trap. Let their eyes be darkned that they see not, and make their loyns continually to shake*, ver. 22. 23. And this (as the Apostle shewes) is fulfilled upon the unbelieving Jews, the Murderers of the Lord Jesus, *the wrath of God being come upon them to the uttermost*, *Rom.* 11. 9. 10. 1 *Thes.* 2. 14, 15, 16. These five Prophecies in this Psalme, are avouched in the New-Testament: besides sundry others very fitly applicable to *Christ*. And therefore we must needs rank this Psalme amongst the *Prophetical Psalmes*. And though q some make a doubt, whether the Psalmist penned this Psalme as a Type of Christ, or onely as a Prophet foretelling future things, as in *Psal.* 22. *and Isaiah* 53. Because here seems to be nothing in this Psalme spoken Historically of the Psalmist himself, which is usual when he is spoken of as a Type of Christ: yet this seems to be an evident mistake; For a great part of the Psalme, as any intelligent Reader may easily observe, touching his calamities, distresses, &c. Do Literally and Historically belong to the Psalmist, as after in the Analysis will easily appear. And therefore, This *Praying Psalme* hath in it both *History* and *Prophecy*: It is *Penitory*, *Historical* and *Prophetical*.

o Psalmus hic vicesimo secundo affinis est. Jo. Calv. in Arg. Psal. 69. Et paulo ante. Idem Author in Arg. Psal. 69.

p Vid. Jo. Ford in Expos. Ps. 69. Tempus.

Penman of this Psalme was *David*, as the Title signifies. *David* (*the Father and Figure of Christ*) *herein complaining of his great afflictions, Prayes for deliverance, devotes his Enemies to Destruction, and Praiseth God for the expected Salvation of his Church* r.

r Hen. Ainsw. in Comment of Ps. 69.

Occasion, of *Davids* writing this Psalme, was in the *General*, Some extream straits, distresses, and deadly calamities whereinto he was implunged by his many and haring Enemies, See v. 1, 2, 3, 4, &c. But what Afflictions and Extremities these were in *Particular*, is hard to determine. That it was not penned upon Occasion of any his troubles in dayes of King *Saul*, seems plain from v. 35. For, God will save *Sion*: Forasmuch as *Mount-Sion* was not in the hands of the *Israelites* till the eighth year of King *Davids* Raign. 2 *Sam.* 5. 5, 6, 7, 8, 9. 10. Perhaps it was occasioned by the extream straits he was driven into by *Absalams rebellion*: But I dare not herein be positive.

Sect. IV. The Scope.

Davids Scope intended in this Psalme, is; 1. To intreat the LORD to save, deliver, and redeem him from his extream Afflictions and Distresses, wherein he was ready to be overwhelmed and drowned, and whereof he pathetically complains; 2. To hear him speedily, and to return graciously unto him. 3. But to devote his Enemies to the heavy indignation and Curse of God. In all which *David*, by the Spirit of Prophecy, is carried beyond his own ease and condition to speak Prophetically of the *sufferings of Christ* for his Elect, as also of Gods heavy Judgements upon *Judas* for his Treachery, and upon the *Jews* for their cruelty against the Lord Jesus Christ: *David* in his distresses being a notable Type of Christ in his sufferings, and *Davids Enemies*, shadows of Christs Enemies, *Judas* and the malicious *Jews*.

Sect. V. The Analysis, or Principal Parts.

The *Title* of this Psalme hath in it, 1. The Direction of it as to the Musick; *To the Chief Musician upon Shoshannim*, that is, *Six-stringed Instruments*: as the most judicious interpret it. *See Title of Psal.* 45. This word is found in the Title of *Psalms* 45. *and* 69. *and* 80. and not of any other. 2. The Penman of it; *David*.

The *Psalme it self* contains:

I. *Davids sad and lamentable complaint to God*, touching the extremity of his distresses and afflictions from his Enemies, *verse* 1. to 22. Wherein note,

1. *His* suddain & abrupt crying out to God, as being even ready to be drowned and swallowed up; *Save me O God*, ver. 1. As the Apostle ready to sink in the storm; *Lord save us, we perish*, *Mat.* 8. 25.

2. *His* Aggravating and Amplifying of his Complaint Emphatically many waies. As, 1. *By* the extremity of his Dangers and Distresses, suggesting the necessity of his crying out and of Gods helping him. These distresses are elegantly represented under the *Metaphors* of (1) *Waters coming in unto the Soul*. As when one is drowning and can hold his breath no longer, the waters enter as into his heart, and kill him, ver. 1. (2) *The mud of a gulf, wherein he sinks, and there's no standing*. 3. *Deeps of waters, into which he is passed*. As into whirle-pooles, &c. (4) A Flood overflowing him, v. 2. 2. *By* the vehemency of his crying to his God for succour, and waiting for him, In these his extremities. (1) *His crying* to God was so fervent, that thereupon, *He was weary*; *His throat was burnt up* as it were with dryness. (2) His waiting for God was so intentive, that *his eyes failed him*, v. 3. 3. *By* the multitude, power, and violent injuriousness, of his haters, destroyers, enemies: As instrumental causes of all these his miseries, v. 4. By his ingenuous and humble acknowledgement of his sinnes, foolishness and guiltiness, which are far different from those of his enemies, ver. 5. Or this may be a kind of an *f Appeal* to God (who knew all his foolishness and guiltiness) how causelessly the Enemies charged such and such Sinnes upon him.

f So *Vatablus Calv. Jun. Foord, Ainsworth, &c. on* Psal. 69. 5 think the words may be expounded.

II. *Davids request unto the Lord of Hoasts*, the God of *Israel*, upon his former complaints, and the grounds thereof, which requests are *Supplicatory*, *Penitory*, and *Imprecatory*.

1. *His Supplication for Gods people*, That wait upon God

God and seek him, are; That they may not be any way discouraged, ashamed or confounded, by all this distress that had befallen him. What ever he suffered he would not have the Church or glory of *God* prejudiced thereby, *ver.* 6. 1. *Because*, all this reproach and shame that hath covered him, even from his nearest Alliance for Gods sake, *v.* 7, 8. 2. *Because*, his fervent *Zeal* to the house of God had so *eaten him up, that the Reproaches of them that reproached God were fallen upon him*, *ver.* 9. 3. *Because* his most devout and Religious Exercises, *viz. Weeping, Afflicting his Soul with fasting*, and *putting on of Sackcloth*, were turned upon him as his *Reproaches*, and he became a *Proverb to them*, *v.* 10. 11. So that the Magistrates and the Rulers that sate in the Gate *spake against him*; And the *Drunkards made Songs of him*, ver. 12. 4. *Because* in all this his indignity cast upon him for Gods Cause, he fled to God by Prayer, *v.* 13. And so he passeth from *Supplicating* for others to *Petitioning* for himself.

2. *His Petitions for himself*, *v.* 13. to 22. Here, having (by way of *Preface*,) declared unto the LORD, That against all these sufferings he betook himself to God by prayer in an acceptable time, he *Petitioneth*, I. *For audience* in his Prayer. Urging this, 1. *From* the *multitude* of Gods *Loving-kindness*. 2. *From* the *Truth of his Salvation*, that is, from the true Promise of Salvation from extremities made to him. Or, *Saving Truth*. Or, Faithful Salvation, v. 13. II. *For Deliverance* out of all his Distresses, and from his Enemies, pathetically mentioned again, as formerly in his complaint, *viz.* 1. *From the Mire*, that he sink not. 2. *From his Haters*. 3. *From deep Waters*: *That the Water-flood over-flow him not, nor the Deep swallow him up*. 4. *From the Pit*, That it *shut not her mouth upon him*, *v.* 14, 15. III. *For* Hearing of his Prayer again and again. *For hearing speedily*. Because his *Loving-kindness is Good*. IV. *For* manifestation of Gods peculiar favour to him, *viz.* 1. *Turning to him*. According to the multitude of his Bowel-mercies. 2. *Not hiding his face from him*. Being his servant. Being in trouble, *v.* 16, 17. 3. *Drawing nigh unto his Soul*, ver. 18. V. *For Redemption and Deliverance*, again. And this; 1. *Because*, of his enemies, *v.* 18. 2. *Because*, the LORD exactly knew and beheld all his Ignominy and Adversaries, *v.* 19. 3. *Because*, *Reproach had broke his heart, and he was full of heaviness*. 4. *Because*, in these his distresses he found none to condole or comfort him, ver. 20. 5. *Because*, his Adversaries were so far from lightening his distresses, that they aggravated them, giving him in his *Thirst Gall and Vinegar*, Proverbial speeches This was *Metaphorically* fulfilled in *David*. *Literally* in Christ, *Matth.* 27. 34, 48. *Mark* 15. 23. *John* 19. 28, 29, 30. *with ver.* 21, In these short and reiterated Petitions we have a very lively representation of the extremity and grievousness of his Afflictions.

3. *His Imprecation against his Enemies*. Here, by a *Spirit of Prophecy*, not of Revenge or Malice, he devotes them to many sad and severe judgements of God: *viz.* 1. *That, their Table may be for a Snare, Recompences, and for a Trap before them*, *ver.* 22. 2. That, *their eyes* (especially the eyes of their understandings) *be darkned that they see not*. This is sadly fulfilled upon the unbelieving Jews, *John* 12. 39, 40. *Acts* 28. 26, 27. 2 *Cor.* 3. 14, 15. 3. That, *their loins be made continually to shake*, *ver.* 23. *Bow down their back alway*. (as the Apostle renders it) *Rom.* 11. 10. This imports their constant misery, bondage, and slavery: as the contrary *going upright* notes freedom from such yoke, *Levit.* 26. 13. 4. That, Gods *detesting-ire may be poured out upon them, and the burning-wrath of his nostrils may take them*, *viz.* That they may be swallowed up of Gods fiercest wrath, ver. 24. 5. That *their Habitation be desolate, and no inhabitant in their Tents*, ver. 25. This had also a particular accomplishment in *Judas* the Traytor, *Acts* 1. 20. And all these imprecations are urged home by a Reason inserted, drawn from the cruelty of his enemies; Persecuting whom God had smitten, and grieving whom God had wounded, *ver.* 26. 6. That, *iniquity may be added to their iniquity*; that is, either they may be given up to a Reprobate mind, *Rom.* 1. 24, 28. 1 *Thes.* 2. 16. *Rom.* 11. 8. *Matth.* 23. 32. or, by *iniquity* may be meant *punishment*, *for iniquity*, as *Ps.* 32. 10. that is, add one punishment-for-iniquity to another: And that they *may not come into Gods Righteousness*, *viz.* Either, that they may not by faith in Christ according to the Gospel be partakers of Gods Righteousness, *Rom.* 10. 3, &c. *Matth.* 6. 33. *Phil.* 3. 9. *John* 12. 39, 40. Or, That they may not be reckoned among the Righteous, *Psal.* 1. 5. 7. That *they may be blotted out of the Book of Life, and not be enrolled among the Righteous*, *ver.* 28. All these dreadful and direful curses here imprecated, are accomplished and fallen most heavily upon the Jews, *Rom.* 11, 7, 8, 9, 10. *John* 12. 39, 40. *Acts* 28. 26, 27. 1 *Thes.* 2. 14, 15, 16. and some of them upon *Judas*, *Act.* 1. 20. For their enmity against *Christ*.

III. *Davids closing up of this his Prayer*, with an earnest Petition; That Gods *Salvation may set him upon high*. (Herein *Christ* also may be thought to pray, That he may triumph on the Cross, may be raised from the dead, and may ascend up on high into Heaven it self &c.) This request is urged, 1. *From* his present distressed Condition; *I am poor and afflicted and sorrowful*, *ver.* 29. 2. *From* the praises and thanksgivings (more acceptable to God then Ceremonial Sacrifices) which hereupon he shall render to the LORD ver. 30, 31. 3. *From* the joy and life that hereupon the godly shall be filled with all; that the *Lord heareth the poor and despiseth not his prisoners*, *v.* 32, 33. 4. *From* Praises that hereupon God shall have in a sort from all Creatures, Heaven, Earth, Seas and all therein *v.* 34. These are amplified by the Primary Cause thereof, *viz. Gods saving of Sion and building the Cities of Judah*, that his people may possesse thereof, inherit, and inhabit there, This imports the Prosperity, peace, and security of the Church, wherewith Heaven, and Earth, and the whole Creation is as it were affected, *v.* 35, 36.

Thus this excellent Psalm is Applicable, To *David* as the *Type*. To *Christ* as the *Antitype*: *Davids* Afflictions and Enemies, being shadows of Christs Sufferings, Sorrows, and Adversaries.

Psalm LXX.

Sect. I. *The Summary Contents*,

David in great troubles and perils, earnestly *Prayes* for speedy help and deliverance, To the disappointment and confusion of his wicked enemies, *verse* 1, 2, 3. But to the joy of the people of *God*, *verse* 4, 5.

Sect. II. *The Version out of the Hebrew.*

To-the-Master-Musician, *A Psalme of* David *for-to-cause-remembrance*.

1. O God, *a please* for-to-set-me-free:
LORD, to my succour haste.
2. Let them bash'd and ashamed be
That seek my Soul *to waste*;

a Heb. *to deliver me. Or, to rid me free. Suppl. out of Psa.* 40, 14. *be pleased.*

O Let

O let them blush and back retire,
That *in* mine ill delight.
b heb. Let-them-be-reversed back-ward. 3. b Let-them-turn back for their shames hire
That say, Ah, Ah, *with spight.*

4. Thy seekers all rejoyce shall they,
And joy in thee *above*,
And God be magnify'd, still say,
Who thy Salvation love.

c heb. poore afflicted. 5. But I *am* b Poor and needy *made*;
To me God, hast-away
Thou my Deliverer and mine Aid:
O LORD do not delay.

Sect. III. *The Kind, Penman, and Occasion.*

This short Psalm is *A Prayer*. And it is evidently *part of Psalm* 40. and of the same Argument: For *Psal.* 40. 14. *to the end*, fully agrees in sence, and almost in the very words, with this Psalm, as he that is acquainted with the Hebrew, may by comparing of them easily discern. And this also is noted by many learned Authours *d*. The repeating also of these verses here, out of Psalm 40. inclines divers of them to think, That *David* made use of this, as *an usual Form of Prayer*, as his *Ephod*, or as his *Remembrancer* carried about with him, when he was in great perils. And that others also might make use of it in like cases. This they incline the rather to, *partly*, because it is entituled; *A Psalm for-to-record*, or *For to-cause-remembrance*. *partly*, because *Psal.* 35. 23. *to the end*, is of like Argument also.

d Pisc. Junius, Joan. Calvinus Hen. Molleri. Guil. Amesius, Joan. Ford, Hen. Ainsworth, Simeon de Muis, &c. in Ps. 70.

Penman of it, was *David*: as the Title evidenceth.

e Joan. Ford, in Expos. Psal. 70.

Occasion is not particularly expressed; But in the *General*, the Nature of the Psalm intimateth, it was Penned when *David* was in some great danger and distresse by reason of his enemies. Its thought to be *penned* e upon the same *Occasion* that *Psal.* 40. *and* 69. were Penned; wherein what agrees to *David* is supposed to befall him by the Sedition of *Sheba the Son of Bicri.* 2 Sam. 20. 1, &c. after the death of *Absalom.*

Sect. *IV. The Scope.*

Davids Scope in this short Psalm is; To implore Gods speedy help against his enemies, in delivering him, but dashing their Counsels and Endeavours against him to their shame, and disgrace, that so all that seek God and love his Salvation, may have matter of rejoycing and triumph in God.

Sect. V. *The Analysis*, or *Principal Parts.*

The *Title* contains, 1, The Direction of the Psalm as to the Musick. 2. The Denomination of it; *A Psalm.* 3. The Penman; *David.* 4. The end or use of it; *For-to-cause-remembrance. See Psalm* 38. *Title.*

The P*salm it self* hath in it.

I. *Davids Petitions* in his distress and danger, 1. *For himself*; That God would please to deliver him from distresse and danger, and make haste to his help, *ver.* 1. 2. *Against his adversaries*, seeking his Soul and delighting in his ill, That they may be abashed, ashamed, blush, and be turned back as quite disappointed, *ver.* 2, 3.

II. *Davids Arguments* whereby he urgeth these Petitions, are drawn. 1. *From* the Godly who seek God and love his Salvation; Then they shall rejoyce and magnifie God, *v.* 4. 2. *From* his own low condition; He being *poor, afflicted, and needy.* 3. *From* God himself; *his Deliverer and his aid, ver.* 5.

Psalm LXXVIII.

Sect. I. *The Summary Contents.*

David, I. *Prayes* the LORD speedily to save and deliver him, now in his old age, from all his wicked and cruel enemies, *ver.* 1. *&c*, II. *Urgeth* this his request, 1. *From* Gods Faithfulness, righteousness, Command to save him, and his former dealings with *David*, *vers.* 1. *to* 10. 2. *From* his enemies crafty and cruel practices against him, *ver.* 10. *to* 14, 3. *From* his own Hope of Gods help, Resolution to praise God, Integrity in praising him, and his former experiences of Gods gracious dealings with him, even from his child-hood, *ver.* 14. *to* 22. III. *Assuring* himself by Faith of deliverance from his Enemies, he thereupon Promiseth enlarged thankfulnesse, *ver.* 22. *to the end.*

Sect. II. The Version out of the Hebrew.

I.

1. O LORD, in thee, *and thy great Name*,
For-safety-hope-do-I:.
O let me not be-put-to-shame
To perpetuity.
2. Me in thy justice rescue thou,
Likewise set-thou me free:
Do thou thine ear unto me bow,
And timely save thou me.

3. Be thou *a* my dwelling's Rock, whereto
I always may-resort,
Thou didst command to save me *lo*:
For thou my Rock, *b* my Fort.
4. From wicked's hand me rescue *still*,
My-God *omnipotent*:
From palm of-him-that-worketh-ill,
And of the violent.

a Heb. to me for a Rock of habitation to enter all-wayes.
b *Heb.* and my munition.

5. For *constantly remain* thou *do'st*
Mine expectation:
Yea from mine *c* infancy my trust
Lord *d* GOD *thou art alone.*
6. By thee from womb I was sustain'd,
Thou *onely* tookest me
From bowels of my mother *pain'd*:
My praise *is* still of-thee.

c *Heb. or*, child-hood
d *Heb.* JEHOVIH. *it hath the points of* Elohim. GOD.

II.

7. As wonder I to many was:
But thou *e* my-Refuge strong.
8. My mouth shall be fill'd with thy praise
Thy glory all day *long.*

e *heb. or*, my strong hope.

9. At time of mine old age *be frails*
O cast me not away:
When-as mine own strength shall fail
Forsake me not, *I pray.*

10. For, *spightfully* against me spake
My foes without controule:
And they together counsel take
That do observe my soul.
11. *Thus* saying; God hath him forsook:
Pursue and take him *at a stay.*
Because *f none will look*
To relieve him *at all.*

f *Heb.* not any to save

12. O God, be thou not far-away
From me *at this my need:*
Unto mine aid *without delay*
My God do thou make speed.
13. Let my soul's adversaries *ay*
Sham'd and consumed be *e*
g Cloath'd with reproach and shame be they
That ill do seek to me.

g *Heb.* let them be covered—seeking diligently mine ill.

14. But I continually will wait:
And add to all thy laud.
15. My mouth thy justice *h* shall relate,
All day *i* thine health *applaud:*
For I *their* numbers do not know.
16. In strength *k* of God the Lord
I enter will: Thy justice *now*,
Thine onely I'le record.

h *Heb. or*, shall declare
i Heb. thy Salvation.
k Heb. of the Lord, JEHOVAH. *it hath the points of* Elohim, GOD

III.

17. Me from my child-hood thou hast taught
O God *my guide of old:*
Likewise thy wonders *thou hast wrought*
I hitherto have told.
18. *l* And to old-age and hoarinesse.
God leave me not *outright*;
Till to *this* age I *m* tell thy strength:
To all *n* that comes thy might.

l *Heb.* And even unto *or*, and also to——
m Heb. shew thine Arme.
n *Heb. that* shall come.

19 Likewise thy justice *o* high O God,
Which mighty-things hast done:
O God, who *is* like thee *abroad?*
20. Which hast unto me shown
Straits ill and many, *as my Cup*;
Didst turn, didst me revive:
Yea didst return, and bring-me-up
From deeps of Earth *alive.*

o Heb. is to on high.

21. My greatness thou didst multiply,
And compass *me* about,
Thou didst me comfort *graciously.*
22. *p* With Instrument, *with Lute*;
Thee, *ev'n* thy truth my God *q* I'le praise;
With Harp to thee *alone*
I will sing Psalm *throughout my dayes:*
O Israels Holy-One.

p *Heb.* also with——
q *Heb.* I will confess.

23. *And* when I shall sing Psalm to thee,
My lips shall shout *full fast*:
Most glad likewise my Soul *shall be*
Which thou redeemed hast.
24. And *of* thy Justice all the day
Speak shall my *thankful* tongue:
For they are bash'd *r* asham'd are they,
That seek mine ill, *my wrong.*

q *Heb* ashamed are the diligent seekers of mine evill.

Sect. III. *The Kind, Penman,* and *Occasion.*

This Psalme, as for the *Kind* and Nature of it, is *A Prayer.* Wherein, for the *Matter* of it, the Psalmist b[e]ggs earnestly for deliverance and safety from his cruel enemies, urging his Petitions by many Arguments: And having confidence of audience, he promiseth thereupon enlarged thankfulnesse to God. For the *Forme* of it, It is in the Hebrew an *Untituled Psalme*, as many others are, without Inscription prefixed. *See on Psal.* 1. Sect. 3. It's the judgement of some *r*, That this Psalme was *Un-titled*; *Either*, because the Psalmist was in Exile. *Or*, because he Penned it, when he was in haste and peril of his life, so that he had not opportunity of prefixing any Title or sending it to the *Master-Musicians* at *Jerusalem.* The Greek version hath notwithstanding, this Title prefixed, *Of David, of the Sons of* Jonadab, *and of them that were first captived.* *t Hierome* in his Latine Version, which he Comments upon, hath also the same Title. The same Title also is in the *Arabick* Version, and in the *Ethiopick* Version: save that the *Ethiopick* hath [*Aminadab*] in stead of [*Jonadab.*] But no Title of this Psalme is in the *Chaldee Paraphrast.* And *Polengius* the Monk saith; That *the Latin Title taken out of the Greek, every one may judge ought to be ranked among the Praemes:* as *Muis* u hath noted. The *Syriack Version* hath also another Title, as after shall be noted.

Penman of this untituled Psalme is generally on all hands acknowledged to be *David.* And the Matter, Stile, and Current of the Psalme confirm the same, to any judicious Reader.

Occasion of *Davids* Penning it, is not so unanimously agreed upon. 1. *Some* take it to be a meere Prophecy of Christ, wherein the Prophet is complaining of the Redeemers Corporal Humiliation, and singing of his glorious Resurrection: So *Hierome x.* And the *Syriack Version* calls it; *A Prophecy of the Passion and Resurrection of Christ.* *Augustine* also in his *Enarration* upon it, hath some glances at the Propheticalnesse of it. And so hath *H. Ainsworth* y. But, forasmuch as we finde not any passage in all this Psalme alledged and applyed to Christ in the *New Testament*; And seeing there is no expression of this Psalme that evidently speaks of Christs Humiliation or Exaltation Prophetically; I see no Cogent Reason why we should count this Psalme *Prophetical.* 2. *Some* think it was penned by *David* upon *Occasion* of *Sauls* wars against him. Thus the *Syriack Version* prefixeth a Title to it; *a Composed of David, when Saul warred against the House of David. And a Prophecy of the Passion and Resurrection of Christ.* But this Opinion I cannot so easily subscribe to, (1) *Partly*, because *David* here speaks of his distresses and enemies in his Old-age, Hoarinesse, *when his strength failed him, ver.* 9, 18. But in the time of *Sauls* persecutions, *David* was in his youth and strength, about 30 years old, 1 *Sam.* 17. 33. 42. 55. 56. 58. *with Chap.* 18, &c. (2) *Partly*, because when *David* wrote Psalmes upon occasion of *Sauls* persecutions, he was wont much to complain of their subtile flatteries and falshoods in their hypocritical and cruel speeches, as *Psal.* 36. 3, 4. *and* 52. 1, 2, 3, 4. *and* 59. 7. which is not so done here. 3. Most conceive, that this Psalme was written upon Occasion of *a Absalom's* rebellion against *David*, storied, 2 *Sam.* 15. 7, &c. And to their judgement I incline upon these Considerations; *viz.* (1) *Because*, some expressions in this Psalme do evidently signifie to us, that the Psalmist penned it, upon Occasion of his enemies and distresses brought upon him by them in his *Old-age, hoarinesse, when his strength failed*, &c. *verse* 9 18. Now as King *Sauls* Persecutions befell him in his youth, so *Absalom's* conspiracy came upon him in his old-age; *viz.* 40 years after *Davids* first Annointing by *Samuel*, 2 *Sam.* 15. 7. *b* rather than 40. years after the beginning of *Davids* reign, who reigned but 40 years in all. (2) *Because* the Argument of this Psalme seems notably to agree to the sad story of *Absaloms rebellion*, 2 *Sam.* 15. which being raised by his own son, by his son whom he loved so excessively, and that in *Davids* old-age when his son should have been a strength and comfort to him, wounded and afflicted

r *Pisc. Bonfr. Kimchi. Psal.* 71 *ad init.* *Vid. de his omnibus Polyglot. Tom.* 3. *in Psal.* 71. *Edit. London* 1657.
t *Hieron. Com. in Psal.* 70. *Tom.* 8. *u Sim. de Muis in Arg. ad Ps.* 71.
x Iste Psalmus vocem continet prophetae de filio dei humanitatem corporaliter concipientis, de eius Resurrectione gloriosa. *Hieron. in Tit. Ps.* 70. *Tom.* 8.
y *Vid. Ainsworth Annot. in Psal.* 71. 7. 20. 21.
z *Syr. Vet. vid. in Bibl. Polyglot. Tom.* 3. *in Psal.* 71. *London* 1657.
a *Fran. Junius in Annot. ad Psal.* 71. 1.—*Joan. Calvinis Comment. ad Psal.* 71. 1.—*Joan. Ford. Exposit. in Ps.* 71.—*Hen. Moller. in Arg. ad Ps.* 71. *Sim. de Muis in Arg. Ps.* 71.
b *See the large English Annot. on* 2 *Sam.* 15. 7.

afflicted *David* the more deeply, as his expressions import, *verse* 9. to 19. (3) *Because*, sundry passages in this Psalme are very consonant to those in certain other Psalmes *Penned* upon the same *Occasion* of *Absalom's* Treason. *Compare ver.* 10, 11. *with Psal.* 3. 1, 2. and the whole current of the Psalme with *Ps.* 31. *and* 24 both which also were probably penned upon the occasion of *Absalom's* rebellion, as *Psal.* 3. was.

Sect. IV. *The Scope.*

The Psalmists Scope intended in this Prayer is: To intreat the LORD that he may not be confounded by this insurrection of *Absalom*, nor be forsaken of God in his hoary old-age, but delivered and saved from all his wicked enemies and the distresses they had brought upon him, *verse* 1, 2, 9. 18. and confusion rather brought upon his enemies, *verse* 12, 13. And hereupon many Praises might redound to God, *ver*, 22, 23, 24.

Sect. V. The Analysis, or *Principal Parts.*

In this Psalme are, 1. *A Petition.* 2. *Arguments pressing it*, 3. *A Conclusion.*

I. *The Petition* of the Psalmist, is laid down and repeated again and again in variety of expressions, *verse* 1, 2, 3, 4, 9. 12, 13. but for Substance all amounting to this; *That he may be saved and delivered now in his old-age from all his cruel enemies, by Gods All-sufficient and speedy relief.*

II. *His Arguments* whereby he enforceth this his request, concern more immediately, 1. *God*; 2. *His enemies*; 3. *The Psalmist himself* Petitioning. I. *The Arguments, more peculiarly concerning God*, are drawn 1. *From* the faithfulnesse of God, not failing them that put their trust in him, so as they should be put to confusion, *verse* 1. 2. *From* his righteousnesse, *viz.* his perfect equity, goodnesse, and faithfulnesse, Principal causes of deliverance, *verse* 2. 3. *From* the subordinate cause, *viz.* Gods giving Commandment (*viz.* to his Angels, as *Psal.* 91. 11.) to save him, apprehended and apply by his Faith, *ver.* 3. 4. *From* Gods former works and dealings towards *David.* Here note, (1) His Transition to this Argument by Repetition of his Request to be delivered *from the hand of the wicked, of the unrighteous and cruel man, ver.* 4. (2) The Argument it self, *viz.* Gods sustentation of him from the wombe, yea Gods taking him out of his Mothers Bowels: both of them ministring to him matter of expectation and confidence in God from his youth up. 3. The Amplification of these experimented favours, *Partly*, by his continual praise promised to God for the same, *ver.* 5, 6. *Partly*, by the wonderfulnesse of Gods strong and safe protection of him. c God was such a safe Refuge to him, that many, or the mighty-ones, did wonder at him, *verse* 7. (Some make this an aggravation of his affliction, which was so grievous, that he was as a prodigy and wonderment to many thereupon, &c. but the former interpretation seems to agree more fitly to the Context forgoing and following.) *Partly*, by his desire to have his mouth filled with Gods praises and honour all the day, v. 8. *Partly*, by his earnest request to God who had so sustained him in his youth, that he would not now cast him away *in his old-age, nor forsake him when his strength failed him, ver.* 9. II. *The Arguments more immediately concerning his enemies*, are propounded and amplified. 1. *Propounded* in sundry Particulars, describing their evill deportment against him, *viz.* (1) They speak against him. (2) They lay wait for, or watch his Soul. (3) They consult together, to persecute and take him, as if God had forsaken him, and there were none to deliver him.

c Vid. Fran. Jun. in Anot. ad Ps. 71. 7. & Jo. Calv. Com. in Ps. 71. 7.

This was very dishonourable to God, v. 10, 11. 2. *Amplified* (1) *By* his Petition hereupon for himself, That God would not be far from him, but make haste to his help, v. 12. (2) *By* his imprecation against his enemies, v. 13. III. *The Arguments more specially concerning the Psalmist himself*, are; 1. *His* continual hope and expectation of help from God. 2. *His* resolution hereupon to *praise the Lord more and more, and to shew forth his righteousnesse and Salvation all the day, as not knowing the numbers thereof, verse* 14, 15. 3. *His* integrity in praising the Lord. He will enter upon this work, not in his own, but in Gods strength. And he will mention, not his own, but Gods righteousnesse only, v. 16. 4. *His* former comfortable experience of Gods teaching him from his child-hood, so that hitherto he had declared his wondrous works, v. 17. Therefore now in his *old-age and hoarinesse*, he intreats God *not to forsake him, till he had shewed his Arme to this Generation, and his power to the future*, v. 18, These former experimented benefits of God are elegantly amplified, (1) *Partly*, By the high righteousnesse and great acts of God, wherein God is altogether unparallel'd, v. 19. (2) *Partly*, by an Opposition, betwixt the great and sore troubles which God had shewed him; and Gods deliverance of him out of them all, *reviving him, returning him from the deeps of the Earth* (as it were, the deep Graves or Pits of troubles,) *increasing his greatnesse*, and *comforting him on every side, ver.* 20, 21.

III. *The Gratulatory Conclusion* of this his Prayer, wherein, assuring himself by Faith of Deliverance from his enemies, he promiseth enlarged thankfulnesse unto God thereupon. Here note, 1. *His thankful Praises* promised to the Lord, And to be performed (1) With Instruments of Musick, Psaltery and Harp; (2) With voice of singing; (3) With rejoycing of Soul; And (4) with constant discoursing all the day long. 2. *The Grounds* or Reasons of all this his thankfulnesse to God, *viz.* Gods Truth; Gods redeeming his Soul; Gods Righteousnesse, in the confusion and shame of his enemies that sought his hurt; v. 22, 23, 24.

Psalm LXXII.

Sect. I. The Summary Contents.

David, I. *Praying* for King *Solomon*, intreats God to give his judgments and righteousnesse, v. 1. II. *Urgeth* this request by many Arguments. For, hereupon, 1. The Government of the Kingdom shall be well managed, v. 2, 3, 4. 2. His Subjects shall fear God, rejoyce, and flourish, v. 5, 6, 7. 3. The Kings Dominion shall be enlarged, his Revenew increased, his Compassions exercised towards the afflicted, His life and prosperity prolonged, *ver.* 8. to 16. 4. The plenty and prosperity of the Kingdome shall be augmented, *ver.* 16. 5. The Glory and Renown of the King shall be advanced, *ver.* 17. III. *Blessed* God most affectionately, in confidence his former requests shall be granted, v. 18, 19. These things agreeing to *Solomon's Kingdome*, in the *Type*: To *CHRIST* in the Truth.

Sect. II.

Sect. II. The Version out of the Hebrew.

For Solomon.

a Heb. King

1. O God, who the *a* Royal-one
Thy judgments give do thou:
b heb. to. And *b* on the King's *beloved* Son
Thy righteousness *bestow*.
2. *That* he with justice (*furnish'd so*)
May judge thy people *dear*:
Thy poor-afflicted-ones also
With judgement *pure and clear*.

3. The *Stately* Mountains shall bring forth
Unto the people peace,
Hills also, *Peace of greatest worth*
With Justice *shall increase*.
4. The People's poor afflicted ones
He shall *both* judge and *own*,
Yea, he shall save the Needy's sons:
c Heb, shall break-small the fraudulent oppressor. And *c* break th' oppressor down.

5. *d* While Sun and Moon *their course do run*,
d Heb, they shall feare thee, with the Sun and before the facts of the Moone. They shall thee *greatly* fear:
Ev'n every Generation
Of Generations *here*.
6. He shall descend, like rain *that's shed*
Upon the *Meadow*-mown,
Like showres *e whose* moisture scattered
e heb. The dispersed moisture of the Earth Upon the Earth *comes down*.

7. The righteous one *with great increase*
Shall flourish all his dayes:
Likewise the multitude of Peace,
f Heb. until the Moon be not. *f* Till Moon shall lose her rayes.
8. He also shall from Sea to Sea
Bear Rule *and have Command*:
And from the River *he shall sway*
To borders of the Land.

II.

g heb. his faces. 9. Kneel-down before *g* his *Royal* face
The Deserts-dwellers must:
Likewise his foes *to their disgrace*
Shall lick the *very* dust.
10. The Kings of Tharshish, and the Isles
A Gift shall render *there*:
Sheba's and Seba's Kings the whiles
h Heb. offer Shall *h* bring a Present *rare*.

11. All Kings shall bow to him likewise:
All Nations him shall serve.
i heb. crying 12. For he the Needy *i* when he cryes,
k Heb. and not helper to him. Will rescue *and preserve*:
The poor afflict, *k* and succourless.
13. the poor and needy spare
Shall he, And save *from their distress*
Their souls *that* needy *are*.

14. Their Soules from fraud he shall redeem,
From violence likewise:
l Heb. shall be precious. The blood of them also *l* shall seem
Full precious in his eyes.
15. And he shall live, and give to him
Of Sheba's gold, *I say*,
And alwayes he shall pray for him;
Shall bless him all the day.

III.

m Heb, a little parcel, or, a little handful. 16. Of corn *m* a very little crop
There shall be in the Land,
Which shall upon the *dryest* top
Of *barren* mountaines *stand*,
Like *Trees* that Lebanon *doth nourish*
It's fruit shall rustle *there*:
n They of-the-City eke shall flourish
Like herb *that* Earth *doth bear*.

17. His name *o* before the Sun shall stay
His name be *p* ever shall
And in him bless-themselves-shall-they:
Him bless shall Nations all.
18. *Now* blessed be the LORD *our* God,
The God of Israel:
q That-doth himself-alone *abroad*
Such wonders *do* excell.

19. And blessed *shall r* his glorious name
For evermore *remain*:
Fill'd shall all Earth be with his *s* fame,
Amen, *t* Amen again.

20. Ended are the Prayers of *David* son of *Jesse*.

Sect. III. The Kind, Penman, and Occasion,

This for *Kind* is *A Prayer*, and one of *Davids Prayers*, as is evinced from v. 20. *A Prayer for Solomon*, as the Title evideneeth. And yet *Interpreters* u do unanimously judge, that in this Prayer for Solomon, for the goodness and glory of his Kingdom and Government, as the Type; there is a tacit *Prophecy* of the surpassing goodness and glory of Christs Kingdom, as the Truth. *Solomon* prefigured Christ, *Song* 3. 11. His x Name [*Solomon*] signifies, *Peaceable*: and *Christ is our Peace*, *Eph.* 2. 14. *to* 19. *and the Prince of Peace*, *Isa.* 9. 6. So that, both *Solomon* and *Christ* are intended in this Psalme: *Solomon* immediately and lesse principally as the Type; *Christ* mediately and principally as the Antitype or Truth. And some y think, *Christ* may here be called, *Solomon*: as elsewhere he is called *David*, *Hos.* 3. 5. *Ezek.* 34. 23. *and* 37. 24, 25. This is therefore a *Praying Prophecy*, or *Propetical Prayer*.

u Aug. Enarr. in Psal. 71. Hieron. Cassiod. Chald. Arab. Vatab. Mercer. Calvin. Piscat. Musculus. Diod. Tarn. Cajet. Aben Ezra. Kimchi. Abenar. R. Moses. Ainsw. Annot. on Psal. 72.

tum refertur. Solomon quippe Pacificus: & Pacificus tus. &c. *Hier. Com. in Tit. Psal.* 71. Videaturjetiam *Aug. in Ps.* 71. *Tit.* y H. Ainsworth in his Annot. on Psal. 72.

Penman of it was *David*, as is intimated, *ver.* 20. z *Some* think, that the matter or substance of the Psalme was uttered by *David* Praying for *Solomon*, after his Unction and Royal Inauguration: but that possibly it might be put into this present form of words by *Solomon* himself; and the rather because the Title לשלמה *Lishlomo* may be translated, *Of-Solomon*, as well as that Title לדוד *Le David*, is usually Translated *of David*, As *Ps.* 25, 26, 27, 28, 35, 37, 103, 138, 144. And yet notwithstanding, they acknowledge *David* to be the Instrumental Author of this Psalme, as first uttering it: And that *Solomon* or some other committed it to writing, that it might remain upon record, As an evidence of *Solomons* due Call unto the Throne; As a Direction to *Solomon* for the well-managing of his Government, and to the people how they should pray for their King after *Davids* Pattern; And as a Prediction or Prophecy of the Glory, Prosperity and Stability of *Solomons* Kingdom, all which had their chief Accomplishment in *Christ Jesus* the the true *Solomon*.

z Ja. Cal. in Com. al Ps. 72. Th. Sim. de Muis in Arg. Psal. 72.

Occasion; This Psalme or Prayer of *David* seems to be the last Prayer *David* made, v. 20. when he was very old and stricken in years, *&c.* 1 *King.* 1. 1. and after he had caused *Solomon* to be anointed King in his stead, and to sit on his Throne in his sight, *ver.* 32. *to* 49. For, as *David* blessed God, that had given him one to sit on his Throne, his eyes even seeing it, 1 *Kings* 1. 48. So it is probable enough, that at the same time, and upon the same Occasion, or a after he had instructed *Solomon*, 1 *Kings* 2. 1. *to* 10. *David* uttered this Prayer for *Solomon*, for his good and prosperous Government, being elevated also in spi-

a Vid. Ja. Ford Exp. Ps. 72. Tempt.

rit

rit therein to have a principal respect *Prophetically* to *Christ*, and his best and happiest Government. This Occasion is intimated in the Title; *For-Solomon*.

Sect. IV. The Scope.

David's Scope intended in this Prophetical Prayer, is; To intreat the Lord, that the Kingdom of *Israel*; whereof himself was first King, might be rightly administred, greatly prospered and continued in *Solomon*, consummated and perfected in *Christ*, 2 Sam. 7.13. unto whom at last in Gods appointed time the Kingdom was devolved, *Luke* 1.31,32,33.

Sect. V. *The Analysis*, or *Principal Parts.*

The *Title* of this Psalm; *For-Solomon*; intimates that this Prayer was made *for Solomon* now newly Anointed, and his good, prosperous, and happy Reign: but principally for the Kingdom of Christ figured by *Solomon*. *Solomons* name also is in the Title of *Psalm* 127. wherein *David* instructs *Solomon* in the building of the Temple, to eye and observe God, and chiefly to depend upon Gods help and assistance therein.

The *Psalm it self* is *A Prayer*. Wherein are, 1. *A Petition*. 2. *Arguments* urging it. 3. *A Gratulatory Conclusion*, in confidence of the Grant of this Petition.

I. *The Petition of David* to God for *Solomon*. Wherein he begs. 1. *Gods Judgements to the King*, viz. *Solomon*, now Anointed King. 2. *Gods Righteousness to the Kings sonne*; that is, Either to *Solomon*. Or, to *Solomons*, Royal issue. That the Kingdom might be managed in Judgement and Justice, according to *Gods* own Laws, without errour and unrighteousness, *ver.* 1.

II. *The Arguments*, whereby this request (comprizing the chief Intent of the Psalm, is urged, are divers: being as so many excellent and desirable effects that would ensue upon *Gods* grant of the former Petition. For, then these effects would follow in reference to the Government, Subjects, King, Kingdom, &c. respectively.

1. *In reference to the Government.* Then, 1. The subjects shall be rightly governed. Both all in general; *Thy People*; And the distressed in special; *thy poor afflicted ones*, v. 2. 2. Peace shall be established, and Righteousness throughout his Royal Dominions. Or, Peace by Righteousness shall flourish. See *Psal.* 85.10. Thus Christ is King of Righteousness and Peace *Heb.* 7. 2. and his Kingdom consists in *Justice, Peace, and Joy*, *Rom.* 14. 17. Though Mountains and Hills are more barren than Valleys, yet by execution of Justice they shall become fruitful: Thus some. But *b some* thus: Mountains and Hills, wherein are Woods, Dens, Caves, and such lurking places, being usually Receptacles for Thieves and Robbers, infesting the Countrey round about, whence *partly* they are called *Mountains of prey*, Psal. 76. 4. yet even these Mountains and Hills, &c. shall be so subdued that thence no injuries from Thieves or wild Beasts shall annoy them. An eminent Indication of perfect Peace, v. 3. 3. Those that are wont to be most injured and oppressed, viz. *The poor-afflicted, and children of the needy*, shall be relieved against their oppressions: and their *fraudulent Oppressors broken small*, ver. 4.

b Vid. diligenter Jo. Ford in Exp. Psal. 72.3.

2. *In reference to the Subjects.* His righteous Government shall produce these sweet effects, *viz.* 1. *They shall fear God throughout all Generations.* Thus true Religion shall be continually promoted and propagated, &c. *ver.* 5. 2. *They shall Rejoyce in their King* and his Administrations, as *the Meadows new-mown* in the showres, and the Earth in the dispersed moisture of rain, v. 6. Compare herewith 2 *Sam.* 23. 4. *Prov.* 19. 12. *Hos.* 6. 3. 3. *The righteous shall flourish and prosper in his dayes continually*, ver. 7.

3. *In Reference to the King Himself.* 1. His Dominion shall be enlarged, *viz.* from Sea to Sea, i. e. from the *Mediterranean Sea* to the *Persick Sea*. And from the River *Euphrates* to the Ends of the Earth. This was promised to *Abraham*, *Gen.* 15. 18. To *Israel*, *Exod.* 23. 31. *Deut.* 11. 24. and to *David* as is probable from *Psal.* 89. 25. And *Solomon* after *Davids* death possessed this, 1 *Kings* 4. 21. 2 *Chron.* 9. 26. This enlarged Dominion of *Solomon* and his Successors, was a Type of *Christs Dominion* over all the Earth, according to *Zechariah's* Prophecy in the same words, *Zech.* 9. 9, 10, 11. *Yea they that dwell in dry places*, as Deserts, &c. shall in token of subjection *bow before him. And his enemies shall lick the dust*, i. e. testifie their great fear and subjection, by bowing their faces (after the manner of the Eastern Countreys) to the very Earth, *ver.* 8, 9. 2. His Subsidies and Royal Revenew shall be augmented, from forreign Kings and Nations, by their Gifts and Presents, v. 10, 11. 3. He shall be very careful, tender and compassionate over the needy, poor-afflicted and succourless, against all their enemies deceit and violence, v. 12, 13, 14. 4. His Life shall be prolonged, his Wealth increased, and *He* (that is, every one subdued to him) *shall continually pray for him and bless him*, ver. 16.

4. *In reference to the Kingdome*, Then there shall be, 1. Abundance of plenty even in the barren Mountaines. 2. a Multitude of subjects prospering. They of the City. *i. e.* his Citizens, shall flourish as the grass of the earth, *ver.* 16.

5. *In reference to the Kings Name, Renown and Glory.* This shall be so great, that; 1. His Renown shall be continued and propagated as long as the Sunne. 2. Men shall bless themselves in him: as happy in such a King. 3. All Nations shall bless him. This hath its full Accomplishment in *Christ*, *Gen.* 12. 3. *and* 22. 18. And so have most of the foregoing passages, whose chief aim and tendency is to *Christ*, v. 17.

III. *The Gratulatory Conclusion*: wherein *David*, in confidence of his hearing and granting the foregoing Prayer, most affectionately blesseth God. 1. Describing him; as, (1) The LORD *God*. (2) The *God* of Israel. (3) The only Worker of Wonders. 2. Ascribing Blessedness, (1) To him. (2) To his glorious Name for ever. 3. Desiring that the whole Earth may be filled with his *Glory*. 4. Closing up this his last Prayer with *Amen and Amen*, v. 18, 19. And thus this *Second Book of Psalmes* (as the *First*, *Psal.* 41. 13.) is concluded with *Amen and Amen.*

Hereunto is subjoyned (whether by *David* himself, or by *Solomon*, or by *Ezra*, or some other, who after their return from the Babylonish captivity, Collected the Psalmes into one Volume, and distributed them into Five Books, as we now have them;) *The Prayers of David the son of Jesse are ended*, ver. 20. Not, that there are after this, *Psal.* 72. no more Prayers of *David* recorded in the whole Volume of Psalms; For there are divers ascribed to *David* by the very Titles of them. As *Psal.* 86. 103, 108, 109, 124, 131, 138, 139, 140, 141, 142, 143, 144, 145. But, *either because* this Subject-matter of Christs Kingdom, typed out by *Solomons*, is the last whereof he Prophecied, and for which he prayed, as 1 *Pet.* 1. 10, 11. *Or because* this Psalm was the last of *Davids* prayers made after he had caused *Solomon* to sit on the Throne as King in his sight, or after he had given him charge about the affairs of the Kingdom. See 1 *Kings* 1. 48. *and* 1 Kings 2. 1, 2. *&c. to* 10. But why this *last Prayer* of *David* was not set last of all the Psalmes penned by him, see some probable conjecture c formerly mentioned.

c *In the* Preface *before the Beginning of the* Psalms, *Sect.* IV. towards the latter end thereof.

After this Psalm the Syriack Version d adds; *The End of the Second Book. The Third Book.*

d *In Bibl. Polyglot. post* Psal. 72

ספר שלישי

THE THIRD BOOK

Viz. OF

PSLAMES.

TOuching the Distribution of this *Volume of Psalmes* into five Books, I have advertised [e] formerly. This *Third Book* begins with *Psal.* 73. and ends with *Psal.* 89. 53. *Blessed be* JEHOVAH *for ever: Amen, and Amen.* And so it comprehends only xvij. *Psalmes.* Whereof the first Eleven probably were penned by *Asaph*, bearing his Name in the Title: He was both a Prophetical Penman of Psalmes, *with the words of* David *and of Asaph the Seer*, 2 Chron. 29. 30. And a Singer in *Israel*, 1 Chron. 25. 2. Although it be the judgement of *some* [f], That those Psalmes were not penned by *Asaph* that have his Name prefixed; For that, 1. *Asaph* was constituted one of the *Masters of the Musick* by *David* and the chief of the Levites. 1 *Chr.* 6. 39. *and* 15. 16, 17. And every one did contain himself within the limits of his Calling, 2 *Chron.* 35. 15. 2. The Levites, Masters of the Musick, are called *Prophets*, and said *to prophecy* 1 *Chron.* 25. 1, 2, 3. 3. *Asaph prophecied* by the Prescript of *David*, 1 *Chron.* 25. 2. Therefore the words of *Asaph* are those which *David* had prescribed to him. 4. The Times of sundry Psalmes (as of *Psal.* 73. 74, 79, &c.) as also the matter of them seem not so agreeable to *Asaph* and his times. But this being no Fundamental of Faith, I shall not contend about it, but leave it to the Judgment of the Learned. These Eleven Psalmes ascribed to *Asaph*, are for the most part *Meditations*, *Lamentations* and *Complaints* of the sad Afflictions, troubles and Distresses of Gods Church and People. Three of the other are Entituled; *Of*, or *For the sons of Korach*, viz. *Psal.* 84, 85, 87. One, *A Prayer of David* Psal. 86. One, *Maschil of Heman, &c.* viz. Psal. 88. And One, *Maschil of Ethan, &c.* viz. Psal. 89.

[e] *The Preface before the Psalms in Sect. 6. And before Psal 42.*

[f] *Jo. Ford. Expos. in Psal. 74. tit.*

Psalm LXXIII.

Sect. I. *The Summary Contents,*

In this *Doctrinal Psalm* are set forth, I. *An Acknowledgment* of Gods peculiar goodnesse to *Israel*, even to the clean of heart, whatsoever be their outward afflicted condition in this present world, v. 1. II. *A great Temptation* which befell the Psalmist, and prevailed far upon him, v. 2, 3. viz. Arising from his observation of 1. The great prosperity of the wicked, v. 3. *to* 13. 2. The contrary deep adversity of the Righteous, ver. 13, 14. III. *The Psalmists Victory* over this Temptation, 1. *By* going into Gods Sanctuaries, &c. v. 15, 16, 17. 2. *By* attentive considering of (1) The wretched condition and End of the Prosperous wicked. (2) The happy condition of the godly, though never so much afflicted. *ver.* 17. *to the end.*

Sect. II. *The Version out of the Hebrew.*

A Psalme of Asaph.

1. YEt God to Israel *is a* kind,
To-them-that-pure in heart *abide.*
2. But I, [b] my feet almost declin'd:
My steps had well-nigh [c] slipt aside.

3. For, at [d] the fooliſh I envi'd.
When wicked-*Wretches* peace I view'd.
4. For in their Death no bands *are tryed,*
But lusty *is* their fortitude.

5. They *are* [e] not griev'd as *other* men:
Nor plagu'd with earthy-men are they.
6. [f] Hence, Pride berounds-them-as-a-chain:
Robe-*like* them violence [g] doth-aray.

7. Stand-out with fatnes doth their eye:
They of the heart pass [h] ev'ry-thought
8. They are corrupt, they [i] wickedly
Oppression speak: They speak [k] aloft.

9. Against the Heavens they set their mouth:
And through the earth walk doth their tongue
10. [l] Hence, Hither turn his people doth:
And waters [m] full to them are wrung,

11. And how doth God *this* know, say they?
[n] Is Knowledge *found* in the-most-high?
12. Lo, these the wicked: [o] Quiet ay,
They potent-wealth do multiply.

II. 13. Sure,

[a] *Heb.* to *Asaph.* To *Asaph.*
[b] *Heb.* and *Heb.* all most nothing failed, but my feet had swerved aside.
[c] *Heb.* slipped out, or been poured out.
[d] *Heb.* vain-glorious-fools.
[e] *Heb.* not in the condition of other man.
[f] *Heb.* Therefore.
[g] *Heb.* or, covereth.
[h] *Heb.* the imaginations.
[i] *Heb.* with wickedness.
[k] *Heb.* from aloft.
[l] *Heb.* therefore.
[m] *Heb.* of a full cup.
[n] *Heb.* And is there—
[o] *Heb.* and in tranquillity ever.

II.

13. Sure, I have cleans'd mine heart in vain:
In cleanness wash'd my hands likewise,
14. For, I all day am plagu'd *with pain*:
And *p* am chastiz'd each morn *I rise*.

p Ps. 37 (or whole) in the morning.

15. If I say, Thus will I declare:
Lo, trespass-faithlesly-I-should
Against the Generation *dear*
Of *all* thy sonnes *both young and old.*

16. It *was* too painful in mine eyes,
When I thought this *q* to apprehend.
17. Till I went to God's Sanctuaries:
And did consider their last-end.

q Ps. to know.

18. Assuredly these *wicked-ones*
In slippery-places set-thou-hast:
To *utter* desolations
Them *helplesly* down-thou-hast-cast.

19. To desolation-marvellous
How as *in* moment are they brought?
How spent; with terrours-troublous
How are they quite-consum'd *to nought.*

r Ps. from awaking, s Ps. in rising-up.

20. Like-as a *Dream* r when one-doth-wake:
O Lord, *s* when-*thou*-dost-up-arise,
Their image *vain* (*in which they take*
Such pleasure here) thou shalt despise.

21. Sure, leavened mine heart did grow:
And pricked in my reins I was.
22. And brutish I, and did not know:
As Beasts I was with thee *alas.*

III.

23. Yet I with thee alwayes *abide*:
By my right-hand thou holdst-*me*-fast.
24. Thou with thy Counsel shalt me guide:
And me *to* glory take *t* at-last.

t Ps. afterwards.

25. *O* whom have I but thee alone
In Heav'n *above as my chief treasure?*
Likewise in *all* the Earth *is* none
In whom with thee I do-take-pleasure.

26. My *feeble* flesh, and my *faint* heart
Doth-wholly-fail, *consumed sore:*
But God the Rock is of my heart,
My Portion eke for evermore.

u Ps. hast-cursed-to-be-cut-down.

27. For they that far from thee be gone,
Lo, they shall utterly-decay:
Thou *u* wilt-quite-cut-down every-one
That doth from thee a-whoring-stray.

x Ps. to draw near God, or, the drawing near of God to me is good. y Heb. JEHOVTH, my hope. Or safety.

28. But I *think thus* for mee *'tis* good
x Nigh unto God *for* to-repair:
I have put in the Lord *my y* GOD
My hope, All thy works to declare.

Sect. III. The Kinde, Penman, and Occasion.

This Psalme as to the *Kind* of it, is *Doctrinal*; or *A Teaching Psalme.* It teacheth us, 1. *That* the Church and people of God may be in continued and great adversity, whil'st the wicked abound with the contrary prosperity; 2. *That* this adversity of the godly, and prosperity of the wicked, is sometimes a great temptation to the godly; 3. *That* their way to be delivered from this temptation, is to consult with God in his *Sanctuaries*, and wisely to consider the last end of the wicked, and of the godly; 4. *That*, this temptation being overcome, the godly shall be able, with the Psalmist, to say; *yet God is good to Israel, to the clean-hearted*: good peculiarly, primarily, savingly, to them only; what ever be their present adversity, or wicked mens prosperity.

Penman, Some z think to be *Asaph*, the *Singer and Seer*, 1 *Chron.* 25. 2. and 2 *Chron.* 29. 30. whose name is prefixed in the Title of this and divers other Psalmes following. But others *a* rather judge *David* to be the Penman of this and others that bear *Asaphs* name. *See before the beginning of this Psalme* 73.

Occasion, was evidently the Psalmists temptation, arising from the great prosperity of the wicked, and deep adversity of the Godly, which so far troubled him, that he was almost brought to think his Religion to be vain, and to prefer the state of the wicked: And also his victory over this Temptation, through Divine help out of Gods Sanctuaries. *Being admonished* (as *Augustine b* notes) *he understood that before all things which God gives both to good and bad, and sometimes takes away both from good and bad, before all these things he keeps something for the good: what keeps he for them? Himself*, &c.

z Hen. *Mollerus in Arg. Ps.* 73. *& in Tit. Sim. de Muis in Arg. Ps.* 73. *& in Tit. Hieronym in Tit. Ps.* 74, Alii autem quoniam ipse *Asaph* & composuit & cantavit. a *Joan. Calvin in Arg. & Tit. Psal.* 73. *Joan. Foord in Expos. Psal.* 73. *Author.* b Postea——iste intellexit quid eum admoneret Deus quærere, cum ista temporalia subtraheret servis suis, & donaret ea inimicis suis, blasphemis, impiis: admonitus intellexit, quia præ omnibus, quæ dat Deus & bonis & malis, & aliquando aufert & bonis & malis, præ omnibus servat aliquid bonis. Quid illis servat? seipsum—— Audi recordantem & pœnitentem qui erraverat, putando Deum non bonum, quia dat bona terrena malis, & aufert illa à servis suis. Intellexit enim quid Deus servaret servis suis, & cogitans, seque castigans erupit hoc modo; *Quam bonus Deus Israel*, *Aug. Enarrat. in Psal.* 72. p. 790 791. *Tom.* 8. *Basil.* 1569.

Sect. IV. *The Scope.*

The *Scope* of the Holy Ghost in this Psalme, is, to declare and teach Gods people; That God doth and will deal well with his Church and people of a clean heart, but contrariwise with the wicked: although sometimes his own people in a Cloud of Temptations can hardly see this, but are ready to judge the contrary, beholding the great prosperity of the wicked, and contrary adversity of themselves, the Church, and people of God, v. 1. &c.

Sect. V, *The Analysis*, or *Principal Parts.*

The *Title* signifies to us two things, *viz.* 1. The Denomination of this Psalme, מִזְמוֹר *Mizmor*, *A Psalme* in reference to the Manner of Penning it in *Rythme*, or of tuning it on stringed Instruments c, 2. The *Penman* of it, or at least the *Master-Musician* to whom it was directed, as to the Musick of it, *Asaph*; *A Psalme of Asaph*: or, *A Psalme for Asaph.*

c *See the Preface before the Book of Psalms, Sect.* II.

The *Substance of the Psalme* it self hath in it, 1. *A Confession or Declaration.* 2. *A sore temptation.* And 3. *The victory over this temptation.*

1. *A Confession or Declaration of Gods goodness to his people peculiarly*, what ever be their outward condition in this world. Herein note 1. The manner of acknowledging this, *viz.* very abruptly; *yet*, or *Surely*—Its spoken by the Psalmist on a suddain as having now conquered the Temptation, and bursting out; *yet God*, &c. This the result of his victory over his Temptation. The Psalme *begins*, where his Temptation *ends.* 2. The Matter confessed, Gods goodness, 1.

To

To Israel. 2. *To the pure in heart, to the clean in heart.* This Exegetically shewes whom he intends by *Israel*, *ver.* 1.

II. *A sore temptation* of the Psalmist (yea, of the godly in the Psalmists person) described, v. 2. to 15. This Temptation is described,

1. By the prevalency of it upon him, in some measure, viz. 1. To bring him almost to a defection in his judgment and Practice, from God and his wayes. This is set forth in Metaphorical Phrases, of the *sliding of his feet*, v. 2. 2. To perplex him with envy at foolish wicked men, *verse* 3. *Beginning of it.*

2. By the Rise or Ground of the Temptation. viz. I. *The Prosperity of the wicked*, observed by him, v. 3. This prosperity of the wicked is *Described*, and *Amplified*. 1. *Described* particularly, (1) *By* their easie death, or easie life till death; *no knots in their death*, or, *till their death.* (2) *By* their firm strength and health, v. 4. (3) *By* their freedom from troubles and plagues which other men undergo, v. 5. 2. *Aggravated*, By the wicked fruits and effects of their abused prosperity, *viz.* (1) Their waxing worse and worse by their prosperity. *Therefore*, &c. 1. *Pride compasseth them as a Chain.* 2. *Violence covers them as a Robe*, v. 6. 3. *Their eyes stand out with fatness*, have a swelling countenance. 4. *They pass the thoughts of the heart*: i. e. they in prosperity pass the thoughts of the heart. Or. *the thoughts of the heart do pass*: i. e. their hearts thoughts after these things, pass all bounds and measure v. 7. 5. *They are corrupt*; or, *do corrupt*; or, *do make dissolute*, viz. They corrupt themselves or others with sin: or they dissolve and consume with oppression. 6. *They speak wickedly concerning* their *Oppression*, glorying therein; set forth by three Phrases; *Speaking from aloft*, *Setting their mouth against Heaven*, *Their tongue walking through the Earth*, v. 8, 9. (2) *His people*, that is, Gods professed people, but hypocrites; or weak ones, dazled with wicked mens prosperity, *return to* the wicked, *and a full Cup* of temptation *is wrung out to them* hereupon, v. 10. (3) Their prophane Atheistical thoughts of God, as not knowing them or their deportments, &c. v. 11. All which is closed up with an emphatical indigitation of them; *Behold, these are the ungodly*, &c. v. 12. II. *The contrary adversity of the righteous*; Making the Psalmist ready to think, all his Piety, Purity, and Innocency to be in vain, v. 13, 14.

III. *His victory over this sore temptation*, v. 15, *to the end.* Where note,

1. *The necessity* of opposing and withstanding this temptation, that he might not perfidiously trespass against the Generation of Gods Children, *ver.* 15.

2. *The difficulty* and (to humane strength) impossibility of understanding these deep dispensations of Gods Providence, and withstanding the temptation thereupon, v. 16.

3. *The right way* and means of overcoming this temptation, *viz.* I. *By going into Gods Sanctuaries*, (so the Tabernacle and Temple stiled in the plural number, in respect of the three partitions therein) where he was armed against this temptation by Gods Word read and expounded. II. *By attentive considering, according to the Word there heard, the different state and conditions of the wicked and the godly.* 1 The state of the wicked most unhappy, if their end be looked at, v. 17. For, (1) In their greatest prosperity they stand *in slippery places*, still ready to fall. (2) Being cast down, 1 They are *desolated*, v. 18. 2 They are *marvellously desolated in a moment.* 3 *They are spent and consumed with troublesome terrours*, v. 19. 4 They *vanish and are despised as a dream when one awakes*, v. 20. Hereupon he checks, blames, and shames himself for yielding so far to this temptation, and making a false judgement, about wicked mens prosperity, (the presage rather of their ruine) And this in sundry particulars. As, for his *leavened heart* sowred with this temptation; His *envy*, *discontent*, &c. at their prosperity, *pricking his reins*; His *folly* herein; His *ignorance*; His *brutishness* in the sight of God, v. 22. 2. The contrary state of himself and of the godly, most happy: They being, notwithstanding all their adversity, most dear to God. Being, (1) *With God continually*; (2) *Stayd and held fast by Gods right-hand*; (3) *Guided* here *by Gods Counsel*; (4) To be *received* hereafter *to glory*, v. 23, 24. (5) Endeared so affectionately to God, as to account him, His only desirable Treasure and Supreme good in *Heaven* and *Earth*: His *Heart's* [illegible] *Rock* against all failing of Soul and Body; and His [illegible] *Everlasting Portion*, v. 25, 26.

habeo? Deum si semper haberem, quam magnum bonum haberem! ——Qui aliud præmium petit à Deo, & prosperos vult Deo, rarius facit quod vult accipere, quam ipsum à quo accipere. Quid ergo? nullum præmium Dei? Nullum ipsum, Præmium Dei, ipse Deus est, &c. *Aug. Enarrat. Psal.* 799. *C. D. Tom. Balis.* 1569.

4. *The happy Close and Conclusion* which he makes of his Victory over this Temptation. Pronouncing hereupon, 1. The wretchedness and ruine of all that are Aliens to God, or Apostates from God, *ver.* 27. 2. The contrary happiness of himself and the Godly in Adhering to God, by *drawing near to* him, and *trusting* in him, that they may praise him for all his excellent works, *ver.* 28.

Psalm LXXIV.

Sect. I. *The Summary Contents.*

In this *Pathetick Psalme*, wherein the Psalmist, or Church of God, deeply *laments* the Desolations of Gods Sanctuary and the face of Religion among the Jews, are I. *An Exordium*, 1. Expostulating with God, about his sore displeasure, v. 1. 2. Supplicating to him for his speedy succour, v. 2, 3. II. A *Narration* of the grievous calamities and ruine brought upon the Temple, Religion, and the people of God in regard thereof, *ver.* 3. *to* 10. III. *An earnest Supplication to God*, for the Churches relief and succour against all her enemies, and the miseries brought upon her. Which Supplication is presented and pressed by many forcible and Pathetical Arguments, *ver.* 10. *to the end.*

Sect. II. *The Version out of the Hebrew.*

I.

Maschil a *of* Asaph.

a Heb. for Mash.

1. GOd, why hast-cast-*us*-off for ay?
Against thy Pasture's sheep
Why shall thine anger smoak alway?
2. *b* Thy Church in mind-*still* keep,
Which thou hast purchased of old,
Thine Heritage's rod
Thou hast redeem'd: This Sion Mount
Wherein thou-hadst-abode.

b Heb. Remember thy Congregation.

3. To

3. To *c* th' endleſs Deſolations
Thy feet liſt (*do not tarry*)
The foe to all-things ev'l-hath-done
Within the Sanctuary.
4. Amidſt thy Synagogues roar out
Do thy diſtreſſing foes:
For Signes their Enſignes *round about*
Therein they do diſpoſe.

5. *A man* was *once* known-*famouſly*,
As (*for the Temples good*)
He Axes lifted up on high
d On thicket of the Wood.
6. But now its *e* Carved-works, *and walls*
Together *overthrown*,
Moſt furiouſly with *f* Axe and Maules.
They have-quite-beaten-down.

7. Thy Sanctuaries they have caſt
Into the fiery-flame;
To th' Earth they have profan'd *at laſt*
The dwellings of thy Name.
8. They ſaid within their heart, we ſhall
Make-ſpoil-of them together:
They in the Land have burned all
Gods Synagogues *to powder*.

9. *Ah!* we do not our Signes behold,
g No Prophet *us among*:
Nor *is there* with us *young or old*
That knoweth *well* how long.
10. How long, *b* LORD, ſhall th' enemy
Reproach *and thus defame*?
The foe to perpetuity
Shall he blaſpheme thy Name?

II.

11. *O* why draw-back thine hand doſt thou,
Yea thy right hand *ſuſpend*?
Our of *i* thy boſome *pluck it now*
And make a final end.
12. For, God *he is* my King alone
From *all* Antiquity:
In midſt of Earth Salvations
k He-worketh *mightily*.

13. The Sea, thou by thy fortitude
Didſt-breaking-part *with wonder*:
In waters, heads of Dragons *rude*
Thou-didſt-quite-break-in-ſunder.
14. Heads of Leviathan *ſo high*
Thou didſt-in-pieces-beat:
To folk that dwell-in-deſerts-dry
Thou gaveſt him *for* meat.

15. Thou clav'ſt the Fountain and the flood
Strong Rivers up thou dry'dſt.
16. The Day's thine, thine the night, *O God*
Thou light and Sun provid'ſt.
17. All Borders of the Earth *below*
Thy ſelf-haſt-ſetled-faſt:
The Summer and the Winter *too*
Of old l thou formed haſt.

18. Remember this; the *haughty* foe
Doth *ſtill* the LORD *m* deſame:
The fooliſh people have alſo
Blaſphem'd thine *holy* Name.
19. To *n* wild-beaſts do not *any more*
Thy Turtle's Soul deliver:
The Congregation of thy poor
Forget not thou for ever.

20. Reſpect the Covenant *with thy Sons*:
For Earth's dark-paths *along*
Are fill'd with Habitations
Of violence *and wrong*.
21. O let not the oppreſſed-one
Depart *o* enwrap'd-with-ſhame:
But let the poor and needy-one
Praiſe thy *Renowned* Name.

22. Ariſe, O God; Plead thou thy plea *p*
At laſt remember thou
All thy reproach, *which* all the day
Doth from the fooliſh *flow*.
23. The voice of thy diſtreſſing-foes
p Blot not from memory:
Their tumult that-againſt-thee-roſe
q Aſcends continually.

Sect. III. *The Kind, Penman,* and *Occaſion.*

This for the *Kind* of it, is a very ſad *Lamenting Prayer* of the Church of God, in deep afflictions; tending to inſtruct the Church how to carry it, in like caſes, in after times.

Penman, cannot certainly be determined upon. The Subject, Matter and Occaſion of the Pſalme may ſufficiently evince *r*, That it was neither Penned by *David* nor *Aſaph*, ſith the afflictions here lamented, befell the Church long after their dayes. If *David* or *Aſaph* Penned it, it was written as a *Prophecy of troubles to come*, ſaith one *ſ* well: If ſome other Prophet made it when Calamities were on *Iſrael*, then it was committed to *Aſaph's poſterity*, the Singers, called by their Fathers name; as *Aarons* Poſterity are called, *Aaron*, 1 *Chron.* 12. 27. unleſſe we ſhall ſay (as ſome *t* do hint) that it was another *Aſaph* than him that lived in *Davids* time, who wrote this Pſalme, and who ſaw theſe woful things acted againſt Gods people in his times.

Occaſion and particular *time* of this Pſalmes writing is as variouſly and doubtfully ſpoken of, as the *Penman*. Some *u* think it was written upon Occaſion of *Antiochus Epiphanes* his Prophaning and Polluting of *Zerubbabels Temple* by Heatheniſh Idolatry, and of his cruelty againſt Gods people and Religion. But againſt this, *Calvin's* Note is obſervable; *Though* Antiochus *prophaned the Temple, yet did he not burn the Fabrick with fire x*. Some *y* upon Occaſion of *Nebuchadnezzars* deſtroying *Solomons* Temple, or *Antiochus* his outrage, &c. *Calvin z* ſomewhat inclines to think the Pſalmiſt here had reſpect to both theſe woful times. *Hierome a* refers it either to the dayes of *Nebuchadnezzar*, who deſtroy'd *Solomons* Temple, or of *Titus Veſpaſian* who ruined *Zerubbabels Temple*. Some *b* more determinatively refer it to the times of *Nebuchadnezzar* and the Babyloniſh Captivity, and towards the end of that Captivity, when they were ſadly deprived of publick Ordinances and their Prophets, as is ſignified, *verſe* 9. *we ſee not our Signes*, &c. As *Pſal.* 79. *and* 102. *ſeem to be written about the ſame time*. They pray for deliverance here from the Babyloniſh Captivity, as *Daniel* did, *Dan.* 9. To this laſt I moſt incline, as moſt agreeing to the current of this Pſalme.

Sect. IV. *The Scope.*

The *Scope* intended in this Lamenting Prayer, is; 1. To bewail the Ruine and Deſolation of the Sanctuary, and the face of Religion among the Jewes by their inſolent and perſecuting enemies; 2. And to intreat the LORD, by Arguments urged from his own All-ſufficient Power, the Enemies inſolency, His dear Childrens diſtreſſes, and his faithful Covenant; to Commiſerate and relieve them.

c Heb. Deſolations of perpetuity.
d Heb. in a Bundle (or Twiſts)
e Heb. its Carvings.
f Heb. Hammers.
g Heb. not a Prophet any more.
h Heb. O GOD, ſhall
i Heb. the bowel of thy boſome.
k Heb. working.
l Heb. thou haſt formed them.
m Heb. Reproach.
n Heb. or; wilde company.
o Heb. ſhamed.
p Heb. forget not.
q Heb. aſcending.
r Jo. Calvin Com. in Pſ. 74. 1. & Jo. Foord. in Expoſ. Pſ. 74.
ſ H Ainſw. in his Annot. on Pſ. 74. 1.
t Hen Moller. in Arg. Pſal. 74. & Sim. de Muis in Arg. Pſ. 74.
u Fran. Jun. in Annot. ad Pſ. 74.
x Joan. Calv. in Com. ad Pſ. 74. 1.
y H. Moller, in Argum. ad Pſ. 74.
z Jo. Calv. in Pſ. 74. 1.
a Hieronym. in Pſal. 73. Tom. 8.
b Sim. de Muis in Arg. ad Pſal. 74. Jo. Foord. Expoſit. Pſ. 74. Tempus.

Sect. V. The Analysis, or Principal Parts.

In the *Title* are laid down 1. The Denomination of the Psalme, *Mashil*, i. e. *An Instructing Psalme*. This is (as I have formerly c shewed) one of the *XIV Mischils*. They are so called, because in every one of them there is laid down some Eminent and Remarkable Mercy of Instruction to Gods Church and People. This Psalm *instructs* the Godly about Gods great wrath which by reason of sin may fall upon his Church. 2. The name of the Penman, or of the Master of the Musick to whom it was directed, *Of Asaph*, or, *for Asaph*.

c See the Preface before the beginning of the Psalms Sect. VI.

In the *Psalme it self* consider chiefly three parts. I. *An Exordium* or entrance into the Psalme *verse* 1, 2, 3. 2. *A Narration, verse* 4. *to* 10. 3. *A Supplication, ver.* 80. *to the end.*

I. *The Exordium*, or Entrance into the Psalme, is Pathetical. Wherein the afflicted Church of the Jews, 1. *Expostulates* with God about his great displeasure upon his people. Wherein note, (1) The Acts of his displeasure; *Rejecting, Anger.* 2. The Object of his Displeasure; *The sheep of Gods Pasture*, Metaph. (3) The Aggravations of it, by the continuation of it. The extremity of it; *smoaking anger*, Metaph. *ver.* 1. 2. *Supplicates* to God, (1) To remember graciously, His Church which he had purchased; His Kingdom *Israel, which he had redeemed*; *The Mount Sion wherein he had dwelt, verse* 2. (2) To make haste to relieve the Church against the *Perpetual Desolations*, *The enemie having done evil to all things in the Sanctuary, ver.* 3.

II. *The Narration* Explains, Illustrates, and aggravates this Calamity notably; 1. By the enemies intolerable outrage and insolency, 1. *Roaring in midst of the* Lord's *Congregations.* 2. *Setting up their Ensignes there for Signes, ver.* 4. 3. *Breaking and beating down all the curious Openings and Carved works with Axes & Maules, &c.* which by *Solomon* was Honorifically and Sumptuously built. Or, In demolishing the Temple he was most famous that destroyed it most eagerly and furiously *d*, *verse* 5, 6. 4. Burning the Sanctuarie 5. *Defiling the Habitation of Gods Name to the ground, verse* 7. 6. Saying in their hearts, they should spoil them all together. 7. *Burning up all the Synagogues of God in the Land, verse.* 8. II. By Gods peoples great losse and privation of the comfortable Means of Grace whereby they might be supported against these Calamities, *viz.* As, 1. Of their Signs and Tokens of Gods presence Extraordinary and Ordinary, As Sabbaths, Sacrifices, Sacraments, &c. 2. Of their Prophets that might foretell how long the Calamities should last, *verse* 9.

d So Jun. in Annot. on Psal. 74. 5. & H. Ainsw. Annot. there.

III. *The Supplication* of the Church unto God for favour, wherein, I. *The Church Expostulates with God* for permitting the enemy, 1. To reproach and blaspheme his Name so long, *verse* 10. 2. To oppresse his people, whil'st God keeps his right-hand still in his bosome, not helping his people, nor plaguing their enemies. Whereupon she provokes him to *pluck his hand out of his bosome, verse* 11. II. *The Church urgeth God*, by sundry Arguments Pathetically laid down to succour and relieve her against her enemies and miseries. These Arguments are drawn, 1. *From* Gods Royal Relation to and Protection of his Church of old, *verse* 12. 2. *From* Gods extraordinary works of wonder for his people *Israel's* Deliverance and Salvation of old, As, (1) *Dividing the Red-Sea*, to save them from *Pharaoh* and his Hoast. (2) *Breaking the heads of Dragons* or *Whales in the waters*, i. e. drowning *Pharaohs* Nobles, Captains, and Commanders in the Red-Sea, as *Exod.* 14. 28. *with* 15. 4. *such being compared Ezek.* 29. 3. *to Dragons* or *Whales. verse* 13. (3) *Breaking the heads of Leviathan in pieces*, i. e. drowning *Pharaoh* with all his Princes, *Exod.* 14. *and* 15. in the Red-Sea, Tyrants, as here, and *Isa.* 27. 3. are usually compared to *Leviathan* the *Sea-Dragon*, described, *Job.* 40. 25. *and* 41. 6. &c. Giving him to be meat to the people inhabiting the Wildernesse, i. e. Either to *Israel* in the Wilderness, taking the spoil of *Pharaoh* and the *Egyptians* cast up by the Sea, and rejoycing in their just ruine: Or *to the wild-beasts* of the Wilderness feeding upon their dead Carkasses, *verse* 14. (4) *Cleaving Fountains and Floods* out of the Rock, *Exod.* 17. 6. *Numb.* 20. 11. (5) *Drying up mighty Rivers*, as *Jordan, Josh.* 3. 15, 16, 17. &c. *Arnon*, and *Jabbok*, *Numb.* 21. 14. *Deut.* 2. 37. that his people might pass thorough them, *vers.* 15. 3. *From* Gods ordinary works of Creation, &c. wherein his great Power hath been magnified. As, (1) Day and Night, *Gen.* 1. 5. (2) Light, and the Sun, *Gen.* 1. 3, 14. *to* 19. *verse* 16. (3) Setting the Borders of the Earth (4) Making Summer and Winter, *verse* 17. 4. *From* the reproach and blasphemy which their foolish enemies have cast upon the Name of God, *verse* 18. 5. *From* the dear Relation wherein Gods people stand unto God himself. They being 1. His *Turtle-Dove.* 2. The *Congregation of his poor-afflicted-ones, vers.* 19. 6. *From* Gods faithful Covenant with his people. 7. *From* the Habitations of cruelty against Gods people in all the dark and obscure places of the Earth, *ver.* 20. III. *The Church upon all these Considerations closeth up this Psalme* with earnest Petitions to the LORD, 1. *That* Gods Oppressed, Poor, and Needy, may not be ashamed, but have cause to praise Gods Name, *ver.* 21. 2. *That* God would arise, and plead his own Plea against his daily reproach by the foolish, *ver.* 22. 3. *That* God would remember the insolent voice and tumult of the enemy against him ascending continually, *verse* 23.

Psalm LXXV.

Sect. I. The Summary Contents.

In this *Psalme* are, I. *A thankful confession* unto God, that his Name is near as is evident by his wonderful works, *ver.* 1. II. *A dutiful promise* of the Psalmist to God, of a righteous management of his Regal Government. 1. *Generally* in judging uprightly, *ver.* 2. 2. *Particularly*, (1) *In* stablishing the Pillars of the shattered Kingdom, *ver.* 3. (2) *In* repressing the folly, pride, and fury of the insolent wicked, *verse* 4. *to* 9. (3) *In* declaring the works of the God of *Jacob*, *verse* 9. (4) *In* breaking the power of the wicked, but exalting the power of the Righteous, *verse* 10.

Sect. II. *The Version out of the Hebrew.*

To the Master-Musician, a Altaschеth; *A Psalme of* Asaph. *A Song.*

1. O God, to thee confesse-we do,
   To thee we do confesse;
   That thy *great* Name *is* near also:
   Thy wonders they-expresse.
2. Receive b appointment when I shall,
   I will judge c righteously.
3. Earth's dissolv'd, and her dwellers all:
   Her Pillars *d* fix'd have I.

a Heb. *m*, Corrupt, not; A Psalm for Asaph. b Heb. *a set* appointed time. c Heb. righteousnesses. d Heb. *w*, I will fully fasten, artificially establish as by line and measure.

4. I

4 I said unto the foolish-ones,
Do not deal-foolishly:
Likewise unto the wicked-ones
Lift not the Horn on high.
5. Do not lift-up your Horn on-high:
With stiff neck do *not* speak.
6. For, not from East, nor West, nor *dry*
Desert advancements *break*,

7. But God *is* Judge: *f* He lifts one up,
And brings another low.
8. For in the LORD's hand *is* a Cup,
The wine is red also,
It's full of mixture, from-the-same
He also poureth-forth;
But squeeze and drink it's dregs shall all
The wicked of the Earth

9. And *this his work* for-evermore
I will-declare-abroad:
With joy Sing psalme-will-I *therefore*
To Jacobs Mighty-God.
10. Of all the wicked-ones the Hornes
Hew-off likewise will I:
But of the Righteous-one the Hornes
Shall be-exalted-high.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme is of a *Mixt Kind*; Consisting, *Partly* of Praise, *Partly* of Promise, *Partly* of Doctrine and Instruction.

Penman of it, is generally thought, not to be *Asaph* though his name be inserted in the Title: But, either some Prophet under the Babylonish Captivity; or rather *David* himself, as divers do conceive *g*.

Occasion whereupon, and *time* when this Psalme was penned, is also variously apprehended: *Some* suppose it was written under the Babylonish Captivity, upon occasion of the devastation of the Land of *Israel*, and insolency of the *Babylonians* over Gods people *h*. *Others* rather judge (and I think more agreeably to the current of the Psalme accurately observed) that it was penned in *Davids* dayes, upon Occasion of *Davids* coming to the Royal Government (after the sad Distraction and Devastation of the Land through the discord betwixt the house of *Saul* and *David*) Either, when upon *Sauls* death the Tribe of *Judah* annointed him in *Hebron*, 2 *Sam.* 2. 1,2,3,4. Or, when *Abner*, deserting his Master *Ishbosheth*, turned *Israel* to *David* 2 *Sam.* 3. 9,10,11,12, &c. Or, when after the death of *Abner*, 2 *Sam.* 3. 17. & after the death of *Ishbosheth*, 2 *Sam.* 4. 6. all the Tribes came to *Hebron* and annointed him King over all *Israel* *k*, 2 *Sam.* 5. 1, &c. which last seems most fully suitable to this psalme.

Sect. IV. *The Scope.*

The *Scope* of the Psalmist herein, is; To celebrate (in the person of *David* and of all the faithful) and magnifie Gods wonderful providence in governing all affaires here below in the Dominions of men: and particularly in preserving *David* in midst of many publick dangers, and at last advancing him compleatly to the Throne, that he might rule religiously and righteously.

Sect. V. *The Analysis*, or *Principal Parts.*

In the *Title* note; 1. The Direction of the Psalme as to the Musick of it; More Generally; *To the Master-Musician.* More particularly, *To Asaph.* 2. The Note or Tune to which it was to be set; *Al-taschith.* Or, An hint at the Argument or Matter of the Psalme; *corrupt not it*, viz. *destroy not David my King*, &c. *Al-taschith* is also prefixed to *Psal.* 57, 58, 59. 3. The Musick of the Psalme, laid down in two words; *Mizmor*, denoting the Composure of it in *Verse*, not in *Prose*. *Shir*, *A Song*. Importing it was to be tuned with *voice*.

In the *Psalme it self* we have

I. *A thankful Confession made by David and the faithful to God.* Amplified by the Cause thereof, viz. Gods *Name* being near to them, which is Evinced and Demonstrated by Gods wonderful works, (As preservation of *David* in all his perils, Death of *Saul*; Affection of *Judah*; Inclination of *Abner* to *David*; Death of *Ishbosheth*; Consent of all the Tribes to annoint *David* King, &c.) *verse* 1,

II. *A dutifull promise of David to God*, touching the well-managing of his Kingly Government, 1. *More Generally*; To *judge uprightly*. Amplified by the Season when he will do this; *viz.* when *he should receive appointment*; or *the appointed time*; or, *the Congregation*: that is, when he should be set upon the Throne, *verse* 2. II. *More particularly*, what he will do in his righteous Government. *viz.* 1. *He will* settle and stablish the Pillars of the dissolved and broken Kingdom. The two chief Pillars of the *Ecclesiastick*, and *Civil* State, *ver.* 3. 2. *He will* (in order to this Restitution of things) repress the folly pride, and fury of vain-glorious, insolent wicked men, *ver.* 4, 5. To this end, 1. *He refutes and condemns* one Primary and Fundamental Error of the wicked, *viz.* That they ascribe the abasing of one, and exalting of another, to Mans Policy, Fortune, or other Causes, which ought properly and peculiarly to be ascribed unto God alone, *verse* 6, 7. 2. *He describes and declares Allegorically* the Manner of Gods Administration both towards the Godly and wicked: The godly *drink of his Cup of Mixture*, of affliction, &c *The wicked must wring out, and drink the very dregs* thereof, *verse* 8. 3. *He will* declare the works of the God of *Jacob*, (having peculiar care of his people) and *sing praise to him for ever*, *vers.* 9. 4. *He will hew off the horne*, break the power, pride, and insolency of the wicked, but exalt the Power and Glory of the Righteous. He will differently and discriminatively deal with them, *ver.* 10. (*Hac & hujusmodi fecit Deus per Car.* II. *à Maii* 29. *An. Dom.* 1660. *de die in diem.*)

l See the Analysis of Ps. 57.

Psalm LXXVI.

Sect. I. *The Summary Contents.*

1. Gods Majesty and Power in and for the Church against her enemies, especially the *Assyrians* Armies besieging *Jerusalem*, is described, *ver.* 1. *to* 11. 2. All round about him are exhorted (in testimony of their thankfulnesse) to serve him reverently, *ver.* 11, 12,

Sect. II. *The Version out of the Hebrew.*

To the Master-Musician on a Neginoth, *A Psalme of* Asaph, *A Song.*

1. IN Judah God *is* known: His Name
Is great in Israel.
2. *b* His Tent in Shalem, *full of fame*:
In Sion he doth dwell.

a *Heb. or* 3 stringed-instruments, a Psalm for Asaph.
b *Heb.* And his Tabernacle was in——— and his Habitation in Sion.

3. There

3. There brake he off Arrows of the Bow;
The Shield, and Sword, and War. *Selah.*
4. More d bright and excellent are thou
Than Hills of prey by far.

5. e Stout-hearted-ones despoyled were,
They slept their sleep full sound:
Nor any men of valour there
Their warlike hands have found.
6. f At thy rebuke, O Jacob's God,
g Slept Horse and Chariot both.
7. Thou, thou art dreadful; who can stand
h Fore thee, when thou art wroth?

8. Judgement from Heaven thou mad'st be heard
Earth feared, and was still
9. When God to judgement rose; To save
Earth's meek-ones all *from ill.* *Selah.*
10. Assuredly the wrathful-heat
Of man shall thee confess:
The remnant of the wrathful-heats
Thou i shalt girding-suppress.

11. Vow ye, and pay unto the LORD
Your God *as you so dear:*
Let all about him round afford
A Present to the FEAR.
12. He as in Vintage-cutteth-down
High Princes haughty Spirit:
He will k dreadful *God be known*
To l Kings that Earth inherit.

c *Heb* fiery darts, *or* burning arrows.
d *Heb.* ori illustrious, magnificent, *or* ; wondrous excellent.
e *Heb.* The mighty of heart have yielded themselves to spoil.
f *Heb.* From.
g *Heb.* hath been cast asleep.
h *Heb.* thy faces, from then (i. e. *from the time*) of thine anger.
i *Heb* shalt gird.
k *Heb* Kings of the earth.

Sect. III. *The Kinde, Penman, and Occasion.*

This is an *Eucharistical Psalme*, A *Triumphant Psalme* of Thanks and Praise to God.

Penman of it seems to be, neither *Asaph* nor yet *David*: but some other Prophet, as *Isaiah*, &c. long after the dayes of *David*. And the Matter of the Psalme notably inclines my judgement thus to think.

Occasion of it, some think to be Gods destruction of *Gog and Magog*, here Prophetically foretold: making this Psalme a *Prophecy*. Others better, refer it to the great victory that *Jehoshaphat* obtained over *Moab, Ammon, and Mount Seer*, 2 *Sam.* 8. with 2 *Chron.* 18. *m*. But they seem to judge best of all, who think this Psalme was *Penned* upon *Occasion* of Gods wonderful deliverance of *Jerusalem* from the *Assyrian Army*; when God provoked with *Rabshekah's* blasphemies, 2 *King.* 18. 30, *&c.* 2 *Chron.* 32. 11, *&c. Isa.* 36. 15. and with his railing Letters, 2 *Chron.* 32. 17. *Isai.* 37. 10. *&c.* at the ardent prayers of King *Hezekiah*, and the Prophet *Isaiah*, 2 *King.* 19. 1, *&c.* 2 *Chron.* 32. 20. slew by his Angel in one night 185000, of *Sennacherib's* Army, 2 *King.* 19. 35. 2 *Chron.* 32. 21. *Isa.* 37. 36, and so delivered *Jerusalem* both from danger and fear of the *Assyrians*. Then as *most* think *n* in the 14. year of *Hezekiah*, 2 *King* 18. 13. *Isaiah* or some other Prophet wrote this Psalme, wherewith both the King and people might triumphantly praise the LORD. And the Church of God in all after-Ages may comfortably make use of it, in all like Cases.

l Sim. de Muis in Arg. ad Psal. 76.

m Sim. de Muis in Arg. Ps. 76. n LXXII. Interpret. ὅσῃ ἀρχῇ ἀ Ἀσσυρίων & post eos, Joan. Calv. in Psal. 76. 1. Hen. Moller in Arg. Ps. 76. Fran. Jun. in Annot. ad Ps. 76. 1. Sim. de Muis in Arg. Ps. 76. G. Amef. in Psalm 76. ——— Jo. Poord. in Expos. Psal 76. Tempus.

Sect. IV. *The Scope.*

The *Scope*, intended in this Psalme, is; 1. To declare and celebrate with triumphant thankfulnesse the LORD's wonderful Protection and Deliverance of *Jerusalem* and of his Church and people from all their most potent and enraged enemies: 2. And thereupon to urge them to vow, pay, and bring Presents to him with all reverence.

Sect. V. *The Analysis, or Principal Parts.*

The *Title* of this Psalme sets forth, 1. The two Masters of Musick, or their Posterity, to whom this Psalme was delivered. *One*, imployed in naming the Musical Instruments, *Neginoth*, viz. *Stringed Instruments*: over which *Ethan* (called also *Jeduthun*) was 1 *Chron.* 25. 3. *The other* expressed, *viz. Asaph*. 2. The Denomination of it; *A Psalme, A Song*, noting the Composure of it in Poetical Measures, and to be tuned both with Instruments and Voices.

The *Psalme it selfe* is. 1. *Narratory*, 2. *Hortatory*.

1. *Narratory*. Heres a triumphant Narration of the LORD's wonderful Protection and Deliverance of *Jerusalem* from her enemies, and this especially by the Eminent Fruits and Effects of that deliverance, *viz.* Hereby,

1 *God was better known than before*, not only to his people, but even unto their enemies. More particularly. 1. He was better *known in Judah*. 2. His Name *greater in Israel*, *v.* 1. 3. His *Tabernacle* better known *in Salem*. 4. His *dwelling place* better known *in Sion v.* 2. All this is Amplified by the Reason, or way of Gods making himself thus eminently known among his people, and to their enemies; by breaking asunder and confounding their Army (185000 in one night slain) *ver.* 3.

2. *God became much more illustrious and glorious than the Mountains of Prey*, that is; As *some*, than the Mountains of famous Robbers, who prey upon passengers o. As others, The Mountains of Lions, Leopards, and other wild-beasts, which live by prey and returning from the prey are full, proud, stately, &c *p*. And under this phrase also Great ones, and Kingdomes of this world may be understood, who make spoil and prey one of another, like wild beasts, *Dan.* 7. 4, 5, 6, 7. whom *the Lamb on Mount Sion* excels in Power and Glory, *Rev.* 14. 1. *and* 17. 14. *q*. The Phrase also may be rendred, [*From the Mountains of prey*,] that is, when thou comest from conquering thy enemies which lay upon the Mountains round about *Jerusalem* to make prey upon thy people. This greatly pleaseth me, by reason of that which follows. An elegant sudden Apostrophe to God; *Thou* ——— *ver.* 4. This Illustriousnesse of God by the slaughter of his enemies is laid down in four pathetical expressions; 1. *The mighty of heart have yielded themselves to spoyl*: The proud boasting Assyrian was made to stoop without resistance against Gods Angel. 2. *They slept their sleep*: they were slain and dead. 3. *None of the men of might found their hands*, viz. to resist the Angel, *v.* 5. 4. *At Gods rebuke both Chariot and horse are cast into a dead sleep*: all struck dead by the Angel. A sudden *Apostrophe* again to God, most elegant, *ver.* 6.

o Jo. Boord. in Expos. Psal. 76.

p Hen. Moller in Arg. Ps. 76.

q Sim. de Muis in Arg. Ps. 76.

3. *God was much more dreadful and terrible than formerly*, to all the Kings of the Earth, that should hear of this his judgement upon the *Assyrian Army*. This is, I. *Propounded*, and that 1. *Positively*, in a pathetical Assertion; *Thou, thou, &c.* 2. *Interrogatively*, for the more vehement negation; *Who may stand? &c.* i. e. none at all, sith thou canst do such execution upon 185000 in one night by one Angel, *v.* 7. II. *Expounded*, 1. *Partly* by the Reasons of this terriblenes of God, 1 His making *his Judgements to be heard from Heaven*, that is, by an Angel slaying the Assyrians. 2. His terrifying and stilling the Earth, Earthly men, Assyrians, formerly very obstreperous, and others; *ver.* 8. 3 His arising to Judgement to save all the meek of the Land of *Jerusalem*, and others of *Judah*, from the Assyrians, *v.* 9. 2. *Partly*, by the effects of this terriblenes of God upon his Peoples Enemies, (1) *The wrath of man*, even of the Assyrians confessing Gods Power, Justice, &c. *so praising him.* (2) *The remainder of their wrath*,

Hereby,

hereby being *restrained, girded in*, by this dreadful blow, *ver.* 10.

II. *Hortatory.* Upon all the former Narrative he exhorts all Gods people, that (as once the Tents about the Tabernacle) are round about him, in Testimony of Thankfulnesse, 1. *To* make Vowes to God: 2. *To pay* and perform their Vowes made: 3. *To bring Presents*, viz. Sacrifices, &c. to the *FEAR*, i.e. to this most dreadful God, over all to be feared, *v.* 11. Motives to these Duties are annexed: Drawn 1. *From* Gods gathering-as-grapes the spirits of the Assyrian-Governours or Princes. 2. *From* Gods terriblenesse hereby to the Kings of the Earth, *ver.* 12.

Psalm LXXVII.

Sect. I. *The Summary Contents,*

1. The Psalmists great Affliction, and Diffidence in a kind of spiritual Desertion is described, *v.* 1. *to* 10. 2. His Relief against both, from consideration of Gods great and gracious Works of old, is related, *ver.* 10. *to the end.*

Sect. II. *The Version out of the Hebrew.*

To-the-Master-Musician, to Jeduthun *A Psalm* [a] *of* Asaph.

[a] Heb. of, or, to Asaph.

I.

1. MY voice *was* to the mighty-God,
And cried out I have:
My voice *was* to the-mighty-God,
And ear to me he-gave.
2. The Lord in day of my distresse
I sought, my hand *by* night
Reach'd-out *to him*, and did not cease,
My soul refus'd [b] delight.

[b] Heb. to be comforted.

3. I God remembred, And I made
A troubled noise *alas:*
I meditated, And my spirit
Quite [c] overwhelmed was. *Selah.*
4. The watches of my *restlesse* eyes
From sleeping thou didst hold:
I-struck-amazed-was *likewise*,
[d] Nor speak *for grief* I could.

[c] Heb. *or*, was involved or covered *selah*, *i. e.* *sownes or faineth.*
[d] Heb. And I could not speak.

5. The dayes of old (*to stay my tears*)
[e] I-in-my-thoughts-did-cast:
I well considered the years
Of Ages *that are past.*
6. [f] I-call'd-to-mind my Song by night,
I [g] pondered with my heart:
Likewise my *sore perplexed* sprite
Did-search [h] with perfect Art.

[e] Heb. I recounted.
[f] Heb. I remembred.
[g] Heb. *or* I meditated.
[h] Heb. diligently.

II.

7. Ah! will the *holy* Lord reject
My soul [i] for evermore?
And will he not adde [k] to-respect
With favour any more?

[i] Heb. to eternity.
[k] Heb. to accept favorably.

8. Is his kind mercy ceas'd *and gone*
[l] For ever *and for ay?*
To [m] every Generation,
His Word consum'd away?

[l] Heb. to eternity.
[m] Heb. generation and generation.

9. Hath God *perpetually* forgot
Most gracious-to-be?
His bowel mercies (*once my lot*)
In wrath shut-up-hath-he? *Selah.*
10. Then this said I; (*I understand*)
It my infirmity:
I'le heed the years of the right-hand
Of-him-that-is-most-High.

11. I will remember [n] the-LORD
The Actions *manifold:*
For I thy wonder will [o] record
Which thou hast wrought of old.
12. And I of all thy work *so great*
Will *sweetly* meditate:
And of thy Practises *compleat*
The same I will [p] relate.

[n] Heb. of JAH.
[o] Heb. remember.
[p] Heb. *or*, meditate-discourse.

III.

13. Thy *sacred* way, O mighty-God,
Is in the Sanctuary:
Who *in the World so* great a God,
As *thou O* God *of glory?*
14. Thou *art* the God *that from on high*
[q] Dost wonders *of renown.*
Among the People *mightily*
Thou mad'st thy Valour known.

[q] Heb. doing wonders.

15. Thy People *dear* thou hast redeem'd
With *thine out-stretched* arme:
The sons of Jakob, *much* esteem'd,
And Josephs *sons, from harme.* *Selah.*
16. O God, the waters they thee saw,
The waters did thee see,
They [r] trembled, *as in greatest aw:*
And deeps were stirr'd *for thee.*

[r] Heb. were in-pangs-as a-travelling woman.

17. The clouds *their* waters streamed-down,
The skies did give [s] a sound:
Likewise thine Arrowes *fiercely thrown*
Went-swiftly *to the ground.*
18. Thy thunder's voice *was* in the [t] spheare,
The world illuminate,
Thy lightnings did: Earth mov'd *for feat,*
And trembled *sore thereat.*

[s] Heb. a voice.
[t] Heb. *or*, roundnes *i. e. round air for the air is spherical, or round*

19. Thy *dry land* way *was* in the Sea,
And thy paths *of renown*
Were in the mighty waters: [u] yea
Thy foot-steps were not known.
20. Thou, like-a-flock *through Sea and Land*
The people didst-lead-on,
Most wonderfully by the hand
Of Moses and Aaron.

[u] Heb. *or*, and.

Sect. III. *The Kinde, Occasion, and Penman.*

This Psalme is *Doctrinal*, and *sadly lamenting*. *A Psalme* and the consolation thereof (as one rightly observes) *much to be meditated on, and learned: for that none of us almost lives in the Exercises of true Repentance, but sometimes he hath sad sense of these dolours which are here recorded* [x], &c. Here the People of God are sweetly taught by the Patterns propounded in this Psalme how to behave themselves under outward distresses, and inward perplexities of spirit, because of Gods displeasure therein, flying for support to the great and wonderful experiences which

[x] *Hen. Moller. in Arg. Ps.* 77.

Gods People of old have had of him in their deepest extremities.

Occasion, in *General*, was some great affliction and thereupon some deep distress of spirit under sense of Gods displeasure, against all which, the due consideration of the Saints experiences of God of old, wonderfully relieving them in their straits, is declared to be a special Relief and Remedy. But in *particular*, how hard is it satisfactorily to define the *Occasion*. Some y think it was penned by *David*, (though his name be not prefixed) upon *Occasion* of Gods severe hand against him, and his house, (as he had threatned, 2 *Sam.* 12. 10, 11, 12.) especially in *Amnon's* incestuous ravishing of his Sister *Thamar*. And afterwards in *Absalom's* cruel murder of *Amnon*, 2 *Sam.* 13. Wherein *David*, reading Gods dreadful displeasure against him for his own former sins of Adultery and Murder, was in great anguish of soul, and not without some diffidence and doubts, least God should utterly remove his wonted loving-kindness from him, &c. And that the whole Argument or Subject-matter of the Psalme doth most fitly agree hereunto. *Others*, on the other hand do rather judge, that the private grief of a particular person is not herein expressed, but the more publick sighs and laments of Gods Elect People, and that the Holy Spirit dictated this Psalme as a common form of Praying for the afflicted Church: the faithful relating Gods ancient Redemption of them, as a monument of *Gods* perpetual grace, that hereby they may animate themselves the more unto prayer; So *Calvin* z, taking the words, v. 1, 2, 3. &c. all along, not in the preter, but in the future tense. *Musc* a also concludes, it was Penned upon *Occasion* of some great calamity upon the Israelitish People: and perhaps of that severe one, their Captivity in *Babylon*. And that it might be penned either by *Asaph* in dayes of *David*, foreseeing their *Babylonish-Captivity* by a spirit of Prophecy, or by another *Asaph* (of *Asaphs* sons) living under the Captivity. In this distance of Opinions, its hard to determine. Both of them are attended with their great inconveniences. To limit the distress, here deciphered, to *a single person*, as the first part of the Psalme carries it, v. 1. *to* 11. seems scarce so suitable to the later and consolatory part thereof, which is drawn from Gods ancient goodnesse to his whole people *Israel*, *ver.* 11. *to the end*; and to extend the whole Psalme to the *whole Church*, according to the latitude of the later part of it, seems scarce correspondent to the constant current of the expressions, as of a single person, in the former part. Let the Learned and Judicious consider. All things deliberately weighed, I incline to think, the calamity and grief here delineated, was of a *particular person*, rather then of the *whole Church*. And a particular person may extract comfort to himself in his particular distresses, from Gods eminent mercies to his whole Church in like straits? The comfort of the *whole*, being the comfort of *every part*. However, both the whole Church of God, and every particular believer individually, may hence receive singular *Instruction*, how to support themselves, by *Gods* great experimented favours of old unto his Church in sore distress, against all their outward calamities, and inward perplexities.

y Jo. Foord Expos. Ps. 77. Tempus.

z Jo. Calv. Arg. Ps. 77. & in Com. ad ver. 2.

a Sim. ad Musc in Arg. Ps. 77.

Sect. IV. The Scope.

The *Scope* intended in this Psalme, is; 1. In this Pattern herein propounded; to teach both particular Believers and the whole Church of *God*, that's no new thing for *Gods* people to be exercised with great calamities, *sometimes* through their infirmities exposing them to much despondency, diffidence, and expostulations with God, yet at last wrestling out of all upon a due remembrance of Gods wonderful works of old for his people in sore distresses; 2. And consequently to instruct them how they may best demean themselves in like straits. *Or, to shew,* 1. How the godly may be afflicted. 2. In Affliction deserted of God. 3. And how against both they may be comforted.

Sect. V. The Analysis, or Principal Parts.

The *Title* decrees to us, 1. The Direction of this Psalme as to the Musick of it: (1) More generally; *To the Master-Musician.* (2) More particularly, to *Jeduthun, and Asaph.* 2. The Denomination of it; *A Psalm*, importing, it was composed in Rythme, and to be tuned on Instruments of Musick.

The *Psalme it self* contains,

I. A *Joyful Acknowledgment*, or Profession of Gods lending an eare to the Psalmists earnest Prayers, pathetically described in Three Expressions, *verse* 1. This some b take to be the result of his Conflict with, and Conquest over his great distress; as elsewhere the like in *Psal.* 73. 1. is abruptly laid down.

b Jer. Ford in Ps. Analy.

II. *A sad Narrative* of the Psalmists great distress, and Gods spiritual desertion of him therein in some measure. As, 1. Of his unceasing seeking the Lord, and reaching out his hands to him day and night, and yet his soul remained disconsolate, *ver.* 2. 2. Of his *remembring God*: and yet *was troubled.* 3. Of his *Meditating*, and yet *his spirit was overwhelmed*, ver. 3. 4. Of his sleepless nights. 5. Of his amazedness and speechlessnesse, *verse* 4. 6. Of his (1) Recounting others experiences of old time. (2) Remembring his own experiences of late, with meditation and diligent search, *ver.* 5, 6. 7. Of his Expostulation and diffident Ratiocination within himself, touching Gods (1) *Casting him off for ever*; (2) *Being favourable no more*; (3) *Ceasing of his Mercy for ever*; (4) *Failing of his Word from Generation to Generation*; (5) *Forgetting to be gracious*; (6) *Shutting up his tender mercy in anger.* In all which some savour of passionate diffidence of Gods favour, and sense of Gods deserting him, is discovered, *ver.* 7, 8, 9. This was his Distress: and This his spiritual Conflict under it.

c Cant. Lever. Expos. Sonn. Tropol.

III. *A sweet Remedy* and Relief of the Psalmist against all this his distress and diffidence, *verse* 10. *to the end.* Where note,

1. *His recollecting and checking himself*, for his infirmity in his former Reasonings, *verse* 10. *beginning.*

2. *His Remedy and Support* which he found against all his former distress and diffidence, and whereby he became Conquerour of all his former conflicts, *viz.* The due consideration and recognition of Gods works and wayes of old. And this, I. *More Generally*, in variety of Phrases. As, 1. *Remembring the years of his right-hand*, *ver.* 10, 2. *Remembring his works and wonders*, *ver.* 11. 3. *Meditating upon all his work, and talking of his practices*, *ver.* 12. II. *More Specially*, He considered upon, 1. Gods secret and unseen way in the Sanctuary. In the Sanctuary things were hid from all but from the Priests. 2. Gods greatnesse, *ver.* 13. 3. Gods wonders, *viz.* upon the plagued Egyptians. 4. Gods power declared among the people *viz.* in preserving mean-while his people Israel from like calamities, *ver.* 14. 5. Gods might in Redeeming Israel out of *Egypt*, *ver.* 15. 6. Gods dividing the *Red-sea*, for Israel to pass through, most elegantly described, *ver.* 16. 7. Gods overthrowing of the Egyptians in the midst of the Sea, by a fierce Tempest sent upon them, *ver.* 17, 18. 8. Gods *way in the Sea, his paths in the great waters, and his foot-steps unknown.* And so his mercies and judgements past finding out, *ver.* 19. 9. Gods safe conducting Israel *as a flock* from Egypt, through Sea and Wilderneste *by the hand of Moses* their King, *and Aaron* their Priest, *ver.* 20.

Psalm

Psalm LXXVIII.

Sect. I. *The Summary Contents.*

In this Psalme are, I. An earnest Exhortation to Gods People, to hear, learn, and teach Gods Law to their children, from Generation to Generation, ver. 1. to 9. II. A Compendious History, 1. Of God's many and great favours unto, and Judgments upon *Israel*, from their bondage in *Egypt* till the dayes of *David*; 2. And of *Israels* unbelieving, disobedient, and ingrateful deportment towards God, notwithstanding all his loving-kindnesses and Judgements, ver. 9. to 67. III. A Narrative, how God rejected *Ephraim*; but chose *Judah*, *M. Sion*, and *David*, ver. 67. to the end.

Sect. II. *The Version out of the Hebrew.*

a *Maschil of Asaph.*

a Heb. or An instructing-Psalme for Asaph.

I.

1. GIve-eare my people to my law:
To my mouth's words incline your-eare.
2. My mouth I'le open in *b* Parables:
Hid-things *c* of old I will declare.

b Heb. in a Parable.

3. Which we *by sure report* have heard,
Yea *many of* them we have known:
Likewise *them* unto us declar'd
Our Fathers have, *to Gods renown.*

4. We from their sons will not conceale,
To th' after-Generation
We the LORD's praises *d* will-reveal;
e His might, and marvels he hath done.

c Heb. terrible, or terrours.
d Heb. And his might, and his acts, which he hath done.
e Heb. or, A Testimony.

5. How he in *Jacob f* Witness raisd,
And law in Israel set-*down*,
Which he our Fathers did command:
Unto their sons to-make-them-known.

f Heb. the Congregation also, [and] that should be born, might arise, and declare [it] to their children.

6. That-so *g* the Generations
That should succeed, *these things* might know
And those that should be born *their* sons;
Might rise, and to their sons *them* show.

7. That they *in* God *alone* might set
Their *h* constant-expectation,
And not the Acts of God forget:
But keep his Precepts *every one.*

g Heb. Generation.
h Heb. ey, confidence, hope.

8. And not be a rebellious *i* age
And froward, *as* their Fathers *stood*:
k An Age *that* did not fit their heart,
Nor was their spirit *l* firm with God.

i Heb. Generation.
k Heb. A Generation that prepared not—
l Heb. faithfull.

II.

9. Ephraim's sons arm'd *m* that *with* bowe-shot
In day of fight turn'd-back *with dread.*
10. Gods Covenant keep did they not;
But in his law refus'd *n* to tread.

m Heb. shooting with bow.
n Heb. to walk.

11. *o* His Acts, his wonders they forgot,
Which he them shew'd *with mighty hand.*
12. He 'fore their fathers *p* wonders wrought
In Tsoan field, in Egypt's land.

o Heb. And his Acts, and——
p Heb. did a miracle.

13. He cleft the Sea, *q* pass'd-them *that Way*:
r As heaps made waters stand-upright.
14. And led them with *s* cloud by day:
And with a light of fire all night.

q Heb. and passed-them-through.
r Heb. And as——
s Heb. like rivers.

15. In Wildernesse he clave the Rocks *t*
And drink as-*from* great deeps did send:
16. And streams he brought out of the Rock:
And waters made [like-flood descend.

t Heb. like rivers.

III.

17. But they, *ingrateful* added *u* still
x Against him Sinning-to-transgress:
Against the most-High to rebell
Within the parched-wilderness.

u Heb. yet.
x Heb. To sin against him.

18. And in their heart tempt God did they:
By asking meat *x* their *lust to feed.*
19. And did against God speak, and say,
Can God in Desert-Table *y* spread?

x Heb. for their soul.
y Heb. שׂרך prepare, furnish.

20. Lo, Rock he smote, and waters flow'd,
Yea *z* Rivers swiftly-down-did-slide;
Can he likewise give Bread *for food*,
And for his People flesh provide?

z Heb. streams overflowed.

21. Therefore the LORD did hear, and was
Extreamly-wroth, likewise a flame
Against his *Jacob* kindled-was:
Yea wrath on Israel up-came

22. Because the mighty-God upon
They did not faithfully-believe,
Likewise in his salvation
They did not hope, *but did him grieve*;

23. Though skies above he did command *a*
And *b* doores of Heav'ns he-open-set,
24. And MAN, to eat, on them he rain'd:
And gave to them *c* the heav'nly wheat.

a Heb. the wheat of the Heavens.
b Heb. bread of the Mighties.

25. Man are the *d* mighty-*Angels* bread:
e Then meat he to the full did sling.
26. In Heav'ns an East-*wind f* forth-he-sped:
And by his might South-*winde* did bring.

c Heb. he sent them Venison to Satiety.
d Heb. he made pass forth.

27. And rain'd upon them flesh as dust:
And winged fowle as Sand of Seas.
28. And made *it* fall a midst his Camp:
His dwellings round about, *with ease.*

29. *g* They are, they were well fill'd also *h*
And their desire bring them did *God.*
30. Their *i* lust estrang'd they were not fro;
Their meat yet in their mouth *abode*:

e Heb. And they are, and were filled vehemently.
f Heb. desire

31. When upon them Gods anger came,
And of-the fat-of-them did kill:
Yea he smote down *unto their shame*
The choise-young-men of Israel.

IV.

32. For all this *k* on-in-sin-they-went *l*
Nor for his wonders did believe.
33. *m* In vanity their dayes he spent:
And *did* their yeares *n* to trouble *give.*

g Heb. they sinned yet.
h Heb. And d in——.
i Heb. in hasty terrour.
k Heb. sought early
l Heb. And remembred.

34. When them he slew, then him they sought;
And turn'd, and God *o* sought-speedily.
35. *p* Remembred, that God *was* their Rock:
And their Redeemer, God Most-High.

חצי הספר

Chatsi Hassepher, i. e.
The middle of the Book, viz. of Psalmes. These two Hebrew words are here inserted in the Hebrew Bibles. The Hebrewes thereby noting the middle of the Book of *Psalmes*, *Sim. de Muis in Com. ad Psal.* 78. 35.

36. But with their mouth they flattered him:
And with their tongue to him they ly'de.
37. *m* Nor was their heart set-right with him.
Nor *n* in his league they-firme-did-bide.

38. But he compassionating *ay*,
o Cover'd *their Sin*, and stroy'd them not:
And *p* often turn'd his wrath away,
Nor stirr'd-up all his fury-hot.

39. For he remembred, *q* they *were* flesh:
A winde *r* that-goes, and turnes no-more.
40. How *oft* did they in Wilderness
a Vex him! In Desert grieve him sore!

41. For *frequently* return they did,
And tempted God *that lov'd them well*:
Yea, they *unlawfully* limited
The Holy-One of Israel.

V.

42. Remembred not his hand: The day
When he redeem'd them from *their* strait.
43. Who did his Signes on Egypt lay:
t In Tsoan field, his Wonders-great.

44. And turn'd their Rivers into blood:
u Their streams, they could not drink, *annoyd*.
45. Among them A mix'd swarm he sent,
x Which eat them: Frog's, which them destroyd

46. Likewise he gave their fruit unto
The Caterpillar, *as a spoile*:
Unto the Locust *he* also
Expos'd their labour, *and their toile*.

47. Their Vine he killed with the haile,
Their Sycamores with hailstone-*knocks*.
48. And *y* gave their Cattel to the haile:
And to *z* hot-thunderbolts their flocks.

49. *a* His fiercest Ire, and wrathfulness
He sent among them, *them to spill*,
And indignation and distress:
By sending-forth of Angels ill.

50. He *dreadfully* weighed-out a path
Unto *b* his Anger *then expresse*,
Their Soul with-held he not from death:
And *c* gave their wild-beast to the pest.

51. And all the first-born smote *at length*
That was in Egypt's *habitacles*:
The principal *d* of all *their*-strength
In Cham's *abhorred* Tabernacles.

VI.

52. And like to *harmeless* sheep he made
His people *dear e thence* forth-to-pass,
And like a flock he did them lead
Within the *barren* Wilderness.

53. In *e* hopeful safety *undismaid*
He them likewise conducted *over*,
And they *mean-while* were not afraid:
But *all* their foes the Sea did cover.

54. To border of his Holiness
Likewise he brought them *strangely led*:
This *Promis'd* Mountain *to possess*
Which his-right-hand had purchased.

55. *f* Fore them he Heathens out did cast,
g Their heritage by line divide:
And Tribes of Israel *at last*
He in their Tents did make reside.

VII.

56. But yet they tempted God most-high
And *him h* did-bitterly-provoke,
And they *i* observ'd not *faithfully*
His Testimonies *sweetest yoke*.

57. But backward-they-did-turn-away,
And like their *sinful* fathers *now*
Unfaithfully-transgress-did-they:
They turned were *k* like warping bow.

58. And they provoked-him-to-wrath
With their high places *wickedly*:
And with their graven-Images
They stirred him to jealousie.

59. God heard, and was-exceeding-wroth:
And *l* much abhorred Israel
60. And Shilo's Tabernacle left:
The Tent *m* he pitch'd with men to dwell.

61. And *n* into thrall, and th' enemy's hand
He gave his strength and glory *both*.
62. And *o* gave his people to the Sword,
And with his heritage was wroth.

63 The fire his choise young-men *p* devour'd
Their Virgins were not prais'd also.
64. His Priests did fall by *bloody* Sword:
Nor did their Widows weep *for woe*.

VIII.

65. The Lord as-sleeping then awoke
As strong-*man q* shouts through wine reviv'd
66. Likewise his foes behind he stroke:
He *r* endless shame for them contriv'd.

67. And Joseph's Tent he did refuse:
Nor did he Ephraims tribe *s* approve
68. But did the tribe of Judah chuse:
Mount Tsion *dear* which he did love.

69. And built like heights his holy-place:
Like earth which he did found for-ay.
70. And chose his servant David's *race*:
And him from *t* sheep-folds took-away.

71. From *following* after Ewes-with-young
He did him bring; *And him advance*
To feed Jacob, his people *strong*:
And Isra'l his inheritance.

72. And in his hearts perfection
As faithful Shepheard them he fed:
And by his hands discretions
As nursing Father them he led.

m Heb. And their heart was not—
n Heb. were they faithful in his covenant.
o Heb. mercifully-covered iniquity.
p Heb. he multiplyed to turn-away.
q Heb. that they.
r Heb going and will not return.
a Heb. embitter-him.
t Heb. And in——.
u Heb. And their—
a Heb. and it did eate them and the frog, and it corrupted them.
y Heb. shut up.
z Heb. or a flying fire coles, or, lightnings.
a Heb. the burning heat of his nostril
b Heb. his nostril.
c Heb. shut up
d Heb. of strengths

Sect. III. The Kinde, Penman, and Occasion.

This Psalme is one of the *Maschil's*; See *Psal.* 32. Sect. 3. And as to the *Kind* of it, is *Hortatory*, *Doctrinal*, and *Historical* u: as by the Series of it is palpable. By whom, and when it was written, is not so evident. *Some* think it was written by *King Hezekiah*, or by the Prophet *Isaiah*, or some other, about the time of the decay and ruine of the Kingdom of *Israel* x. But others y rather judge it was written by *David* or *Solomon*, or by some Prophet in their dayes: The Subject-Matters contained in the Psalme being such onely as agree to their times, or to times before them. For herein is an *Historical Narrative* of things from *Israel's* departing out of *Egypt* till *Davids* setting up Gods Tabernacle and Ark in *Mount Sion*, 2 *Sam.* 6. 17. *with Psal.* 78. 69. or till *Solomons* building the Temple there, on part of *Mount Sion*, which was after their coming out of *Egypt*, 480. years, *See* 1 *King.* 6. 1. *with Psal.* 78. 69

Occasion, of Penning this Psalme, was the great and manifold unbelief, Hypocrisie, and Rebellion of *Israel* against God, both in the *Wilderness*, and in the Land of *Canaan*, notwithstanding all *Gods* administrations of Mercy and Justice towards them, both in *Egypt*, Wilderness, and the promised Land, *ver.* 8. &c. God labouring to overcome their evil with his goodness, and they striving to overcome Gods goodness with their evil, (Gods goodness and *Israels* evilness being represented in an Elegant Parallel,) *v.* 8. *to* 68. but at last Gods goodness surpassing and exceeding, *ver.* 68. *to the end.*

Sect. IV. *The Scope.*

The *Scope* or end intended in this Psalme, is; 1. To advance the glory and praise of the LORD God of *Israel*, for all his praise-worthy acts, and excellent Administrations towards his people in *Egypt*, Wilderness, and *Canaan*, *v.* 4, 5. and contrariwise to debase and disgrace *Israels* great ingratitude, unbelief, and manifold rebellions against the LORD, *v.* 8. &c. 2. To exhort all after generations unto Faith and obedience towards God: from consideration of Gods Law and manifold goodness, given and manifested of old to *Israel*, *v.* 5, 6, 7. But to dehort them from diffidence, hypocrisie, ingratitude, and rebellion against God, upon consideration of these sins of *Israel* of old, so greatly here aggravated, and so severely heretofore judged by the LORD, for Admonition to all after Ages z, *v.* 8.

1. Recruior ille posterior populus admonetur, ut exeat ne sit ingratus beneficiis Dei, quique in ipsi provocet iracundiam, cujus obedienter & fideliter debet suscipere gratiam. Ne fiat—— (ut v. 7, 8) Hac est igitur Psalmi hujus intentio, hac utilitas, hic aberrimus fructus. Aug. Pref. in Enarrat. Psal. 77. Tom. 8.

Sect. V, *The Analysis*, or *Principal Parts.*

The *Title* of this Psalme sets forth; 1. The Nature of it; *Maschil*, *An Instructing Psalme*. It singularly *instructs* all following ages, and us by the example of *Israel* of old, and by Gods dealings with them, how to walk faithfully, obediently, and thankfully with God, *See Psal.* 32. Sect. 3. 2. The Master-Musician to whom it was, as to the Musick, directed; for *Asaph*.

In the *Psalme it self* consider; 1. *The Exordium* or Preface. 2. *The Proposition*. 3. *The Narration*. 4. *The Conclusion*. (As to these generals I like *Junius* his Method.)

I. *The Exordium*, Entrance or *Preface* to the Psalme is *Hortatory*. Herein the Prophet exhorts his people (his, as committed to his instruction, inspection, &c.) to diligent attention unto his Doctrine which he here propounds, *v.* 1. And he laies down divers causes why they should thus attend to his Doctrine, all drawn form the nature of it, *viz.* 1. The dignity of it; A *Parable* 2. The difficulty; *Dark-sayings, Hid-things*, 3. The Antiquity. 4. The certainty thereof, *Which we have heard, known*, &c. *verse* 2, 3. 5. The end thereof, shewing Gods praises, power, and wonders, *ver.* 4.

II. *The Proposition* of the Summe and Substance of his intended Doctrine, *viz.* Gods *Testimony which he established, and Law which he Commanded the Fathers at Mount Sinai.* This *Testimony* and *Law* is illustrated by the ends and uses of Gods revealing them; *viz.* 1. *That* parents might communicate them and make them known from Generation to Generation, *v.* 5, 6. 2. *That they might set their hope in God.* 3. *That they might remember his works.* 4. *That they might keep his Commandments*, *verse* 7. These ends are *amplified*, by the contrary examples and courses of their Fathers; Being *Stubborn*, *Rebellious*, *False-hearted*, *unstedfast* in spirit with God, *verse* 8.

III. *The Narration of Gods Administrations towards them*, in his beneficence patience, and Justice; and of their Rebellions against him, By unbelief and dissimulation in their afflictions, By their Security, and Idolatry in their prosperity, *verse* 9. *to* 58. More particularly, here Note,

1. *The first Rank of their Rebellions*; 1. *Described*, *viz.* (1) Covenant-breaking with God. (2) Forgetting Gods works and wonders shewed them. For which the children of *Ephraim*, though valiant Warriours, yet fled before their Enemies, *verse* 9, 10, 11. 2. *Aggravated* by Gods beneficent and merciful Administrations towards them, *viz.* 1. working wonders for their Fathers in *Egypt*, to bring them thence, *verse* 12. Bringing them strangely thorough the Red-Sea, *verse* 13. 3. Conducting them in the Wilderness by his Pillar of Cloud by day, and of fire by night, *verse* 14. 4. Giving them Waters plentifully out of the Rocks, *viz.* At *Horeb*, *Exod.* 17. 6. and again at *Cadesh*, *Num.* 20. 1, 11. both these seem pointed at, *verse* 15. 16.

2. *The Second Rank of their Rebellions.* 1. Declared and described, as most greivous and provoking to God, *verse* 17. *viz.* 1. *Tempting God*, by asking meat for their lust, *verse* 8. 2. *Distrusting God*, by questioning and doubting of his power to give Bread and Flesh in the Wilderness, notwithstanding they had lately experimented his power in giving Water out of the Rock, *ver.* 19, 20. 2. Aggravated by Gods dealings with them hereupon, *viz.* (1) Hearing this, (2) Being greatly incensed against them, for their distrusting God, *verse* 21, 22. which distrust was the more grievous and inexcusable, by reason of their late experience of Gods power and goodness in raining down Manna from Heaven upon them for Bread, &c. *ver.* 23, 24, 25. 3. Raining flesh of feathered Fowle plentifully upon them, in displeasure; and whilest the meat was in their mouthes, destroying many of the choisest of them, *ver.* 26. *to* 32.

3. *The third Rank of their Rebellions*, is 1. *Described* (1) *Partly*, in that *for all this they sinned still*: Murmuring against the promised Land. *Numb.* 14, 1, &c. (2) *Partly*, in *not believing*, for all Gods wonders, that he would or could give them *Canaan*, *ver.* 32. 2. *Aggravated*, by Gods sore judgement in consuming that murmuring Generation in the Wilderness forty years, that they should never enter into Gods Land of Rest, *ver.* 33.

4. *The fourth Rank of their Rebellions*, is 1. *Described*, 1 *Partly* as implyed, *viz.* a That, after God had sworn they should not enter into his Rest, but bad them turn back into the Desert, *Numb.* 14. 22, 23.——25, 33, 34, 35. that that Generation might perish there for their murmuring; They, contrary to Gods Commandment would go up into the Promised Land. *Numb.* 14. 40. &c. and the *Canaanites* and *Amalekites* came down and smote them, *Numb.* 14. 45. 2 *Partly* as expressed, *viz.* That being *slain* by God, they *sought him, returned, enquired early* after him,

a Sic. *Jo. Foord in Expos. Ps.* 78. 34.

him, *remembred God was their Rock and Redeemer*, but all flatteringly, lying, hypocritically, unstedfastly. *Their heart was not right with him* b, &c. *ver.* 34. to 38. 2. *Aggravated*, by Gods contrary deportments towards them in Acts of Clemency, Lenity, Mercy, &c. Where note, 1 The rise of these Acts God's Compassionateness. 2 The Acts of kindnesse themselves, viz. Mercifully covering iniquity; *Not destroying them*, that is, not all, not presently; *multiplying to turn away his anger*; *not stirring up all his wrathful heat*. 3 The Motive that swayed with him thus to deal with them, He considered: Their feebleness, flesh. Their frailty and mortality, as *a wind or vapour*——*ver.* 38, 39.

5. *The fifth Rank of their Rebellions in the Wildernesse* is, I. *Described* Pathetically. And this, 1. More *Generally*; 1 *Often bitterly provoking* him. 2 *Often grieving him in the Desert*: both laid down in a Pathetical Interrogation; *How oft?* *ver.* 40. One reckons up sixteen times c. Another seventeen times d. 3 *Returning and Tempting God*. 4 *Limiting the Holy-One of Israel*, verse 41. 2. More *Particularly*, in that they ingratefully forgot, (1) Their Redemption and Deliverance from Egypt by his mighty hand, v. 42. (2) The wonders and plagues which God, for accomplishing their deliverance, brought upon the *Egyptians*, *ver.* 43. Here 7 of Egypt 10 plagues are instanced in, but not in the same order as God inflicted them. *ver.* 44. to 52. II. *Aggravated* exceedingly, by Gods great benefits, which contrary to these Provocations he heaped upon them, viz. 1. Brings his people as a flock forth from Egypt, thorow Red-Sea and Desert, in *Confident-safety* the Sea covering their enemies, *ver.* 52, 53. 2. Conducting them into the Promised Land, called, *The Border of his Holinesse*, by Anticipation, in reference to his holy Presence or Sanctuary there, afterwards. And *this Mountain*, by a Synechdoche of the part—*verse* 54. 3. Driving out by destruction, the Heathens before them. 4. Possessing *Israel* actually of the Promised Land, *verse* 55.

6. *The sixth Rank of their Rebellions* against God after all this, even in the Land of *Canaan*. This is, I. *Described*, 1. More *Generally*, By their tempting and bitterly-provoking God, 1 *Partly*, by not keeping his Testimonies, *v.* 56. 2 *Partly*, by their Apostacy and unfaithfulnesse. Set forth, By the example of their *Fathers*, and By the similitude of *a warping Bowe*, *v.* 57. 2. More *Particularly*, by the particular sins wherewith they provoked him, *viz.* 1 Their High places. 2 Their Graven Images, *v.* 58. II. *Aggravated*, by Gods judgements and by his mercy in midst of judgement. 1. *By* Gods judgements upon them for these their sins, *viz.* 1. Abhorring *Israel* in great wrath, (*See Judg.* 2. 1, *to the end of the Book*) *v.* 59. 2. Forsaking his Tabernacle at *Shiloh*, *viz.* when the Ark was fetched thence into the Camp, and never came again thither. 1 *Sam.* 4. 3, &c.) *v.* 60. 3 *Delivering his strength and beauteous glory*, i. e. his Ark it self, in the dayes of *Eli*, 1 *Sam.* 4. 11. *and* 5. 1. *into Captivity*: it being taken by the *Philistines*, *v.* 61. 4 Shutting up his people unto the *Philistines* Sword, *v.* 61. Gods fiery wrath by the *Philistines* Sword *eating up their choise young men*, so that *their Virgins were not praised*, i. e. not married: *Metonym. of adjunct*, *v.* 63. 5 Suffering their Priests, *Ophni*, and *Phineas* to be *slain by the Sword*, *and no mourning made for them*, *v.* 62. 2. *By* Gods mercies in midst of judgment, *ver.* 65. *to the end*. But herein we have the *fourth Branch*. The *Conclusion* of this Psalme.

IV. *The Conclusion of this Psalme*, by a Narrative of Gods Acts of Favour and Mercy to *Israel* in *Canaan*, notwithstanding all their Rebellions there, and in the Wildernesse, *viz.* 1. The Lords *awaking as a mighty-one shouting after wine*, and smiting the *Philistines*, to their eternal reproach, *ver.* 65, 66. 2. His returning no more to *Shiloh* with his Ark, but *refusing Josephs Tent* and *Ephraims Tribe*, he chose *Judah* and *Mount Sion*, *ver.* 67, 68. 3. His building his Sanctuary there, magnificently, and durably, v. 69. 4. His *chosing of David*, from *feeding sheep*, to *feed his people Israel*, *ver.* 70, 71. *David's* Government being commended, by 1. His Integrity: 2. His Prudence in managing that Government over *Israel*, *ver.* 72.

b Rectum cor cum Deo est, quando propter Deum quærit Deum, *August. Enarrat. in Ps.* 77. *p.* 863. D. *Tom.* 8. *Basil.* 1669 c Jo. *Foord Expos. in Ps.* 78. 40. d *Hen. Ains. in Annot. in Psal.* 78. 40.

Psalm LXXIX.

Sect. I. *The Summary Contents.*

1. A sad lamenting complaint of the Desolation of *Jerusalem*, *ver.* 1. to 8. 2. An earnest Prayer for deliverance, *ver.* 8. to 13. And 3. A Promise of constant thankfulnesse, *ver.* 13.

Sect. II. *The Version out of the Hebrew.*

A Psalm of Asaph.

a Heb. or Tow-ards.

I.

1. O God, the Heathens *rude and wilde*
Did thine inheritance invade,
b Thine holy Palace they defil'd,
Jerusalem on heaps *c* they laid.
2. They gave thy Servants carkase *to*
Unto the fowl of Heav'ns, for meat:
The flesh of thy *dear* Saints unto
The wild-beast of the Earth *to eat*.

b Act. The publick things.

3. *Most cruelly* the blood of them
On ground like waters they have shed,
d Quite-round-about Jerusalem:
And *e* none to bury *those their dead*.
4. Unto our neighbours *night and morn*
An *infamous* reproach are we:
A laughing-stock and taunted-scorn
To-those-that-round-about-us-be.

c Act. Jerusalem. d Heb. on every side. e Heb. not any burying.

5. How long, LORD, wilt be wrath, for ay?
Burn shall thy jealousie like fire?
6. On Heathens, which do not thee know,
Do thou pour-out thy burning-ire,
And on the Kingdomes *the same Cup*
Which thy Name do not call-upon.
7. For *f* he hath eaten Jacob up,
And *g* raz'd his Habitation.

f For. They have. Psalm ge nerally. g Heb. are desolated.

II.

8. Our former *h* faults (*which we repent*)
Remember not against us *now*,
Hast, Let *i* thy mercies us prevent;
For we are *k* brought exceeding low.
9. O our Salvations *holy* God,
l For thy Name's glory *and great fame*,
Help us: And rid us *from their rod*,
And our sins *m* cover for thy Name.

h Heb. iniquities. i Heb. thy bowel mercyes. k Heb. attenuated vehemently. l Heb. for the word of the glory of thy name. m Heb mercifully cover

10. Why say shall Heathens, where's their God?
Among the Heathens let be known
The vengeance of thy Servants blood
Thus shed, *To* our eyes *be it shown*,

11. Let

11. Let come before thy face's *light*
Thy Prisoners *sad* sighing-cry,
According to thine Arme's *n* great might:
o Preserve those that are doom'd to dye.

12. And to our neighbours Seven-fold,
Into their bosome, thou *p* reward;
Their *vile* reproach, wherewith *so bold*
They have reproached thee, O Lord.
13. So we thy folk, and *q* pasture's sheep
For ever will confesse to thee:
r To all Gen'rations *we will keep*
Such thoughts, Declare thy praise will we.

Sect. III. *The Kinde, Occasion,* and *Penman.*

This Psalme is *a Prayer*, chiefly made up of pathetical Lamentation, fervent Supplication, and professed Gratulation.

Occasion of this Psalme was some fatal calamity and misery which befell the Church of God in great extremity. *Some* s think the words and phrases are such as may agree. Either to the cruel times of *Antiochus*, or to the devastation of *Jerusalem* by *Nebuchadnezzar*. *Some* t incline rather to the later, because of that passage; *Pour out thine Indignation*, &c. v. 6. which is the same imprecation which *Jeremiah* hath against the *Babylonians*, *Jer.* 10. 25. which makes it somwhat probable that *Jeremiah* might pen this Psalm towards the end of the Babylonish Captivity. This *Psalme*, and 74. are thought to be penned about the same time, and the 102. a little after *u*.

Penman of it seems not to be *David*. This History here lamented falling out long after *Davids* dayes. Nor is it probable, as *Calvin* notes, that *David* by a *Prophetical* spirit would speak thus historically. But whether it were *Asaph*, whose name is prefixed: Or *Jeremiah*, whose words are here in part used: Or *Isaiah*, who prayes somewhat like to this Prophet here, (See *Isa.* 64.) Or some other Prophet living about the time of the Captivity: is somewhat hard positively to determine.

Sect. IV. *The Scope.*

The *Scope* in this Psalme intended, is; To intreat the LORD for Deliverance of his Church from all those woful miseries and desolating cruelties brought upon Gods people the Jewes, by their wicked heathenish Enemies, especially seeing the glory of God was so much impeached by their Persecutors blasphemies, *ver.* 9, 10.

Sect. V. *The Analysis,* or *Principal Parts.*

The *Title* denotes 1. The Denomination of it; *A Psalme*, composed in Meetre. 2. The Direction of it as to the Musick of it; *To Asaph*; or, *For Asaph.*

The *Substance of the Psalme* hath in it, the desolated Churches 1. *Lamentations.* 2. *Petitions.* And 3. *Profession.* The whole seems penned in the Churches name: and most pathetically.

I. *The Lamentation* or *Complaint of the Church*, is twofold, I. *In reference to her Heathen enemies.* And here is a doleful Complaint, 1. Of the cruelty of some enemies; probably the *Babylonians.* As, (1) *Invading* Gods inheritance, *Canaan*, (2) *Defiling* the Temple. (3) *Desolating*, and *laying on heaps Jerusalem*, ver. 1. (4) Cruelly destroying Gods Saints and Servants round about *Jerusalem*, and inhumanely denying their dead Corpses honest burial, *ver.* 2, 3. 2. Of the scornful derisions of others round about them, as *Philistims, Edomites, Ishmaelites, Moabites, Ammonites*, &c. rejoycing at their calamity, *ver.* 4. II. *In reference to God himself.* And here she sadly complains of Gods so long delaying to restore her out of her present grievous miseries, into her pristine felicities in the Holy Land, v. 5. Both these Lamentations are *Amplified* by a vehement Imprecation against her Heathen-enemies, that had so miserably eaten up and desolated the Church of God. Herein, 1 The Severity of the Judgment imprecated is pathetically expressed; *Pour out*, &c. 2. The Churches Enemies, the Object on whom this Judgment is Imprecated, are described by their utter Alienation from God, and his Worship, and his Church; *Heathens which know thee not*, —— *ver.* 6. 3. The Reason of this Imprecation is signified, *viz.* (1) Their cruel *eating up of Jacob*, the Church (2) Their strangely *desolating* Canaan *his habitation*, *ver.* 7.

II. *The Petition of the Church* is also twofold especially, *viz.* I. *For themselves.* And so they most earnestly intreat the LORD, 1. *To* forget and pardon former iniquities. 2. *To* hast unto their help, by prevenring them with their tender-mercies. 3. *To* help and rid them free from their present miseries. 4. *To* manifest and make known among the Heathens the vengeance of his Servants blood, even in their sight. 5. *To* hear the sighing of the Prisoner. 6. *To* reserve, or make remain, by his great Power, those that are destined to dearh. Sundry Reasons or Arguments being intermixed with these Petitions; drawn from, (1) Their present extreme low condition. (2) The Glory of Gods own Name. (3) The insolency and pride of their enemies, even against God Himself, *ver.* 8, 9, 10, 11. II. *Against their Enemies, Babylonians, Edomites*, &c. That God would *recompence into their bosomes sevenfold the reproach wherewith they reproached God.* Retaliation of reproach with aggravation, v. 12.

III. *The Churches Profession of constant Gratitude to God*, if he will compassionate her thus complaining, and hear her thus praying. Here, 1. The Church professing and promising this is described; *Thy People* ——. 2. Her professed Gratitude is specified; *We will confesse to thee, we will tell thy praise.* 3. The Constancy of this Gratitude is denoted; *for ever: to Generation and Generation*, ver. 13.

Psalm LXXX.

Sect. I. *The Summary Contents.*

The Church of God in great distresse under her enemies, 1. *Implores* Gods Favour and Succour, v. 1. *to* 4. 2. *Expresseth* most sadly her miseries, v. 4. *to* 8. 3. *Compares* God's former benefits with her present contrary distresses, v. 8. *to* 14. 4. *Prayes* earnestly for her salvation and deliverance for the glory of God in Christ, *ver.* 14. *to the end.*

Sect. II. *The Version out of the Hebrew.*

To the Master-Musician on a *Shoshannim*, b *Eduth*, *A Psalme* c *of* Asaph.

1. O Thou that Israel dost feed,
Attentively give ear;
Thou

a Heb. *er*; Six stringed instruments
b Heb. or; A Testimonie, An ornament.
c Heb. or; To, For.

Thou that feed'st like dost Joseph lead:
On Cherubs sit'st, *d* shine clear.
2. *e* Before Ephraim and Benjamin,
Before Manasseh too
Stir up thy strength: And thou come in
For *f* our Salvation now.

3. Turn us, O God; *g* Thy face make shine,
Be saved then shall we.
4. LORD God of Hosts, at thy folk's Pray'r
How long *h* wilt angry be?
5. The bread of Tears, *these many years*,
Thou makest them to eat:
And makest them to drink of tears
i A measure very great.

6. Thou *k* makest us a *very* strife
Unto our neighbours near:
Our foes likewise, *at our sad life*,
Among themselves do jeer.
7. O God of Hosts *to us incline*,
Return us, *set us free*;
And make *l* thy Countenance to shine,
And saved we shall be.

d *Heb.* *or*; Shine bright. e *Heb.* To the faces of.

f *Heb.* Salvation to us; *or* full Salvation. — *Heres* ℸ *paragog.* added.

g *Heb.* And thy faces. h *Heb.* wilt thou smoak. i *Heb.* Shalish. A third part of the greatest measure, four times as big as the usual cup to drink in: *Alsw.*

k *Heb.* puttest *us*, hast set.

l *Heb.* thy faces.

II.

8. From Eypt-*Land* a Vine *of worth*
Thou did'st of *old* remove:
Yea thou didst drive the Heathens forth,
But didst it plant *and love*.
9. Thou didst a-way-prepare *and fit*
m Before it *by thy hand*:
And thou didst root the Roots of it,
And it did fill the Land.

m *Heb.* To the faces of it.

10. The Mountains *there* were covered
With its *out-stretching* shade:
And *like* Gods Cedars *largely spread*
Its Branches *were displaid*.
11. *Yea* it did send its branches out
Along unto the Sea:
And to the River *far remote*
Its sucking-sprigs convey.

12. *Then* wherefore hast-thou-broken-up
Its Hedges *day by day*:
That all *oppressively* it crop
Passing-along the way.
13. The Boar out of the Wood *so wilde*
Doth root-it-up *with speed*:
Likewise the wilde-beast of the field
Doth *still* upon it feed.

III.

14. O God of Hoast return, O now,
Look-down *n* from Heav'n to *thine*,
And *speedily* behold-do thou
And visit this *thy* Vine.
15. And *view* the Vineyard which *below*
Thy right-hand planted *fast*:
And on *o* the Branch which for thee thou
Strongly confirmed-hast.

n *Heb.* from the Heavens

o *Heb.* Ben, Son. *viz.* of the vine, *note, in Hebrew phrase there is the* Son of the floor *i. e.* Corne. *Isa.* 21. 10. Son of the coal, *i. e.* fire *or a* spark *Job.* 5. 7. Son of the bowe, *i. e.* An Arrow, *Job*, 41. 17. Son of a tree *i. e.* Boughs, branches, *Gen.* 49. 22. Son of the Vine, *i. e.* branch, *as here Ps.* 80. 15.

16. *Ah it is* burnt with *flaming* fire,
And woefully cut-down;
They perish through *thy fervent ire*
Thy countenance's *p* frown.
17. Upon the man of thy right-hand
O let thine hand be *staid*:
Upon the Son of Man, *whom* thou
For thy self strong- hast made.

p *Heb.* rebuke.

18. And back from thee we will not go:
Thou shalt us revivify:
We on thy *glorious* Name also
Will call *incessantly*.
19. LORD God of Hosts, *at last incline*,
Return us, *set us free*:
O cause *q* thy Countenance to shine,
And saved we shall be.

Sect. III. *The Kind, Occasion, and Penman.*

This Psalme is for *Kind*, *A Prayer*. A fervent Prayer, *A Lamentable Prayer*, saith one *r*, in the person, of the miserable distressed and despoiled Church of God, begging Restauration from her miseries and Captivity.

r Procop. Lamentabilis, &c. Calv. in Arg. Psal.

The *Occasion* of it in *General*, was some great and long Calamity upon the Church, *ver.* 4, 5, 6, 12, 13, 16. As to the *Particular*, it is variously apprehended by interpreters. *Some* think it was written upon Occasion of *Judah*'s Captivity in *Babylon* *s*. *Some* either upon Occasion of *Judah*'s being carried Captive into *Babylon*, or of the ten Tribes being carried captive into *Assyria* by *Shalmanezer* *t*. But *Calvin* *u* excepts against that Opinion touching the *Babylonish Captivity*, there being here such mention of *Israel*, *Joseph*, *Manasseh*, *Ephraim*——, which were not carryed captive to *Babylon*. *Others* therefore rather think that some great affliction upon *Judah*, and some of *Israel*, gave Occasion of this Psalme. Especially when the ten Tribes forsook the house of *David*, 1 *King.* 12. 2 *Chron.* 10. and when *Rehoboam* forsook the Lord, 1 *King.* 14. 22. & 2 *Chron.* 12. 1 Then *Shishak* K. of *Egypt* wasted *Rehoboam*'s Kingdom, 1 *King.* 14. 25. *and* 2 *Chron.* 22. 2. But the Jews repenting, God spared them, 2 *Chron.* 12. 12. and thereupon the Prophet seems to have written this Psalm. For, 1. When this Psalm was written, God did *sit between the Cherubims*, *Psal.* 80. 1. but God did not sit between the Cherubims under the *Babylonish Captivity*, the Temple being destroyed. 2. *Ephraim* and *Manasseh* mentioned, *ver.* 2. were not carried captive to *Babylon*. But after the division of the Kingdom, not only the Priests and Levites, but also many of the People out of all the Tribes came to *Jerusalem* and adhered to *David*'s house, 2 *Chron.* 11. 13, 16, &c. *x*. However let the Learned judge.

s *Junius* in Exeg. Ps. 80. *Tempus & Ja. Calvin* in Com. *ad* Ps. 80. 1. *aliquantum fave huic opinioni.*

t *Vatablus*, *Mercerus*, *Piscator*, *Amesius*, *Jun.* *See* Psal. 10. & 136. *which are of like for me, with a Burden.*

u *Calvin* in Arg. Psal. 80. *Sic & Lud. de Dieu.*

Who was *Penman* of this Psalme cannot certainly be determined. Probably not *David*: because the Churches afflictions, here lamented, seem to have befallen her long after *Davids* death. Nor *Asaph*: for he lived in the dayes of *David*. And, though *Asaph*'s name be prefixed in the Title, yet the Phrase may be rendred, *A Psalme for Asaph*, or *To Asaph*, i. e. recommended to the sonnes of *Asaph*, for the Musick of it. It is likely to be written by some holy Prophet who lived in the time of these afflictions of the Church, as *Shemaiah* the Prophet, 2 *Chron.* 11. 2, &c. *and* 12. 5, 7, 15. or some other.

x *Josephus* in Exeg. Ps. 80. *Tempus & Ja. Calvin* in Com. *ad* Ps. 80. 1. *aliquantum fave huic opinioni.*

Sect. IV. *The Scope.*

The *Scope* herein intended, is; To intreat the Lord, to return and restore his deeply distressed Church and people out of all their present miseries, and to make his face to shine upon them for their Salvation. This is the very Burden *y* of the Psalme, *thrice* repeated, and every time augmented: *O God return us*,—— *verse* 3. *O God of Hosts, return us*,—— *verse* 7. *O LORD God of Hosts return us*,—— *verse* 19. and there is another Passage partly like this, in *verse* 14. So that this is the very *Scope* of this Prayer. And therefore that of *Augustine's*, making this Psalme to intend, *The com-*

y Versus interclarii, vel versus Amœbæus, *Jun.* *See* Psal. 10. & 136. *which are of like for me, with a Burden.*

in

Caeratur ing of our Lord and Saviour Jesus Christ &c. is ut-
ic de Ad- terly besides the intent of the Psalme.
vocati
Domini & salvatoris nostri Jesu Christi, & de vinea ejus.——
Testimonium, &c.] Bonum Testimonium veritatis. Denique hoc testimonium, & Christum & vineam confitetur: hoc est, & Caput & Corpus, Regem & plebem, Pastorem & gregem, & totum omnium Scripturarum Mysterium Christum & Ecclesiam, *Aug. Enarrat. in Psal. 79. Tit. Tom. 8.*

Sect. V. *The Analysis*, or *Principal Parts.*

The *Title* represents to us, 1. The Direction of the Psalme, as to the Musick of it: More Generally; *To the Master-Musician.* More Particularly, *To Asaph.* 2. The Musical Instruments whereon it was to be tuned; or the Tune, whereunto it was to be set; *On Shoshannim Eduth.* See the Interpretation of these words in the Analysis of *Psal.* 60. *Title. Eduth* signifies a *Testimony* or *Ornament.* This Psalme is an excellent *Testimony of the Faith of Gods People in extreamest afflictions* a. 3. The Denomination of it; *A Psalme.*

a Hen. Ainsw. in his Annot. on Psal. 80. Title.

The *Psalme it self* being singularly pathetical is made up of *Petitions and Lamentations.* 1. *Petitions* Propounded, *vers.* 1 *to* 14. 2. *Lamentations* inserted, *ver.* 4. *to* 14. 3. *Petitions* re-inforced, *ver.* 14. *to the end.*

I. *Petitions of the afflicted Church, Propounded.* Here note, I. *The Object*, to whom the Petitions are directed, Described 1. *By* his Pastoral Office of (1) *Feeding* Israel; (2) *Leading* Joseph. 2. *By* his special Presence and Residence among them Symbolically, *sitting between the Cherubims.* In these Descriptions are notable Arguments implied for Gods granting their Petitions. II. *The Petitions themselves*, viz. 1. For Audience. 2 For clear manifestation of Gods favour to them; *Shine bright*, ver. 1. 3. For *stirring up his strength before* Ephraim, Benjamin, *and* Manasseh, (An Allusion to their posture and march in the Wilderness, these three Tribes coming next after the Tabernacle, *Numb.* 2. 17, 18, 20, 22. and 10. 21, 22, 23, 24.) *to come and save them*, ver. 2. 4. For *returning* them from misery, and *causing his face to shine*, that *they might be saved*, ver. 3.

II. *Lamentations* and *Complaints* of the afflicted Church, are pathetically interwoven: And they are laid down 1. *Positively.* 2. *Comparatively.*

1. *More Positively, and Absolutely.* Here consider I. *The Object* of their Laments and Complaints: *O LORD God of Hosts.* II. *The Matter* of their Complaints, *viz.* 1. Gods displeasure at their Prayer. Aggravated, (1) Hot-displeasure, *smoak against Prayer*, (2) *Against Prayer of thy People.* (3) For a long time. *How long?* emphatical Interrogation *ver.* 4, 2. The extreame mournfulness of their condition. *Teares* their bread and drink from Gods hand. Yea, a *great measure* of Teares, *Shaliſh*, A *Trientalb.* So called from *three*: containing a *third part* of the greatest measure, four times as big as their ordinary drinking cup. *Teares* by *flagons*, rather then *Cups*, *ver.* 5. 3. The great reproach that hereupon they were in by reason of their neighbouring enemies *ver.* 6. III. *The Manner* of their Complaints, with renewing the burden of their Prayer, for returning them from misery, and causing his face to shine for their salvation, *ver.* 7.

b Fran. Jun. in Annot. ad Ps. 80. Hen Ainsw. in his Annot. on Ps. 80.

2. *More Comparatively*, So they aggravate their Complaints by an elegant Parallel betwixt their former and present condition, under the similitude of a *Vine* and *Vineyard.* I. *Their former prosperous State* is described what it was from their coming out of *Egypt* till the time of this Psalme, *viz.* How 1. God brought *Israel* as a *Vine* out of *Egypt.* 2. He cast out the Heathen, Canaanites, &c. 3. He planted this Vine in *Canaan*, ver. 8: 4. He prepared the Land for it, *viz.* By his Promises to *Abraham*, &c. 5. Rooted this Vine there. 6. It filled the Land; covering the Hills, extending its branches and roots far and neer from the River *Euphrates* to the Sea, *ver.* 9, 10, 11. II. *Their present calamitous Condition* is contrariwise, under the same Metaphor or Allegory of a *Vine*, Lamented 1. More Generally, That God had *broken down her hedges*, her defence. 2. More Particularly, That hereupon sundry sad effects ensued unto here, *viz.* 1. Every *Passer by did crop* her, *ver.* 12. 2. *The Boare out of the Wood wasted* it. 3. *The wilde Beast of the field* devoured it, *ver.* 13.

III. *Petitions of the Church* are hereupon afresh re-inforced, with respect to the foregoing Complaints. And this, I. *Allegorically*, for the whole Church of *Israel.* Wherein note, 1. The Requests; *That God would return, look down from Heaven, and mercifully visit this Vine and Vineyard.* 2. The Reasons of this Request. And they are drawn, 1. *From* the Equity of the thing desired. It being a Vineyard of Gods own planting; *A Son of the Vine*, that is, a Branch of his own corroborating, *ver.* 14, 15. (2) *From* the extremity of their misery. *Burnt. Cut down. Perishing under Gods displeasure*, ver. 16. II. *Plainly*, (1) For Gods gracious helping *hand upon the man of his right hand*, Benjamin, and on the Son of man, &c. *Jacob*, beloved of God. Hereby *some* c think *CHRIST* also is meant, with his Body the Church, *ver.* 17. (2) For quickening or reviving them. The Arguments by which this is urged, are, 1. A Promise of their constancy with God. 2. A Promise of their Worshipping of him, *ver.* 18. III. *Pathetically*, The burden of the Psalm being now the *third time*, with some addition, repeated: For Gods *returning* them from present misery, and *causing his face to shine*, that *they might be saved.* And herewith the Psalm is concluded, *ver.* 19.

c Fran. Jun. Annot. loc. Hen. Ainsw. Annot. on Ps. 80. 18.

Psalme LXXXI.

Sect. I. *The Summary Contents.*

1. An Exhortation to a solemn worshiping and praising of God, *ver.* 1. *to* 8. 2. The LORD exhorting his people to *Obedience*, complains of their *Disobedience*, which turneth to their hurt, *verse* 8. *to the end.*

Sect. II. *The Version out of the Hebrew.*

To the Master-Musician upon Gittith, A Psalm a *of Asaph.*

a Heb. or, To For-

1. TO God, our strength, shout-forth, *and sing:*
To *Jacobs* God thrill-out.
2. Take-up a Psalm, and Timbrel *b* bring:
The pleasant Harp with Lute.
3. The Trumpet in New Moon, *I say*,
Blow-up *triumphingly*
In time-appointed, at the day
Of our Solemnity.

b Heb. give yee.

4. For unto Israel *of old*
This *was a*-firm-decree:
A judgment *due* to *Jacobs* God.
5. *For*-Testimony he

Put it in Joseph's when he did
Go-forth from Egypt land:
Where I did hear a language hid,
I did not understand.

6. From load his shoulder I removed:
His hands from basket past.
7. Thou cryd'st in straits, O my beloved,
Thee also I releas'd;
Thee I did answer in the Sea
In secret-place of thunder:
At waters of Meribah
I proved thee with wonder. Selah.

a Heb. or; In his going against the land of Egypt or. in his going out upon---d sub. A lip I knew not.

b Heb. or; strife.

II.

8. Hear O my people dear, and I
Will testifie to thee:
O Israel obediently
If thou will hark to me.
9. In thee there shall not one be known
A strange an idol god:
Nor-yet-shalt-thou-thy-self-bow-down
Unto a forreign god.

10. I am the LORD thy God, from Land
Of Egypt c bringing thee.
Do thou thy mouth wide-open, and
d It-shall-be-fill'd-by me.
11. But to my voice my people dear
Did not then hearken well:
e Nor any good affection-bear
To me did Israel.

c Heb. making the ascend.
d heb. I will fill it.
e Heb. and Israel was not well affected to me i heb. I sent him away i. e. every one of them.

12. So in their hearts perverse intents
I did-them-send-away:
In their own counsels lewdly bent
Still walk along shall they.
13. O that my people would have bin
To-me-obedient:
That Israel had walked in
My wayes, still permanent.

14. Their enemies full-speedily
I had debas'd to thrall:
And turn'd my mighty hand had I
On their distressers all.
15. The haters of the LORD, to him
Had-crouched-feignedly:
But yet the time of them had bin
To perpetuity.

16. Him also with f the fat of wheat
Compleatly fed had he:
And from the Rock with Honey-meat.
I-had-sufficed-thee.

f heb. or; flower of corne.

Sect. III. *The Kind, Occasion, and Penman.*

For *Kind*, This Psalm is of a mixt Nature, being both *Hortatory* and *Doctrinal*. *Exhorting* Israel to praise God solemnly, and obey him sincerely: *Teaching* them also what great and manifold cause they had to be *obedient*, and how much they prejudiced themselves by their *Disobedience*.

Occasion is not so certainly and particularly evident. *Some* think this Psalm was penned after the time of the Judges, when the worship of God was restored by *Samuel* or *David* l. *Some*, that it was written after Israel had rebelled in the wilderness, and would not go against the *Canaanites*, that they might subdue them and possess their Land, *Numb.* 14. and this is gathered *from ver.* 1, 2, 13, 14, *&c.* m.

l Jun. in Annot. ad Psal. 81. 1. m Joan. Foord in Expos. Ps. 81. 1.

The passages of the Psalm may be very well accommodated to this later *Time* and *Occasion*; but the *Title* seems not to agree thereunto; *Asaph* living in *Davids*, not in *Moses* dayes. And for this cause I cannot think that *Moses* did penne it. When, or by whomsoever it was written, In the general it seems to have been *occasioned* by Israels Disobedience to God, after his many obliging mercies manifested to them, ver. 10, 11. *&c.*

Sect. IV. *The Scope.*

The *Scope* herein intended, is; 1. To Excite Israel to praise the LORD most cheerfully in the set time of their Solemn Feasts, *viz.* The *Feast of unleavened Bread*, *Feast of Weeks*, and *Feast of Tabernacles*, *Deut.* 16. 1. *to* 18. 2. And to provoke them to obedience, by the mercies of God. 3. As also to bring them to repentance for their disobedience by bringing them to know what mercies they came short of thereby.

Sect. V. *The Analysis*, or *Principal Parts.*

The *Title* sets before us, 1. The Direction of it, as the Musick, Generally, and Particularly; *To the Master-Musician*, To *Asaph*. 2. The Musical Instrumente whereon it was to be tuned, *upon Gittith*. Though some, not without good probability, are of opinion this may point out the *Occasion* of this Psalm as hath been formerly noted, *See Psal.* 8. Sect. 3. *The Kind, Occasion, &c.*

The *Substance of the Psalm* it self is Doctrinally Hortatory. Israel is here Exhorted 1. To *Praise God cheerfully*. 2. *To obey God dutifully*.

I. *The Exhortation of Israel to the cheerful praising of God*, is, 1. *Propounded*, and Described diversly, *viz.* 1. *By* the Acts of thankfulnesse. 2. *By* the Object. 3. *By* the manner, with variety of musical Instruments. 4. *By* the solemn time, when, *ver.* 1, 2, 3. II. *Urged* and enforced by sundry cogent Arguments, drawn, 1. *From* Gods instituting and ordaining of this Duty, when Israel came out of Egypt, *viz.* at Mount *Sinai*, v. 4, 5. 2. *From* Gods Redeeming Israel out of Egypt, and from all their oppression there, v. 6. 3. *From* Gods hearing Israel in straits, at Red-Sea, &c. delivering them there. 4. *From* Gods proving them, and giving them waters out of the Rock, at *Meribah*, *ver.* 7.

II. *The Exhortation of Israel to due obedience unto God.* And *God* himself is brought in as speaking to Israel most pathetically. Here, I. *God* incites Israel obediently to hearken to him, and to his Testimony, ver. 8. II. *God* chargeth them strictly not to have, or worship any strange forreign god, ver. 9. Because he is, 1. The LORD. 2. Israel's God. 3. His Redeemer out of *Egypt*. 4. He will fulfil his desire, Prayer. If he *open his mouth wide*, ask liberally and freely, he *will fill it*, *ver.* 10. III. *Gods complaint* against his people, up-braiding them, 1. *Partly*, for their Disobedience to his voice. 2. *Partly*, for their disaffection to himself, *ver.* 11. This is aggravated by Gods spiritual judgments upon them for this, leaving them to their own perverse-intendments, and their own Counsels, *ver.* 12. IV. *Gods* pathetical wish that Israel would have been obedient to him, and have walked in his wayes, *ver.* 13. which he notably *Amplifies*, by the great benefits that thereupon would have ensued to *Israel*, (which through disobedience they deprived themselves of,) *viz.* 1. *His* debasing and destroying their enemies ver. 14. 2. *His* subduing the haters of the LORD to, at least, a feigned submission to him. 3. *His* perpetuating of his peoples time, verse 15.

4. *His*

4. *His feeding them with the fat of wheat*, for necessity: and *satisfying them with Honey out of the Rock*, for delight, *ver.* 16.

Psalm LXXXII.

Sect. I. The Summary Contents.

The Psalmist, 1. Having taught and exhorted Judges to do their Duty, and reproved their negligence, *ver.* 1. *to* 8. 2. He beseecheth *God* himself to judge, *ver.* 8.

Sect. II. *The Version out of the Hebrew.*

A Psalm a *of* Asaph.

1. IN God's Assembly *great*
The mighty-God *b* doth stand:
Amidst the Gods *on Judgement Seat*,
He judgeth *in the Land.*
2. *He saith*, How long will you
Judge *such* injurious-ill
And faces of the wicked *crew*
c Respecting-honour *still?* Selah.

3. Judge ye the poor-oppress't
The Fatherless also:
Unto the poor and much distress't
Impartial d Justice do.
4. The weakling *out of hand*
And needy rescue ye:
Them out of the *oppressing* hand
Of wicked-ones set-free.

5. *e* Nor understand do they,
Nor know (*though oft reprov'd,*)
They will in darkness walk *astray*:
Earth's grouud-works all are mov'd.
6. *Thus* say *of you* did I,
Ye Gods *by Office are*:
Likewise the Sons of the most-High
Ye-every-one-*appear.*

7. But-sure, *f* As earthly-men
Dye *at the last* ye shall:
And like one of the Princes *then*
Ye *helplesly* shall fall.
8. Arise O mighty-God,
Judge thou the Earth *below*:
For in all Nations *abroad*
Inherit *pow'r* shalt thou.

Sect. III. The Kinde, Occasion, and Penman.

This Psalm is *Doctrinal, Hortatory, Reprehensory, and Petitory. Occasion*; *Generally*, was some great corruption of Rulers and Judges, Neglecting or Perverting Judgement. But *Particularly* what *Judges* were here immediately intended; whether the corrupt Judges in dayes of *King Saul*, as some think *g*; who therefore suppose that *David* penned this Psalm after he had written, *Psal* 52. against *Doeg*, and after *Psal.* 58. against *King Saul* and his Court-Parasites, this Psalm notably agreeing with *Psal.* 58. Or the corrupt *Judges* before and in *King Jehoshaphats* dayes; which therefore put him (after Reformation in Religion) upon the appointing of *Judges* and Officers in all the Cities of *Judah*, and giving them great charge about the due performance of their Function, 2 *Chron.* 19. 4, 5, 6, 7. as *others h* think: I say, whether either of these, or some other corruption of *Judges*, gave *Occasion* to this Psalme is very hard positively to determine. The former seems more probable, because this Psalme was Penned in dayes of *Asaph*, and directed to him in respect of the Musick of it.

h *Kimchi*, ut habet *Sim. de Muis in Arg. ad Psal.* 82.

Sect. IV. The Scope.

The *Scope* intended herein, is; To teach and admonish the Judges, Rulers, and Princes of the Earth about their Office, and to excite them to all due care in the faithful discharge thereof, *ver.* 2, 3, &c. This is, *The Judges Psalme. And it is very profitable to Sing this Psalme before new Judges: or others, when they are about to sit down on the Judgement Seat* i.

i Utile profecto esset novis judicibus, aut jamiam ad judicandum sessuris percini hoc Carmen. *Sim. de Muis in Arg. Psal.* 82

Sect. V. The Analysis, or Principal Parts.

The *Title* contains, 1. The Denomination of it; *A Psalme.* 2. The Direction of it, as to the Musick of it; *To Asaph.* And some *k* think *Asaph* Penned it.

k *Sim. de Muis in Arg. Psal.* 82.

The *Psalme it self contains*

I. *An excellent Doctrine*, or Fundamental Position, fit for all Judges seriously to Consider upon, *viz.* That God himself is Present with, and President over, all Judges, and their Judgements, *ver.* 1.

II. *A notable Improvement of this Doctrine* and Position of Gods presence with Judges and Rulers in all their judicial Proceedings, exactly observing them. And this, 1. *Towards Judges.* 2. *Towards God.*

1. *Towards Judges*, *ver.* 2. *to* 8. Whom I. *He sharply reprehends*, for their corruption contrary to their Office, 1. *In* their unjust Judgements. 2. In their partial acceptance of the persons of wicked men. Both which are aggravated by their long continuance herein, *ver.* 2. II. *He exhorts them* to their duty of doing Justice and Judgement, in defending the innocent, though 1 *Poor weaklings.* 2 *Fatherlesse.* 3 *Afflicted.* And 4 *Poor*, and delivering them from the oppressing hand of wicked ones, *ver.* 3. 4. Hereunto they are urged by two sorts of Arguments, *viz.* 1. *By Arguments drawn* from the pernicious effect of the contrary to the Publick, *viz.* Confusion of all things will follow through want or neglect of Justice: *All the Foundations of the Earth shall be moved out of place.* Hyperbole. This is further aggravated by the threefold faultiness of the Judges causes of this great evil; (1) Their ignorance of the Law. (2) Their unwillingnesse fully to understand matters of Fact. (3) Their wilfulnesse to walk on in darkenesse, without due respect to Gods will or their own Conscience in matters of judgment, *ver.* 5. 2. *By Arguments* drawn from the pernicious effect of the neglect of Justice and Judgement to the Judges themselves, *viz.* Death, and suddain unexpected punishment, notwithstanding all their present greatness and power, *ver.* 6, 7.

2. *Towards God himself.* Who (upon consideration of the incurable and unsufferable Corruption of Earthly Judges and Rulers) is intreated to *Arise*, and take the Reines of Justice and Government, over the Earth, into his own hand. Hereunto he is urged, from his *inheriting* Soveraign Right and power over *all Nations*, *ver.* 8.

Psalme

Psalm LXXXIII.

Sect. I. The Summary Contents,

1. A Pathetical complaint unto God of the joynt Confederacy and Conspiracy of many enemies against Gods people, *verse* 1. to 9. 2. An earnest Prayer against them, *verse* 9. to the end.

Sect. II. The Version out of the Hebrew.

a Heb. *or* To For——

A Song. A Psalme a *of* Asaph.

I.

b *Heb.* Not silence to the.

1. O God, *b* do thou not cease-to-speak:
Nor deaf, nor still, O God, be thou.
2. For lo thy foes a-tumult-make *:*
And lift up Head thine haters do.

3. Against thy people craftily
They secret-*Counsel* do devise *:*
They have-consulted-mutually
Against thine-hidden-ones likewise.

c *Heb.* And let not the name of Israel be remembred yet.

4. They said; Come, from a Nation's *fame*
And let us cut-them-quite-away:
c That Israel's *Expunged* name
Be be no more remembred *ay*.

5. For, they in heart consult together:
Against the Covenant strike they do.
6. *Both* Edom's Tents, and Ishmaelites,
Moab, the Hagarenes also.

7. Gebal and Ammon, and Amaleck:
With Tyre's dwellers the Philistin.
8. Yea joyn'd with them is Ashur's *neck*:
They to Lot's sons an Arme have bin *Selah.*

II.

d *Heb.* As to Sisera, as to Jabin at the Brook Kishon.

9. Do to them as to Midian;
d Siserah, Jabin, At Kishon's stream.
10. *Which* e were destroy'd in Endor *than*:
They *as* dung for the Earth became.

e *Heb.* They were abolished.

11. Them and their Nobles *f* make *I pray*
Like Oreb and like Zeeb *fall*.
g As Zebach and as Salmunnah,
Their Authorized-Princes all.

f *Heb.* Put. set.——

g *Heb.* And as——

12. Who said, let's in-possession-take
Gods houses to our selves *combind*.
13. My God, as-rolling thing them make *:*
As Stubble toss'd *h* before the wind.

h *heb.* To the faces of the winde.

14. As fire burnes up a wood: also
Like as the flame doth mountains burn,
15. Pursue them with thy tempest so:
And terrify them with-thy-storm.

16. Their faces fill with shame: that they,
O LORD, may seek thine *holy name*.
17. Let them be bash'd, and *i* troubled ay,
And perish, and be-cloth'd with shame.

i *heb.* Terrified, *or*, suddenly troubled to perpetuity.

18. That they may know, *when this is done*,
That thou whose Name *peculiarly*
JEHOVAH is, *That* thou alone
Art over all the Earth most-High.

Sect. III. The Kinde, Occasion, and Penman.

This Psalme, for *Kind*, is a *Prayer*.

Occasion of it; In the *General*, was some malicious confederacy and mischievous conspiracy of the *Edomites*, *Ishmaelites*, *Moabites*, and other enemies against the people of God utterly to ruine them and the very name of *Israel*, *ver.* 2. to 9. But in *Particular*, At what time this fell out; whether in the dayes of *King Hezekiah* when *Sennacherib* by his own Forces, and by assistance of other enemies of *Israel* round about, did violently and insolently invade *Judah*, &c. as 2 *Kings Ch.* 18. *and Ch.* 19. as *Junius* k thinks. *Or* whether in the days of *King Jehoshaphat*, when *Moab*, *Ammon*, and *Mount Seir*, and with them probably many others, came to fight against *Jehoshaphat* and *Judah*, 2 *Chron.* 20. 1, *&c.* as most Interpreters both Jewish and Christian are of Opinion *l*; or whether at some other time, is hard positively and satisfactorily to determine.

k Prom. Junii Annot. ad Psal. 83. 1 Sim. de Muis Ar. in Ps. Ioan. Cocc. Com. in Ps. 83. 2—Hen. Alstr. Com. in Ps. 83. 6, 7, &c. Ja. Pont. Expos. Ps. 83.

Penman also of it, whether it was *King Hezekiah*, or some other Prophet in his time, or in the dayes of *Jehoshaphat*, is much more dubious, and uncertain.

Sect. IV. The Scope.

The *Scope* intended in this Psalme, Is; To implore the LORD's help against the many violent enemies Confederate and Conspiring together against the People of God; and against God himself, *v.* 1, *&c.* *v.* 5.—10, *&c.*

Sect. V. The Analysis, or Principal Parts.

In the *Title* are, 1. The Denominations of it; (1) *A Song*, for voice. (2) *A Psalme* for Musical Instruments. 2. The direction of it, as to the Musick, To *Asaph*.

In the *Substance of the Psalme*, are; 1. *A Petition*: 2. *A Narration*: 3. *An Imprecation*.

I. *A Supplication or Petition to God*, that he would not be as *Silent*, *Deaf*, or *Still*: especially at that time when the enemies made such a tumultuous noise, and lifted up the Head, *ver.* 1. This Petition is Pathetically urged, I. *By Arguments* drawn from the deportment of the enemies and haters of God against Gods people, *viz.* 1. Insolently *tumultuating*, or making a tumultuous noise. 2. Proudly *exalting* themselves, *v.* 2. 3. Craftily *consulting* and devising against Gods people, *his hidden-ones*, (hid of God in day of evil, *Psal.* 27. 5. *and* 31. 21.) *v.* 3. The sum of their crafty Consultations, being; (1) *Partly*, to *cut off* Gods people *from being a Nation*. 2. *Partly*, to *blot out* of memory the very *name of Israel*. *v.* 4. II. *By an Argument* drawn from their conspiracy and wicked confederacy herein against God himself, *v.* 5.

II. *A Narration or Enumeration of the many enemies against God and his people*. Then are reckoned up, *viz.* 1. Edomites. 2. Ishmaelites. 3. Moabites. 4. Hagarenes, or Arabians, *ver.* 6. 5. Gebal. 6. Ammonites. 7. Amalekites. 8. Philistines. 9. Tyrians, *ver.* 7. 10. Assyrians also helping *Lots* Children, *viz.* the Moabites and Ammonites, *ver.* 8.

III. *An Imprecation of Gods people against these enemies*

mies and haters of God and his People. And its very severe: they pray for Gods judgements upon them, I. Under sundry Examples, *viz.* That God would do to them, as he did of old. 1. To the Midianites, *Judg.* 7. 22, *&c.* 2. To Sisera and Jabin at the Brook Kishon, *Judg.* 4. 15, 24, *&c. who perished at Endor, and became as dung for the Earth, ver.* 9, 10. 3. To make their Nobles, as *Oreb* and *Zeb*, two Midian-Princes, *Judg.* 7. 25. 4. And all their Princes as *Zebah* and *Zalmunnah* (two Kings of Midian, *Judg.* 8. 12, 21.) *ver.* 11. These examples are amplified, by the sin whereof they were guilty, *viz.* invading the inheritance of God: and therefore their present enemies, being guilty of the like sin, *v.* 4. deserve the like judgements, *v.* 12. II. Under divers Similitudes. As, 1. Of a *Wheel*, or rolling thing. 2. Of *Stubble* before the wind, *v.* 13. 3. Of a *Wood burnt up with fire.* 4. Of a *Mountain all* in a flame, *v.* 14, 15. III. More plainly, they pray, 1. That God would *fill their faces with shame*, which is *Amplified* by the good effect desired to them thereby, *viz. That they may seek Gods Name, ver.* 16. 2 That God would abase them, and trouble them perpetually, yea put them to shame and destroy them *ver.* 17. This is illustrated by the end herein intended, *viz.* Gods glory, That all men may know that *JEHOVAH is most High* and reignes *over all the Earth ver.* 28.

Psalm LXXXIV.

Sect. I. *The Summary Contents.*

1. The *Psalmist*, Exiled from the Sanctuary, longs for the Communion thereof, *ver.* 1, 2, 3. 2: Declares how happy they are that dwell therein, *ver.* 4. *to* 8. 3: And earnestly prayes to be restored thereto, *ver.* 8. *to the end.*

Sect. II. *The Version out of the Hebrew.*

To-the-Master-Musician, upon Gittith, A Psalme, to the Sons of Korach.

I.

1. HOw lovely *are* thine Habitacles
O LORD of Hosts *ador'd!*
2 *Still* for the Courts *and Tabernacles*
Of *thee* the *holy* LORD
My Soul doth long, and also faint:
My heart, *a* my flesh also
Shout-out, *in this my sad restraint,*
The living God unto.

3. Yea, *ev'n* the Sparrow finds an house,
And Swallow *hath b* her nest,
Where she her young-ones *c* doth-repose:
Thine Altars, *there they rest,*
O LORD of Hosts, my King, *d* my God.
4. *e* O they *be* bless't *always*
That in thine house have-their-abode:
And still they shall thee praise. *Selah.*

5. *f* O-happy man, whose strength *art* thou:
Thine high-waies in their heart.
6. They Baca's valley passing-through.
g To well-spring it convert?
Yea *h* rain *with* blessings covereth *them.*
7. They go from strength to strength:
In Sion shall the God of Gods
Appear *to them at length.*

II.

8. LORD God of Hosts, *that art above,*
Do thou my Prayer hear:
O God of Jacob *in thy love*
Attentively-give-ear. *Selah.*
9. O GOD our shield *with some sweet glance*
Do thou see *from thy Throne:*
And look-upon *i* the Countenance
Of-thine annointed-one.

10. For, in thy *Sacred* Courts a day
To me is better farre
Than *elsewhere in the world to stay*
A thousand *others are:*
I chose in house of *thee* my God
k The-threshold-to-possesse;
Farre-rather than to make-abode
In Tents of wickedness.

11. For, *to his Saints* the LORD God *is*
A Sun, and *mighty* Shield,
Both Grace and Glory *unto his*
The LORD *l* will freely-yield;
From-them that-walk in perfectness
m Withhold no good will he.
12. O LORD of Hosts, *n* how-blessed *is,*
The-man that-trusts in thee?

a Heb. And my ——
b Heb. A nest to herself.
c Heb. or, may put, lay.
d Heb. and my ——
e Heb. blessednesses of the inhabitants of thy house.
f Heb. The blessednesse of the man, to him strength in thee.
g Heb. they put it a well spring.
h Heb. or; the teacher. Doctrin is compared to rain, Deut. 32. 2. *Esay.* 45. 8. ——
i *Heb.* the faces.
k Heb. to-be-at-the-threshold-of; to-be at the threshold.
l *Heb.* will give.
m *Heb.* he withnot withhold good.
n *Heb.* the blessednesses of the man hoping in thee.

Sect. III. *The Kind, Penman, and Occasion.*

This *sweet Psalme* is a *Prayer*, a most devout, fervent, and pathetical Prayer, for the exiled Psalmists free and full Restitution to Gods Sanctuary and Communion with God in his Ordinances there.

Penman of it, Interpreters generally suppose to be *David* o, though his name be not prefixed. And I much incline to their Judgments herein; 1. *Because* the Subject-matter and Substance of the Psalme is so homogeneal and suitable to *Psal.* 63. written by *David*, and to *Psal.* 42. which most probably was penned by him. 2. *Because* the very frame and temper of *Davids* heart and spirit towards God and his Ordinances, is most lively here represented to us. *Compare herewith Psal.* 23. 6. *and* 27. 4. *and* 42. 1, 2, 3, 4. *and* 63. 1, 2, 3. 3. *Because* here's mention of Gods *Anointed one*, which stile the Author of this Psalme seems to give himself, *ver.* 9. 4. *Because David* was several times exiled from Gods Sanctuary and publick Ordinances, especially by King *Saul's Persecutions*, and his son *Absalom's Insurrection*: some of which may well agree with the *Argument* of this Psalme.

Occasion, *Junius* thinks, was *Davids* exile among the Philistines, through King *Saul's* persecutions p. *Others* referre it rather to the time of *Davids* exile by reason of his son *Absalom's* rebellion against him q. To this later also I shall the rather subscribe, because here is mention made of their *appearing before God in Sion*, vers. 7. now the *Ark* was not brought to *Sion*, till after King *Saul's* death, yet before *Davids* flight by reason of *Absalom's rebellion*, as the current of the History shewes. But whosoever was *Penman*, and whatsoever was the *Occasion* in particular, its evident by the matter of the Psalme in the General: That the Psalmist wrote this Psalme upon *Occasion* of his Exile and Debarment from his longed for Communion with God by his publick Ordinances in his Sanctuary.

o *Sim. de Muis in Arg. Ps.* 84 ——*Fran. Jun. Annot in Psal.* 84. 1. ——Jo. *Foord Expos. in Ps.* 84. Temp. *&* Author *G. Ames. Lect. in Ps.* 84. *Hen. Moller, in Ps.* 84. 1.

p *Fran. Jun. in Annot. ad Ps.* 84. 1.

q Jo. *Foord in Expos. Psal.* 84. Tempus.

Sect. IV. *The Scope.*

The Psalmists *Scope* in this Prayer, is; 1. To set forth before the LORD the fervent pantings and longings of his soul, (now in his Exile from the Sanctuary) after the publick Sanctuary Ordinances and their happy Priviledge, who enjoy the LORD's Presence, and gracious influences therein. 2. And earnestly to beseech the LORD to restore him compleatly thereunto, *ver.* 1, 2, 4, 9, 10. And if the *earthly Tabernacles of God* be so desirable; how much more desireable are the *Heavenly mansions!* Sweetly *Augustine*, *Here we desire, there we receive, here we sigh, there we rejoyce; here we pray, there we praise; here we groan, there we exult* r.

r Hic desideratur, ibi capitur hic suspiratur ibi gaudetur; hic oratur, ibi laudatur; hic gemitur, ibi exultatur. *Aug. Enar. in Ps.* 83. *p.* 91. 7. B. *Tom.* 8. *Basil.* 1569

Sect. V. *The Analysis*, or *Principal Parts.*

In the *Title* note, 1. The Denomination of it; *A Psalme.* 2. The Direction of it as to the Musick. More *Generally*; *To the Master-Musician*: More *Particularly*; *to the Sons of Korach.* 3. The Musical Instrument, or Tune, wherewith it was to be Tuned, *upon Gittith.* See *Psal.* 8. Sect. 3.

In the *Psalme it self* consider, 1. The Psalmists vehement desire after Gods Tabernacles. 2. His Declaration of their happiness that have their abode therein, or free access thereto. 3. His earnest request that himself may be restored to this great mercy.

I. *The Psalmists vehement desire after God and his Tabernacles.* is Propounded and Illustrated. I. *Propounded*, 1. *By* way of Admiration or pathetical Exclamation (a sign *s* of intensive desire,) at the *Amiableness of Gods Tabernacles.* Which amiableness was the procreating cause of this his desire, even snatching his heart after them, *ver.* 1. 2. *By* way of pathetical Profession of his vehement desires. Where note, (1) The Object of his desires; *The Courts of the Lord: The living God.* (2) The Quality of them, as to their sincerity and integrity, being the Desires of his whole man; *Soul, Heart*, and *Flesh.* (3) The quantity of his desires, being most extensive and intensive, in highest degree, expressed by his *longing, fainting*, and *shouting-out*, *ver.* 2. II. *Illustrated*, 1. *Partly*, by the liberty of the very despicable *Sparrow* and *Swallow*, who without impediment can nestle themselves and put their young nigh to the Altars of God: when himself was forcibly debarred of like freedom, *v.* 3. 2. *Partly*, by the envyed happiness of them that had free abode in, and accesse to Gods Tabernacles, *v.* 4. *to* 8. which makes up the second Branch of the Psalme.

s Orditur autem Psalmum ab exclamatione, quæ inpenetis desiderii signum est. *Sim. de Muis in Com. ad Ps.* 84. 2.

II. *His Declaration of their happiness that enjoy the liberty and Ordinances of the Sanctuary*, whereof at present himself was deprived. These happy persons, were I. *They that dwelt in Gods House: viz.* The Priests and Levites. They herein happy, because they were still exercised in the Praises and worship of God, *ver.* 4. II. *They who had strength in God*, i. e. The people who by God had ability and liberty of coming to Gods house: and did affect to come thither, having the *High-wayes* to the Sanctuary *in their hearts*, *ver.* 5. Such people are here counted happy, 1. *Because*, God prospers their journey with good successe, *ver.* 6. 2. *Because*, by going to the House of God their number still increaseth, *v.* 7.

III. *His earnest Petition for his Restauration to the Sanctuary.* Here consider, I. His vehement and Pathetick request, To the *Lord God of Hosts*; To the *God of Jacob*, To *God our shield*, that he would *Hear, Give ear, See*, and *look upon, the face of his annointed*, *ver.* 8, 9. II. His Arguments whereby he enforceth this his Petition. And they are drawn, 1. *From* the excellency of this Priviledge of enjoying Gods Sanctuary, &c. (1) There *a day, is better than a thousand else-where.* (2) There its *better to be at the threshold, than to dwell in Tents of wickedness*, *ver.* 10. 2. *From* Gods *Properties and Promises.* (1) His Properties are Metaphorically set forth under the notion of *A Sun* and *Shield.* *A Sun* for Influence and Direction: *A Shield* for Defence and Protection. (2) His Promises, of *giving Grace and Glory*: of *withholding no good thing from upright walkers.* Or, the former, of *A Sun and Shield*, may be taken as a Promise also. Nothing in the Hebrew is to the contrary, *ver.* 11. III. His shutting up his Prayer with an Emphatical Admiration at that mans happiness that trusts in the LORD of Hosts, *ver.* 12.

Psalm LXXXV.

Sect. I. *The Summary Contents.*

1. The Psalmist out of Experience of former Mercies, *prayeth* for the continuance thereof, and removal of present troubles, *ver.* 1. *to* 8. 2. He *Promiseth* to wait thereon in confidence of Gods goodness, *ver.* 8. *to the end.*

Sect. II. *The Version out of the Hebrew.*

To the Master-Musician, a *to the sons of* Korach, *A Psalm.*

1. LORD, with thy land well-pleas'd-thou-wast
   Hast turn'd-back Jacob's *b* thrall.
2. Thy folks injustice *c* pard'ned-hast:
   Their sin hast covered all. *Selah.*
3. All-thy-great-wrath *d* thou-didst-asswage:
   Turn'dst from *e* heat of thine ire.
4. Turn us, O God *f* our Health: *g* Thy rage
   Against us make-expire.

5. Wilt thou for-evermore with us
   Have-wrath *perpetual?*
   Wilt-thou-draw-our-*h* thine anger *thus*
   To *i* Generations all?
6. That joy in thee thy people may,
   Wilt not turn, make-us-live?
7. *k* Thy mercy, LORD, to us-display:
   Us thy Salvation give.

8. I'le hear what God the LORD will speak,
   For to his people *all*,
   And to his Saints, he peace will speak:
   But let them *l* never *fall*,
   Or turn to fickle foolishnesse.
9. Sure, his Salvation *stands*
   Neer *m* his fearers: That Gloriousnes
   May dwell within our Land,

10. Met Truth and Mercy are: *yea* Peace
    And Justice kiss-have-given.
11. Truth buds out of the Earth *apace*:
    And Justice looks from Heaven.
12. Yea, good, the LORD will give: And *so*
    Our Land *n* give her increase,
13. Before his face shall Justice go:
    o Her steps in way he'l-place

a Heb. *al* for ——
b Heb. captivity.
c Heb. *hast taken away.*
d Heb. *thou didst gather away.*
e Heb. fervency of thy nostril.
f Heb. *of* our salvation.
g Heb. and make-cease thine indignation with us.
h Heb. thy nostril.
i Heb. generation and generations.
k Heb. Lord shew us thy lovingkindness, and give us thy Salvation.
l Heb. not *m* Heb. to his fearers,
n Heb. shall give her bud *or* fruit.
o Heb. And he will put *her* foot-steps in the way.

Sect. III.

Sect. III. *The Kind, Occasion, and Penman.*

This Psalme is of a Mixt *Kind*, made up of *Prayer* and *Doctrine*, and that (as sundry Interpreters p think) *Prophetical Doctrine*, touching *Christ and his Kingdom*, from *verse* 8. *to the end.*

Occasion of it (as is evident from the Psalme it self, *ver.* 1. *to* 8.) was some renewed trouble and great distress which befell the people of God, after their *Captivity* had been most graciously returned from *Babylon*. But what that renewed distress and affliction was, or when it befell them, is diversly apprehended. *Some* think it is to be referred to the woful times of *Antiochus*, who most cruelly oppressed, persecuted and dissipated the Church of God q. And that its probable this Psalme was then Dictated to some in the afflicted Church of God. *Others*, not satisfied with this, r think it hath reference to the troubles which befell the *Jews* returned from *Babylon*, *Either* about the re-building of the Temple which was hindred by their enemies for 42 years, *viz.* from the second or third year after their return, till the sixth year of *Darius* son of *Hystaspis*, *compare Ezr.* 4. 2. *&c. and* 6. 2, *&c. and* 6. 15. *with* Job. 2. 20. *Or* about their worship, and inhabiting in *Jerusalem*, &c, after the *Temple* was finished; for such were the incursions of their enemies upon them, that though they had built the Temple, yet could they not manage their Solemn Worship in quietness, nor dwell in *Jerusalem* in peace, till they had compleated the Walls and Gates about *Jerusalem*, *Nehem.* 1. *&c.* And to this latter Opinion I the rather incline for the reason given, *viz.* That nor this, nor any other Psalme, nor any other Scripture was written in the time of *Antiochus*: because *Malachi*, the last Prophet and Writer of the *Old Testament*, wrote his Prophecy a little before the end of the *Persian Monarchy*, as may appear by comparing his Prophecy with the last Chapters of *Nehemiah* s. Let the Learned Reader Judge. *Penman*, who he was, is altogether uncertain.

p Jun. in Loc.

q Jun. in Annot. ad Psal. 85. Calv. Com. in Psal. 85. 2.

r Jo. Ford Expos. Ps. 85. Temp.

s Jo. Ford Expos. Ps. 85. Temp.

Sect. IV. *The Scope.*

The *Scope* of the Psalmist in this Psalme, is; Upon commemoration of former deliverance from *Babylon* received, to intreat the LORD to rescue the Church of God from her present pressing Calamities, and to incite himself and the Church to wait for this Mercy and Deliverance, (which as a *Type*) was to have its full accomplishment in their Deliverance and Redemption by *Jesus Christ*.

Sect. V, *The Analysis*, or *Principal Parts.*

In the *Title* are, 1. the Direction of it as to the Musick: More *General*, and more *Particular* 2. The Denomination of it; *A Psalme.*

In the *Psalme it self* note,

I. *A grateful Recognition* or Commemoration of mercy received from God by his people, which is here laid down as an experimental encouragement to Faith in the ensuing Petitions. The mercy acknowledged is here described, 1. *By* the Primary Cause thereof; Gods *good-pleasure to his Land* 2. *By* the kind of the mercy, *viz. Returning Jacobs Captivity*, from *Babylon*, *ver.* 1. 3. *By* the sweet way or effectual manner which God took in effecting hereof: He removed all the chief Causes of their Captivity, and impediments to their deliverance, *viz.* (1) Their sin and iniquity: which he had *forgiven and covered*, *ver.* 2. (2) His own exceeding wrath, and fervency of anger; which he had *gathered away, and turned from*, *ver.* 3.

II. *An earnest Prayer* to the LORD for delivering his people again from renewed distresse and affliction Here note, 1. The Compellation of God, suitably to the raising up of their hope; *O God of our Salvation.* 2. The Petitions, (1) *Partly*, for restoring them; *Turn thou us*: that is, from present trouble, to our former good estate. (2) *Partly*, for cessation and removall of his indignation, *ver.* 4. 3. A Pathetical Expostulation, (1) Against the long continuance of *Gods* anger upon them, *ver.* 5. (2) About *Gods* not turning and reviving his people, that they might rejoyce in him, *ver.* 6. 4. A renewed request for *Gods* Mercy and Salvation, *ver.* 7.

III. *An holy and faithful resolution* of the Psalmist, to expect and wait upon the LORD by hope, faith, and patience, &c. and for his gracious answer. Which resolution he confirmes and strengthens by sundry choice Arguments. As, 1. *Because* the Lord *will speak peace to his people, and to his Saints.* This is *amplified* by the good effect of both their Trouble and Peace, That they shall *not return again unto folly* and wickednesse, *ver.* 8. 2. *Because, Gods Salvation is near to his fearers.* This his *Salvation* is illustrated from *Gods* end intended therein, *viz. That Glory might dwell in their Land*, *ver.* 9. This *Glory* is excellently described, wherein it shall consist, *viz.* (1) *Partly*, In Spirituals. Set down in two Relations mutually embracing. *viz. Mercy*, and *Faith*, or *Truth*: The *Mercy* of *God*, received by the *Faith* of man. *Righteousnes and Peace.* Gods *Righteousnes* working *Peace* in man, as *Rom.* 5. 1. u *ver.* 10. 11. (2) *Partly*, In Temporals, all confluence of Temporals; *ver.* 12. (3) *Partly*, in the Habitual Prevalency and stability of Righteousnes before the LORD, *v.* 13. All which glory seems to be here intended to have its *Primary* and most *Plenary accomplishment* in the *Kingdom of Jesus Christ*: As both *Ancient* and *Modern* Writers expound the same.

t Sic. *Joan Calv. in Com. ad Ps.* 85. 9.

u Sic. *Fran Jun. in Annot. ad Ps.* 85. 11.

Psalm LXXXVI.

Sect. I. *The Summary Contents.*

1. *David* strengtheneth his Prayer; (1) *Partly*, by the Conscience of his Religion, *ver.* 1. *to* 5. (2) *Partly*, by the Goodnes and Power of God, *ver.* 5. *to* 11. 2. He desireth the continuance of former Grace, *ver.* 11. *to* 14. 3. And, Complaining of the proud, he craveth some token of Gods goodnes to himself, *ver.* 14. *to the end.*

Sect. II. *The Version out of the Hebrew.*

A Prayer of David.

I.

1. O LORD, do-thou-bow-down thine eare,
And answer-me-do-thou:
For, I *am* poor-afflicted *here*,
And *very* needy *now*
2. *O* keep my Soul, *I humbly crave*,
For, merciful I *be*:
My God, do thou thy servant save
a That-trusteth unto thee.

a *Heb.* Hoping unto...

3. LORD

b *Heb.* I will cry.

3. LORD, shew-me-grace: for, all the day
To thee *b* I-send-my voice.
4. Sith, Lord, I lift my soul to thee;
Thy servant Soul rejoyce.
5. For thou, O LORD, *art* good; and thou
c Dost-pardon-graciously:
Art much-of-mercy-kind also
To all that-to-thee-cry.

c *Heb.* mercifully——sparing or pardoning.

6. LORD, to my-supplication
An-ear-*attentive*-lend:
To voice of my *d* Petitions
Do thou likewise attend.
7. In day of my distresse I'le-cry-
To-thee: For, thou'lt me hear.
8. Lord, none among the Gods like thee:
And like thy works none *are*.

d *Heb.* Petitions for grace.

9. All Nations which made hast thou
Shall come *to spread thy Fame*.
And, Lord, *e* before-thee down-shall-bow:
And glorifie thy name.
10. Because thou *art* A-mighty-one,
And wondrous things *f* thou do'st:
Thou *therefore*, thou-thy-self-alone
Art God, *mine only trust*.

e *Heb.* before thy faces.

f *Heb.* doing

II.

11. O LORD, do-thou-teach-me thy way,
Walk in thy Truth I will:
To fear thy Name *both night and day*
Mine heart unite thou *still*.
12. With all mine heart, O Lord my God,
Confesse-to-thee-will-I?
And glorifie thy Name *abroad*
To perpetuity.

g *Heb.* loving kindness.

13. For, thy *g* kind-mercy towards me
Is great, *it doth excell*:
Thou also hast my Soul set-free
Ev'n from the lowest Hell.
14. O God, the proud against me rose,
And *h* fierce-mens company
Seek my Soul: And do not propose
Thee, Lord, *i* before-their-eie.

h *Heb.* the assembly of violent men i *Heb.* before them.

15. But thou, LORD God, *art* *k* pitiful,
And graciously-inclin'd:
l Long-suffering and very full
Of Truth and mercy-kind.
16. To me *then* turn-the-face *so bright*,
And-me-shew-mercy-on.
Unto thy servant give thy might:
And save thine handmaid's Son.

k *Heb.* tenderly-merciful, and gracious. l *Heb.* long of nostrils, And much of loving-kindness and truth. m *Heb.* do with me. n Heb. hast holpen me, and comforted mee.

17. *Some* sign for good *m* to me afford,
And let mine haters see,
And be asham'd: Sith thou, O LORD,
n Didst help and comfort me.

Sect. III. The Kinde, Penman, and Occasion.

This Psalm was *Davids Prayer*, as the Title shews: This poines out clearly both the *Kind*, and *Penman* of it.

Occasion of this Prayer, was some great distresse and affliction wherewith *David* was exercised by violent enemies, See *v.* 1, 7, 14. But as to the *particular distresse* here prayed against; *whether*, it was, His Oppositon by the *Syrians*, 1 *Sam.* 10. *Or* his distresse by reason of the Rebellion of *Absalom* his Son; as some o conjecture. *Or* his trouble from *Sauls* persecution, when he was forced to fly from King *Sauls* Court, and forced to live in a very poor and needy condition, &c. See *ver.* 1, 14. *Kimchi*, *Sim. de Muis*, *Calvin*, and *H. Moller.* p think: It is not so clearly determinable. Though in my judgement, the whole Tenour of this Prayer doth best agree to this last Opinion. However, This being a *Prayer of David* afflicted and distressed by his many violent enemies, wherein both the Petitions prefixed, & Arguments wherby those Petitions are inforced, are of common concernment to all Gods people in the like case afflicted: I greatly applaud the judgment of *Junius* q and *Calvin* r, who account this a most fit and excellent Form of Prayer for any of Gods dear people afflicted and distressed by violent adversaries. I may justly stile it; *A sweet Prayer of an afflicted Saint, distressed by violent enemies.*

o *Jo Foord in Expos. Psal.* 86. *Tempus.*

gravibus rerum difficultatibus uterentur. Quamobrem abhibuit circumscriptionem temporum, personarum, ut alibi fecit, sed iis tantum argumentis utitur, quae omnibus convenire, possunt. *Fran. Jun. Anot. in Psal.*

q Quare, ne in summis afflictionibus animos nostros obruat desperatio, succurrat, pauperibus haec sultura & miseris dictum hanc precationem à Spiritu Sancto. *Joan. Calv. Com. in Psal.*

Sect. IV. *The Scope.*

Davids Scope in this choise Prayer, is; 1. To intreat the Lord to hear, keep, save and shew-favour to him in his deep distresses by reason of his violent enemies; 2. And to establish him in his Truth and Fear notwithstanding all his troubles. *See ver.* 1, 2, 3, 11, 14, 17.

Sect. V. The Analysis, or Principal Parts.

In the *Title* are expressed, 1. The Kind of this Psalm; *A Prayer.* 2. The Penman of it; *David: A Prayer of David*: or, *Davids Prayer*, his Eminent Prayer, &c.

In the *Prayer*, or *Psalme it self*, note, several sorts of Petitions, ueged by variety of Arguments, *viz.*

I. *Davids* Petitions for *Audience*, *Preservation*, *Mercy* and *Comfort*, are I. *Propounded* severally *ver.* 1, 2, 3, 4. II. *Urged* by two sorts of Arguments. 1. By Arguments drawn from the Petitioner himself, *David.* Which Arguments severally annexed to the several Petitions. As, he craves; (1) *Audience. Partly*, because he was *Poor-afflicted. Partly*, because he was *Needy*, *ver.* 1. (2) *Preservation*, and *Salvation. Partly*, because he was *Holy. Partly*, because he *trusted* in *God*, *ver.* 2. (3) *Mercy*, *Because* of his crying to him all the day, *v.* 3. (4) *Comfort* and joy to his Soul. *Because he lifts up his Soul unto God*, *ver.* 4. 2. By Arguments drawn from God himself, *viz.* His (1) Goodness. (2) Readiness to forgive. (3) Abundant mercifulnesse to all that call upon him, *ver.* 5. (4) Readiness to hear in day of trouble. Therefore he craves audience, and promise th to call upon him in such a day, *ver.* 6, 7. (5) Excellency of the Lord above all Gods, and of his works above all other works, *ver.* 8. This Excellency is illustrated, by the influence it shall have upon all the *Gentiles*, bringing them to worship *God* and glorifie his Name. A tacit Prophecy and promise of *the calling of the Gentiles*, *ver.* 9. (6) Greatness, demonstrated by the effect thereof, his doing wondrous things. 7 Singular unity. *God alone*, *ver.* 10.

II. *Davids* earnest and heavenly request to the Lord *to direct him in his way*, and *unite him to his fear.* This he urgeth, 1. *From* his Resolution and Promise of walking answerably, *ver.* 11. 2. *From* his

his Promiſe of entire and conſtant thankfulneſs to God: (1) In General, *For his great mercy towards him.* (2) In Particular, for *delivering his Soul from the loweſt hell*, ver. 12, 13. 3. *From* the inſurrection and cruelty of his proud violent and Atheiſtical enemies, ver. 14. 4. *From* the ſweet Nature of God; being (1) *Tenderly-mereiful*: (2) *Gracious*: (3) *Long-ſuffering*: (4) *Much of loving kindneſs*: (5) *Much of Truth*, ver. 15.

III. *Davids* Petition to the LORD, for his *Return, Mercy, Strength, Salvation*, and *ſome ſign for good* to *David*. Which is urged, 1. *Partly*, from *Davids* Relation to *God*. *His Servant: Son of his Handmaid*, His *born-ſervant*. 2. *Partly*, from the effect hereof upon his enemies, ſhame and confuſion, when they ſhall ſee that the Lord *helps* and *comforts*, (*David*, ver. 16, 27.

Pſalm LXXXVII.

Sect. I. *The Summary Contents.*

1. The Nature and Glory of the Church, ver. 1. to 4. 2. The Increaſe, Honour, and Comfort of the Members thereof, ver. 4. *to the end.*

Sect. II. *The Verſion out of the Hebrew.*

To the Sons of Korach, A Pſalme, A Song.

a Heb. In the mountaines of holyneſs. b Heb. loving.

1. *a* AMong the holy Hills *above*
Is his Foundation.
2. The LORD *peculiarly b* doth love
The gates of *his* Sion:
c Heb. *ex*, before above. *c* Farre-more than Jacob's dwellings all.
3. Things-glorious *all abroad*
Are ſpoke of thee, *and ever ſhall*;
O City of our God. *Selah.*

d Heb. And he the moſt-High ſhall eſtabliſh her. e Heb. people. f Heb. *ex*; eyes. Aſpectus Pſalmus iſte brevis eſt numero verborum, magnus eſt pondere omnium ſententiarum, *Aug. Enar. in Pſ.* 86. *Tom.* 8. *in initio.*

4. I'le mention Rahab, and Babel
To-thoſe-that-know-me *here*,
Lo Paleſtine, and Tyre with Cuſh:
Born was this *perſon* there.
5. And ſaid of Sion it ſhall be,
This man, *that* man alſo
Was born in her: *d* The Higheſt, he
Shall her eſtabliſh ſo.
6. The LORD, in writing *e* folk, will count:
This-*man*, there born was he. *Selah.*
7. And Singers, as Flute-players *there*:
All my *f* Well-ſprings in thee.

Sect. III. *The Kind, Occaſion, and Penman.*

This Pſalm is *Laudatory* or Commendatory, and *Prophetical*, in reference to the Church of God. *Short* (as *Auguſtine* *g* ſaith well) *in the number of words: but large in the weight of all its Sentences.* And by reaſon of its brevity, it hat in it the more obſcurity: inſomuch that another ſaith; *In this Pſalme very where are great darkneſſes* h.

Occaſion of it, *Calvin* and others think was the low, mean, and weak condition of the Church of God after her return from *Babyloniſh* Captivity, and re-edifying of the Temple and *Jeruſalem*: whereupon perhaps ſome of the Sons of *Korach* took occaſion by the Spirits Inſpiration to write this Pſalm, for the ſupport and comfort of *Gods* people, againſt all the preſent meanneſs, weakneſs, and deſpicableneſs of the Church of *God*, by conſideration of her ſtability, and Spiritual Glory in the acceſs of the *Gentiles* to her for the future, &c. *i*. And the current of the Pſalm well agrees hereunto. Yet ſome others *k* think, This Pſalm was *Penned*, after *David* had brought up the Ark of *God* to *Jeruſalem*, and placed it in the Tent prepared for it in Mount Sion, 2 *Sam.* 6. *and* 1 *Chron.* 16. 1. Or rather after God had ſhewed to *David* the place where the Temple ſhould be built, 2 *Sam.* 24. 18. which *is* rather embraced. I leave all to the judgement of the Learned, in a Caſe ſo difficult.

Penman of this Pſalme is conſequently as uncertain as the *Occaſion*: Some *l* as *Kimchi*, *Foord*, and others, thinking it was *David*, and that he wrote it by a Prophetical Spirit before the Temple was founded; Others *m* ſuppoſing it rather to be written by ſome of the *Sons of Korach*, or other *Prophet*, after the Return of the Jewes from Babyloniſh Captivity. Be it how it will, it is not doubted by any, but generally confeſſed by all, that the *Holy Ghoſt* was the Author of it.

i Jo. Cal. in Arg. Pſ. 87 & ante ver. 1. H. Moller. in Arg. Pſal. 87.

k Joan. Foord in Expoſ. Pſ. 87. Author & Temp.

l Sim. de Muis in Arg. Pſ. 87. Jo. Foord Expoſ. Pſ. 87. Author.

m Jo. Calv. Com. in Pſ. 87. ante v. 1.

Sect. IV. *The Scope.*

The *Scope* intended in this Pſalme is; To diſplay the ſurpaſſing Stability, Glory, and Amplitude of the Church, under the Type and Figure of *Sion* and *Jeruſalem*, That her ſingular excellency being duely eſteemed, ſhe may be dearly affected, and God highly glorified in her and for her, by all her true and genuine members.

Sect. V. *The Analyſis, or Principal Parts.*

In the *Title* are, 1. The Direction of it as to the Muſick of it; *To the Sons, &c.* 2. The Denominations of it; *A Pſalme, a Song.*

In this Laudatory Prophetical Pſalme, The high Excellency of the Church of God, under the Figure or Type of *Sion* and the City *Jeruſalem*, is moſt elegantly and patherically deſcribed. But eſpecially theſe three wayes, *viz.*

I. *By her firm Foundation. In*, or *among the Mountains of holineſs.* As the Temple was founded on *M. Moriah* and *Sion*, 2 Chron. 3. 1. Pſal. 2. 6. or *among the holy Mountains round about Jeruſalem*, Pſal. 125. 2. So Gods Church is founded by Gods eternal Decree, &c. upon *Chriſt Jeſus*, v. 1. This her firme Foundation is further *Amplified*, By the procreating cauſe thereof, *viz*, Gods peculiar *love to the gates of Sion*, (i. e. *To Sion*: Synechd.) *more than to all* other *the dwellings of Jacob*, v. 2. So God hath choſen us in Chriſt of his meer love, grace, &c. *Epheſ.* 1. 3. *to* 7.

II. *By the glorious Teſtimony of God and his Prophets* touching the City of God, *Jeruſalem*, in Type; The Church, in *Truth*; *O City of God*, (Apoſtrophe) *Glorious things, &c.* v. 3.

III. *By the diffuſion and enlargement of the Church* throughout all Nations, by the calling of the Gentiles. Here, I. *The Calling of the Gentiles* to the fellowſhip of the Church is elegantly deſcribed; 1. *By* Induction or Enumeration of ſundry particular Nations, that ſhould be added to the Church, (though *Partly* through their wealth and pride; *Partly* through their enmity and hatred to Gods City, this might ſeem never ſo improbable.) As, (1) *Rahab*, (i. e. *Ægypt*, ſo called *Pſ.* 89. 11. *Iſa.* 51. 9.) (2) *Babel*.

(3) *Palestina*: the Land of the Philistines. (4) *Tyre*. (5) *Cush*, i.e. *Æthiopia*, Psal. 68. 32. Under these, by a *Synecdoche*, understand all the rest of the Gentiles. 2. *By* the Profession and Observation of that their Call; *I will make mention*——*And*——*it shall be said*——Where, this Call is illustrated by the powerful effect it should have upon the called Gentiles; *They should be born in the Church*. 3. *By* the fruit and end of this their Calling. Thus *the most High shall establish* the Church, v. 4, 5. 4. *By* the LORD's own Testimony confirming this Call of the Gentiles, in an elegant allusion to the Practice of men, in *Registring* and *Enrolling* free Citizens, v. 6. II. *This Enlargement*, and the other glory of the Church, is notably illustrated, by the great joy and refreshment which it shall effect in the genuine members thereof, metaphorically set forth under the similitudes of *Singers*, *Pipers*, and *Well-springs* there; or, *Eyes*, *aspects there*, The faithful beholding with great joy and delight this Enlargement and Glory of the Church, v. 7.

Psalme LXXXVIII.

Sect. I. The Summary Contents.

A Prayer containing a grievous and bitter Complaint, by reason of great and manifold miseries, especially Gods Desertion and deep Displeasure.

Sect. II. The Version out of the Hebrew.

A *Song*, A *Psalme to the Sons of Korach*, *To the Master-Musician*, *on Machalath-a-leannoth*, b *Maschil of Heman the Ezrachite*.

a *Heb.* or, To answer, *or*, sing-by-turnes.
b *Heb. or*, an instruction to——

1. I cry'd before thee c night *and* day;
LORD God of my Salvation.
2. Before *d* thee let my Prayer come:
Bend to my cry thine ear *anon*.
3. For, *e* full of evils my soul became:
My *f* life likewise to grave *drew-nigh*.
4. With Pitt's Descenders *g* rank'd-I-am:
As man, *that hath* no might, am I.

c Heb. in the night. by night
d Heb. thy faces.
e *Heb.* my Soul is filled with evils
f Heb. lives
g *Heb.* I am counted-reputed.

5. Among the dead free, like the slain
That *in* the grave-lie *overthrown*,
Whom thou *h* remembrest not again:
And from thine hand they-are-cut-down.
6. In *i* lowest pit thou-do'st-me-lay:
In darknesses, in deepest *graves*.
7. Thy wrathfull-heat on me doth stay:
And thou afflict'st *with* all thy waves: *Selah.*

h *Heb.* remembrest-them-not-any-more. *Pleonasm.*
i Heb. pit of lowest *places*

8. My known-acquaintances *decayd*
From me far-distant-thou-hast-set,
k Abhorr'd of them thou me hast made:
Shut up I *am*, nor forth can get.
9. Mine eye *quite* languisheth-away
Through mine affliction's *heavy bands*:
I-call-to-thee, LORD, *l* all the day,
I unto thee spread-out *m* my hands.

k *Heb.* thou hast put-me abominations to them.
l Heb. in all the day *or*, in every day.
m *Heb.* my palmes.

10. Wilt thou do *n* wonders to the dead
Shall dead arise, *and* thee confess? *Selah.*
11. Shall thy *o* kindness in grave be spread?
In perdition thy faithfulness?
12. Shall thine *exploit*-miraculous
In darkness *of pale death* be known?
Likewise thy justice *glorious*
In the land of oblivion?

n *Heb.* a wonder.
o *Heb.* loving kindness-kind-mercy

13. But I cry-out to thee, O LORD;
My Pray'r shall thee prevent at morn,
14. Why do'st reject my Soul, O LORD?
Why hid'st thy *p* face from me *forlorn*?
15. *I am still* poor-afflicted *here*,
And from my youth about-to-dye:
Thy *sore* affrightings I do bear,
I am-perplexed-doubtfully,

16. Thy burning-wraths o're me do pass:
Thy terrours me *q* cut-out away.
17. They-round-encompass-me *alas*
Like *drowning* waters all the day:
Together they *r* about me go.
18. From me thou-hast-removed-farre
My Lover, fellow-friend also:
In darkness mine acquaintance *are*.

Sect. III. The Kinde, Occasion, and Penman.

This is a most doleful *Lamenting Prayer* of the Psalmist in extreamest affliction. It is counted a *Doctrinal*, or *Teaching Psalme*: but it is a *Lamenting Expostulation*. One saith; *This Psalme is the most doleful of all the Bible, full of Complaints even to the end* f. Both *Augustine* t, and *Hieronym* u, count this Psalme to be a *Prophetical Description* of the Passion and Sufferings of Christ for us, which were most severe and extream. And *H. Mollerus* x inclines so far to them herein as to think, that these extream dolours, whether of *David* or *Heman* here described, may be looked upon as it were *types* of Christs deepest sorrows. Whether Christs sorrowes or sufferings were here at all intended or no by the *Holy Ghost*, I will not peremptorily determine: But this is evident, that the deepest of these expressions are not beyond the woful sufferings of *Christ*. It is somwhat congruous to those Psalmes, vulgarly called *Penitential*, viz. *Psal.* 6. 32, 38, 51. 102, 130, 143. especially to some of them. There are also some other Psalmes of like nature; as *Psal.* 25, 42, 43, 69. &c. especially *Psal.* 77. Its one of the *Maschil's* or *Instructing Psalmes*, (*See Psal.* 32. Sect. 3.) *Instructing* the choicest and dearest of Gods People, That though deepest afflictions and miseries befall them, they should not look upon their condition as desperate, but hopefully look up and pray to the LORD their God for deliverance and salvation. And its one of those which are called both *A Song*, and *A Psalme*: the reason whereof is variously apprehended, Probably, it denotes some observable singularity in the Subject-matter of the Psalme. *See what is noted to this purpose on Psal.* 30. Sect. 5.

Occasion of writing this *Expostulating Psalme*, was (as the Subject-matter of it in the general hints) some extream afflictions and miseries even almost to death, which befell the *Penman* of it; (what those his miseries were is not particularly known,) whereupon he represents his deep Lamentations and Complaints by Prayer to his God, yet not without hope of his Salvation and Deliverance by the Lord out of all his extremities. *Annius* a Commentator of *Philo*, thinks (as *H. Mollerus* y hath noted) that this Psalme was set forth and sung in the six years wherein *Jehojakim* was in prison at *Babylon*: And *Philo* saith, the following Psalm was set forth to give thanks for the preservation of the Jewish Nation, when *Evilmerodach* brought *Jehojakim* out of prison. But herein *Mollerus* determines nothing: nor dare I in a case so dark and dubious.

Penman of this Psalme, (as the Title seems to inform us) was *Heman the Ezrachite*. There were

two

p *Heb.* thy face.
q *Heb.* cut-out.
r *Heb.* they-round-encompass-me.

t *Aug. Enar. in Psal.* 87.
u *Hier. in Tit. Psal.* 87. *Tom.* 8
x *H. Moll. subsin. Art. in Psal.* 88.
y *Hen. Moller. in Arg. Psal.* 88.

two *Hemans* and *Æthans*; viz. 1. *Heman* and *Æthan*, Singers and Musicians of the posterity of *Levi* the Patriarch, 1 *Chron.* 15. 17, 19. *and* 16. 42. *Heman* being the son of *Joel*, the son of *Samuel* the Prophet 1 *Sam.* 6. 33. himself being also a Seer or Prophet in King *Davids* dayes, 1 *Chron.* 25. 5. And of the Kingdom promised to *David* doth *Æthan* treat, *Psal.* 89. 4. &c. Christs Afflictions and Kingdom are in these Psalmes foretold, (thinks *Ainsworth.*) He was the true *David*, *Hos.* 3. 5. 2. *Heman* and *Æthan* sons of *Zerach* the son of *Judah* the Patriarch, and thence called *Ezrachites*, 1 Chron. 2. 46. They were men so renowned for their wisdom, that *Solomon* himself is in point of wisdom compared with them, 1 *K.* 4. 31. And *Calvin* thinks, its no wonder, that a man indued with such a spirit of wisdom, should be Penman of this Psalme *a*. And divers (as *Junius*, *Foord*, *b* &c.) think, these later *Heman* and *Æthan* were Penmen of these two *Psalmes* 88. *and* 89. But *c Muis* hath a shrewd objection against this: How could these two brothers sons of *Zerach* pen these two Psalmes, seeing *Psal.* 89. speaks so plainly of *Davids Kingdom*, and of some sad events that had befallen it, *ver.* 3.——38, &c. which things came to pass long after these second *Heman* and *Æthan* were dead. Therefore he thinks it might be some of their posterity called after their Names, (who probably lived in the dayes of King *Solomon* and *Rehoboam*) and *Ezrachites* from *Zerach* Head of their Family. For my part, I see no inconvenience in this his Resolution. But I leave this to the Judgement of the Learned.

Sect. IV. *The Scope.*

The *Scope* intended in this Psalme, is; 1. *More Immediate* and peculiar to *Heman* himself: *viz.* To intreat the LORD for Relaxation and Deliverance from his manifold and extream miseries, pathetically spread before the LORD, *v.* 1, 2, 13. 2. *More mediate* and Common to other of Gods deeply afflicted people: *viz.* To instruct and teach Gods best and dearest servants, that they are not in this life exempt from severest extremities of deadly distress and affliction: and yet they should not in any the worst extremities despond or despair, but open all their grief by prayer, complaints and expostulations, to their God in hopes and expectation of relief and succour from him even in lowest condition. *In this Psalme we have* (as some think) *a Patern of Prayer and Deportment in our private affliction*: *In* Psal. 89. *a Pattern of Prayer*, &c. *in case of the Churches publick Calamity* d.

Sect. V. *The Analysis*, or *Principal Parts.*

In the *Title* of this Psalme are, 1. The Denominations of it, *A Song*, *A Psalme*. See *Psal.* 30. Sect. 5. *Title.* 2. The Direction or Recommendation of it, as to the Musick, (1) More Generally; *To the Sons of Korach* (2) More Particularly; *To the Master-Musician upon Machalath leannoth*, that is, Either *A Wind-Instrument*, to sing or play by turnes. Or, the beginning, or name, of some famous sad Tune. Or the words may be interpreted; *Touching infirmity*; *to afflict*, or *Humble*. Having respect to the Subject-Matter of the Psalme. 3. The Nature, Kind, or Sort of the Psalme: *Maschil*. See *Ps* 32. Sect. 3. A Psalme to give Instruction to the deeply afflicted children of God. 4. The Author or Penman of it: *Heman the Ezrachite*.

In the *Psalme it self*, which is, A most sad Lamenting Expostulating Prayer, note

I. *The Ground and Foundation of his Prayer*, *viz.* His confidence in God, as sole Author of his Salvation.

II. *His Prayer* grounded hereupon, is described; As Past, As Present. I. *His* Prayer for time past, is set forth, by the 1. Zeal and fervency of it, *I have cryed* 2. Sincerity of it; *before thee*. 3. Assiduity, and importunity of it; *night and day*, *ver.* 1. II. *His* Prayer for present, is for Audience of his Prayers now in his distress: set forth in two phrases, *ver.* 2.

III. *His Arguments or Reasons* whereby he endeavours to enforce his Prayer, are drawn from the Extremity of those Miseries and Calamities, wherewith he was even overwhelmed. As

1. His Soul was even glutted with evils of affliction.

2. His very life was in condition of Death: *viz.* He was, 1. As a dying man, *ver.* 3. 2. As a man quite dead, and without strength, going to the grave; *ver.* 4. 3. As a man *buried like the slain*, *forgotten of God*, *and cut off from his hand*, *ver.* 5. yea as a man *in lowest pit*, *darkness*, *and deeps*; past all hopes of reviving, *ver.* 6.

3. All Gods waves afflicted him, flowing from Gods wrath permanent upon him, *ver.* 7.

4. His desolate and extream destitute condition, 1. *Being* deprived of his Acquaintance, abominating him. 2. *Being shut-up* as in a Dungeon or Prison, that he *could not come forth* to refresh himself, *ver.* 8.

5. His mournful tears through affliction, mingled with his dayly and instant Prayers *ver.* 9.

6. His extream low condition of misery into which God had brought him. Being, 1, As *Dead*, 2. In the *Grave*, 3. In *Destruction*, 4. In *Darkness*, 5. In the *Land of forgetfulness*. Whereupon he expostulates the ease with God: wether God in that his extremity intended to work miracles; And how men in such state could possibly declare and propagate Gods praises, *ver.* 10, 11, 12.

IV. *His Prayer is afresh repeated*, and described, by 1. The fervency of it. 2. The earnestness of it, *v.* 13. This is again Amplified and enforced,

1. By a Pathetical Expostulation with God, 1. For rejecting him. 2. For hiding his face from him *v.* 14.

2. By a doleful complaint of the extremity and grievousness of his Afflictions, Described most pathetically and elegantly. He being, 1. *Ready to dye* through affliction, *from his youth up*. 2. *Distracted*, through Gods *terrours*, *ver.* 15. 3. *Overflowed* with God's burning wrath. 4. *Cut-off quite* with his *terrours*, *ver.* 16. 5. *Surrounded* and encompassed daily with these miseries, as with *waters*, *ver.* 17. 6. Deprived utterly of *Lover*, *fellow-friend*, *and Acquaintance*, hiding them as in darkness from him, or hiding them from him thus brought into darkness, *ver.* 18.

Psalm LXXXIX.

Sect. I. *The Summary Contents.*

The *Psalmist*, I. *Praiseth* God for, 1. His Covenant, *v.* 1. *to* 5. 2. His wonderful power, *v.* 5. *to* 15. 3. His care of his Church, *v.* 15. *to* 19. 4. His favour to *David's*, and therein to Christs, Kingdome, *v.* 19. *to* 38. II. *Prayeth*, 1. Complaining of contrary events, *v.* 37. *to* 46. 2. Expostulating, Petitioning and Blessing God, *v.* 46. *to the end.*

Sect. II.

Sect. II. The Version out of the Hebrew.

a Maschil of Ethan the Ezrahite.

a heb. or, an Instructing, Psalme.

I.

1. THe LORD's kind-mercies *clearly shown,*
For ever sing I shall:
Thy truth I'le with my mouth make-known
To b Generations all.
2. For, I have said, kind-mercy ay
Shall-be-built-up *as high:*
In-Heav'ns, thou shalt confirm *alway*
In them thy verity.

b *Heb.* Generation, and Generation.

3. I stricken have a Covenant
With-mine-elect, *so dear:*
Yea unto David my servant
I faithfully did swear.
4. Thy seed for evermore I will
Establish, *I alone.*
And c to all Generations *still*
I will build-up thy Throne. *Selah.*

c heb. to generation and generation,

II.

5. Likewise thy wondrous works, O LORD,
The Heavens shall confess:
Yea in the Church of Saints, *ador'd*
Shall be thy faithfulness:
6. For, to the LORD, who in the skies
May *duely* be compar'd?
Among the Mighties sons *likewise*
Who likened to the LORD?

7. In secret of the Saints, *our* God
Most terrible *to found:*
And dreadful d over all *abroad*
That-are-about-him-round.
8. LORD God of Hosts, O mighty JAH,
Who like thee, *earth throughout?*
Or *like* thy faithfulnesse, e *that ay*
Thee-compasseth-about?

d heb. over all his circuits.

e Heb of the circuits of thee.

9. Thou f rulest *most puissantly*
O're-swelling of the Seas:
When rolling-waves thereof rise-high,
Thou stillest them *with ease.*
10. Thou Rahab g down-hast-shattered
As wounded *man doth fall:*
With h thy might's arm hast scattered
Thine Adversaries *all.*

f Heb. ruleing in the swelling of the Sea.

g Heb. hast beaten. down.

h heb. the arme of thy might.

11. i Thine *are* the Heavens, *to possess;*
And thine the Earth *below:*
The world and *all* its plenteousness:
Fast-founded them hast thou.
12. The North, the right-side-*South* also,
Thou k didst-create-the-same:
Tabor and Hermon, *to and fro,*
Shall-shout-forth in thy Name.

i Heb. to thee the Heavens; yea to thee the earth,

k Heb. didst creat-them

13. l Thou-hast an Arme with Potency:
Thine hand is *very* strong,
Thy right-hand is exalted-high
Thy creatures all among.
14. *Pure* righteousness and judgment *are*
Thy Thrones prepared-place:
Unstained truth and mercy *rare*
m Do-go-before thy face.

l Heb. To the an———.

m *Heb.* prevent thy faces.

III.

15. n O happy folk that-know *aright*
The jubilation!
In thy *sweet* Countenances light
They-shall-be-walking-on:
16. They, in thy Name, shall all the day
Exult-with-gladsomnesse:
And be-exalted-high-shall-they
Through thy *great* righteousness.

17. Because thou *art* the glory *still*
Of *all* their-mighty-strength:
Our Horn likewise through thy good-will
Shall be advanc'd *at length.*
18. Because, unto the LORD alone
Our Buckler *appertains:*
Likewise to Isr'els Holy-one
Our King, *that onely reigns.*

IV.

19. Then to o thy Saint by Vision
Thou spak'st, and didest say,
I've laid help on a mighty-one:
I have advanc'd, *to sway,*
One-chosen from the-people *all.*
20. David my servant *dear*
I found. Him with p mine holy oyl
I have annointed *here.*

21. With-whom mine hand q shall stablish'd be,
r Him strengthen shall mine arme.
22. The foe shall not exact on-him:
And him afflict, *or harm,*
Shall not the son of wickedness.
23. s Before his face I shall
Beat-down the-foes-that-him-distress:
And plague his haters *all.*

n heb. O the blessednesses

o Heb. in thy Saint.

p Heb. with the oyl of mine holinesse.

q Heb. shall be established.

r Heb. shall strengthen him.

s Heb. from before his face.

24. And my truth and my t clemency
Shall be with him *the same:*
Likewise his horn exalted-high-
-Shall-be through my *great* Name.
25. Likewise his *farre prevailing* hand
I will put in the Sea:
Yea his right-hand *with great command*
In Rivers *farre away,*

t Heb. truth and mercy.

26. He shall-call-on me *in this wise,*
My father thou *alone*
Art; and my God, The Rock likewise
Of my Salvation.
27. I also *freely* will him give
My first-born *son to be:*
Above-the-Kings *on* earth *that live*
Be very high *shall be.*

28. My loving-kindness I for him
Shall-safely-keep for ay:
Likewise my Covenant for him
Shall faithful be *alway.*
29. And I will set his seed *full sure*
To perpetuity:
Yea as the dayes of Heav'n, *to dure,*
Confirme his Throne *will I.*

V.

30. *Yet,* if his sons my law forsake:
And u from my judgments swerve.
31. If they my statutes x lewdly break;
Nor my precepts y observe:

u heb. shall not walk in my judgments.

x Heb. shall prophane.

y Heb. observe, keep

32. Then

32. Then visit with the Rod will I
  Their crose-transgression:
And their abhorr'd Iniquity,
  Which stripes sent thereupon.

33. But a towards him my graciousness
  I will not make-to-falle:
Likewise against-my-faithfulness
  I will not falsly-deale.
34. My firmely-stablish'd Covenant
  I b never will prophane:
And c that which from my lips forth-went
  I will not change again.

35. Once by mine holyness I swore:
  If I to David ly.
36. His Seed shall bee for-evermore:
  Likewise his Throne, set high,
Shall like the Sun before mee bide.
  37. Like-Moon, be-stablish'd ay:
And as a Witness doth reside
  In sky faithful always.

VI.

38. But thou hast cast-off, and refus'd:
  And wast-exceeding-wroth
Which thine Anoynted, sharply us'd.
  39. Thy Servants Cov'nant-Oath
Thou hast abolish'd: To the ground
  Thou hast prophan'd his crown.
40. d Didst all his fortresses confound,
  Brak'st all his Hedges down.

41. So that all those make-him-a-prey
  That by the way do pass:
Unto his neighbours day by day
  A great reproach he was.
42. Right-hand of his distressing-foes
  Thou didst exalt likewise:
Thou hast rejoyced much all those
  That are his Enemies.

43. Yea thou his Sword's edge in his hand
  Hast turn'd to his disgrace:
And mad'st him not in battel stand.
  44. Thou mad'st his brightness cease:
And to the Earth thou-down-hast-cast
  His Throne and royal fame.
45. e His youth's dayes shortened-thou-hast:
  Hast f him enwrapt with shame.

VII.

46. How long, LORD, hid-thy-face-wilt-thou,
  To perpetuity:
Shall thine hot-wrath thus burn and glow
  Like fire unceasantly?
47. g How transitory is my state.
  To-memory-recall:
To what vainness thou didst create
  The sons of Adam all.

48. What mighty-man shall live for ever,
  And pale death shall not see?
From h power of the grave deliver
  His soul at all shall he? Selah
49. Thy former loving-kindnesses
  O LORD, where are they now?
Which in thy glorious faithfulness
  To David sworn hast thou

50. Thy servants great reproach, Lord i mind:
  Which in k my breast I bear,
From all the mighty l folk combind.
  51. Wherewith, LORD, thy foes m jeer.
Wherewith they thine Anointed's steps
  Do still reproach and stain.
52. The LORD be blest for evermore,
  Amen, n Amen again.

a Heb. their perversion—
b Heb. will not prophane
c Heb. that which hath gone forth my lips.
d Heb. Hast put a ruine
e Heb. the dayes of his youthfulnesses.
f Heb. over him——— or upon him
g Heb. Remember, how transitory I.
h Heb. the hand. of hel
i Heb. Remember——
k Heb. my bosome.
l Heb. peoples
m Heb. do reproach.
n Heb. and Amen.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme is of a *Mixt Kind*, or Nature: made up of *Praise, Prayer, Instruction, Prophecy, Expostulation*, &c. Its one of the *Maschil's* or *Instructing Psalmes* o: *Teaching* and *Instructing* the Church of God how to be affected, in regard of publick Mercies or Miseries of the Church, rejoycing and praising God for the one, lamenting and bewailing the other.

o See Psal. 32. Sect. 3.

Penman of it (as the Title declares) was *Æthan the Ezrachite*. Who this *Æthan* was, is much doubted. *Some* do conjecture it was not *Æthan* brother of *Heman*, one of the Master-Musicians, a Levite, 1 *Chron.* 6. 33. but the Brother of *Heman*, the Sons of *Zerach*, the posterity of *Judah*, 1 Chron. 2. 4, 6. called an *Ezrachite*, from *Zerach*, Head of that Family p. This *Æthan* was a very wise man in his dayes, 1 *King.* 4. 31. Yet because this *Æthan* was probably dead long before *Davids* time, I suppose it may be safer to understand it of one of his Posterity, and of the same Name, and living after *Solomons dayes*, when *Davids Kingdom* was so wofully ruined & dissipated. But in a matter so difficult and doubtful, I list not to be too definitive,

p Joan. Foord in Expos. Ps. 89. Tit. Sim. de Muis in Arg. Ps. 88. & 89.

Occasion whereupon, and time when this was writted, In *General*, was some great ruine and calamity which befel the *Kingdom of David*, which seemed even to make void Gods former Covenant with *David* for the perpetual establishment of his Seed and Throne: But in *Particular* what publick Calamity this was, and when it fell out, is much doubted by Interpreters. *Some* q referre it to his Kingdomes future calamity foretold, which befel the Jews, either under the *Babylonish Captivity* or *Antiochus* his Tyranny, &c. But the whole Psalme, especially, *v.* 38. *to the end*, plainly speak the contrary, and declare that these Calamities had actually befallen *Davids Kingdom*, when this was written. *Others* r therefore seem better and more probably, to refere the *Time* and *Occasion* to the decay and ruine of *Davids* Kingdom which sadly began after *King Solomons* death: when the ten Tribes forsaking *Rehoboam* and *Davids house*, and Gods pure worship: they followed *Jeroboam*, setting up a new Religion and a new Kingdom, 1 *King.* 12. 1, &c. And when *Rehoboam* forsook the Law of the LORD, 2 *Chron.* 11. 17, &c. and 12. 1. and when *Shishak* King of *Egypt* in *Rehoboam's* fifth year invaded *Judah*, overcame *Rehoboam*, and spoiled the whole Kingdom, 2 *Chron.* 12. 2. &c. Hereupon *Æthan* considering the woful ruine of the Kingdom, wrote this Psalme, praising the Mercy and Truth of God, who had promised to perpetuate *Davids Kingdom*: Hereby to raise up the hopes of the Faithful, to expect the Restauration of *Davids* miserably ruined Kingdom; especially in the *Kingdom of CHRIST*, the true *David*, *Hos.* 3. 5.

q Sim. de Muis in Arg. Psal. 89. Vid. H. Moller. in Arg Psal. 89. G. Amesi. in Anal. Ps. 89.

r Jo. Calv. id Com. ad Ps. 89. 1. Hen. Moll. in Ps. 89. 1. Jo. Foord. in Expos. Ps. 89. Temp.

Sect. IV. *The Scope.*

The *Scope* herein principally intended, is; 1. *To praise God*, for his Covenant, Mighty Power, Care of his Church, and singular favour to *David* in promising him a Perpetual Seed and Kindom, which was to have its chief accomplishment in Christ and his everlasting Kingdom, withall, lamenting the present deplorable condition of his decai'd and ruined Kingdom, To pray for the Restauration thereof. 2. *To instruct* Gods People, by this Platform of Praise, Lamentation, and Prayer, How to be affected with,

and carry themselves towards the Lord in all his publick Dispensations of *Mercy* or *Misery* to his Church.

Sect. V. *The Analysis, or Principal Parts.*

The *Title* sets forth, 1. The Denomination of this Psalme; *Maschil.* Or, *An Instructive-Psalme.* The whole of it tends to *Instruction*, as hath been now noted in Sect. 3. f. 2. The Penman; *Ethan the Ezrahite*: of him see formerly in Sect. 3.

f See also Psal. 32. Sect. 3.

The *Psalme it self* consists of 1. *Praise*, and 2. *Prayer.*

I. *Praise* is here presented to God, in sundry respects, *verse* 1. to 38. *viz.*

1. *In respect of his Covenant with David, touching his Seed and Throne.* Here note, I. *A Profession* of the Psalmists Resolution, 1. To sing the LORD's Covenant-Mercies towards *David* and his house for ever, (however it were at present beclouded with afflictions.) 2. To make known *Gods faithfulness to him to all Generations, ver.* 1. II. *A Confirmation* of his Faith in Gods Covenant with *David*, and of this his professed Resolution of Praising God continually hereupon, by sundry Reasons or *Arguments.* Which are drawn, 1. *From* Gods everlasting Mercy. 2. *From* his firme unchangeable faithfulnesse, *verse* 2. 3. *From* his Covenant with *David*; whereof note, 1. The manner of its Sanction, by *Gods Oath, verse* 3. 2. The Matter of it; Gods perpetual establishment of his Seed and Throne, (this had its chief accomplishment in Christ and his Kingdom, *Luke* 1. 32, 33. 69. *Act.* 2. 30. *and* 13. 36, *&c. ver.* 4.

2. *In respect of Gods wonderful Power.* Whereby he is fully and exactly able to make good and perform his Covenant and faithful promises to *David*, and to relieve his distressed Family to the uttermost, though never so low at present. This *Power* of God is asserted, 1. *From* the testimony of the Heavens; *The Heavens shall confess thy marvellous-work*, i. e. The Fabrick of Heavens shall confess thy marvellous Power and Act in Creating and Governing the World. Or, Heavenly Creatures, Angels and godly men, shall confesse thy marvellous Power and Act, in performing thy Covenant, restoring thy afflicted, &c. and *they shall confesse thy faithfulnesse in the Church of Saints, vers.* 5. 2. *From* the incomparable excellency of God, above all the Angels in Heaven. Above all Sons of Mighties, Princes, Potentates, &c. on Earth: Or, Angels in Heaven, *ver.* 6. 3. *From* the dreadfulness of God, (*viz.* in his judgements upon them that believe not his All-sufficient Power, as *Numb.* 14.) and therefore to be greatly feared and reverenced by all his chief Creatures, *his Saints, &c.* which may be understood of holy men, or Angels, *ver.* 7. 4. *From* the unparalleld evidences of his Power and faithfulnesse. Generally hinted, *vers.* 8. Particularly evidenced; (1) In his *Ruling the Raging Sea* at his pleasure, *ver.* 9. (2) In his *beating down Rahab* (that is, *Pharaoh* and the Egyptians, as *Psal.* 87. 4.) and scattering his enemies, &c. *verse* 10. (3) In his Soveraign Right over *Heaven and Earth.* They are his. (4) In his Creating the whole World and all therein: *The North, and Right-side, viz.* The South: (*The West, and East* †, *verse* 11, 12. (5) In the *might of his Arm, strength of his Hand, high exaltation of his Right-hand, vers.* 13. 5. *From* sundry Essential Attributes of God, *Justice, Mercy*, and *Truth*: whereby he is able and willing to make good his Covenant, advance *Davids* dejected Kingdom, and suppress the enemies thereof, *ver.* 14.

† The North] *Which God hath* stretched out over the emptyplace Job 26. 7.——

The right-side] that is, the South, (*as the Chaldee Paraphrast explaineth,*) so called; *because, a man standing with his face to the* East (*as they were wont when the prayed*) the South *as on his right hand. So the East, is called* Kedem, *before; Achor, that is*, behind, *Job* 23, 8. *Psal.* 9. 12. *turned to Superstition and Idolatry, that was placed* East; *Therefore God so ordered his Tabernacle and worshipped there, with their faces to the West, Ezek.* 27. *Numb.* 3. Tabor] *a goodly Mountain in Gallilee, Judg.* 4. 6, 12. Hermon] *Another fair mountain without* Jordan, *called also* Shirion, *See Psal.* 42. *these are meant the* East *and* West-parts, *as the other is the* North *and* South: *As the Chaldee Paraphrast saith; Tabor West, and Chermon that is in the East.* M. Ainsworth *in his notes on Psal.* 89. 13.

3. *In respect of Gods benignity and care over his Church and People*: especially in the Kingdom of *David*, and Christ, Here, 1. His Church and people are described; *A people that know the joyful sound*, viz. Of the Trumpet calling to Solemn Assemblies wherein they were to have communion with God. 2. Their happiness is asserted; *O the blessedness of the people*——. 3. This their happiness is explicated, by the sweet fruits and effects of enjoying *Gods* ordinances upon the joyful sound, *viz.* (1) *Walking on in the light of Gods Countenance, ver.* 15. (2) Constant *gladness in God's Name.* (3) Exaltation in his Righteousness, *ver.* 16. 4. All this is illustrated by the Causes thereof, *viz.* (1) The Lord being the *glory of their strength.* (2) His favour, exalting them, *ver.* 17. (3) Their Shield (in *Davids* and *Christs* Kingdom) being from him. (4) Their King (or *Davids* Race, especially CHRIST himself) being of the *Holy one of Israel, ver.* 18.

4. *In respect of Gods singular favour to Davids Kingdom and Seed*; and especially to Christ and his Everlasting Kingdom, principally intended therein. In both, Gods great care and love to his Church was Eminently Demonstrated. Here Note. I. *The Manner* of *Gods* revealing his pleasure and purpose touching *Davids* and Christs Kingdom, *viz.* By *Vision* to his holy Prophets. II. *Gods Election* and Vocation of *David* to the Kingly Office, *ver.* 19. 20. III. *Gods Promises to*, and Covenant with *David*, 1. *To* establish and strengthen him, *ver.* 21. 2. *To* protect him from his enemies power and prevalency over him, *ver.* 22. 3. *To* subdue his enemies and haters, *verse* 23. 4. *To* be with him by his mercy and faithfulness, and to exalt his power, *vers.* 24. 5. *To* enlarge his Dominion to the Sea and Rivers, *vers.* 25. 6. *To* accept him in a near and dear Relation to himself, as *a Father*, &c. his *first-born*, &c. *ver.* 26, 27. 7. *To* perpetuate his mercy to him, and establish his Covenant with him, *verse* 28. 8. *To* prepetuate his Seed, and his Throne for ever, *verse* 29. This last Promise is further *amplified*, (1) *From* adversity of Dispensation in case of his Childrens disobedience, *viz. Castigation* of them with his Rod and Stripes of affliction, *ver.* 30, 31, 32. (2) *From* his fixed resolution notwithstanding, *Not utterly to take from him his loving-kindness*; *Not to suffer his faithfulness to fail, vers.* 33. *Not to break his Covenant*; *Not to alter his* Promise, *ver.* 34. (3) *From* the Adjunct Oath of God for confirmation of his Covenant with *David, vers.* 35. (4) *From* Similitude of things durable in Heaven above, *viz.* The *Sun*, and Moon, the faithful witness in Heaven to this Covenant of God, *ver.* 36, 37.

II. *Prayer* to the LORD, is hereupon Pathetically poured forth, *vers.* 38, *&c.* wherein, the Psalmist *Complaineth*, *Expostulateth*, *Petitioneth*, and *Blesseth.*

1. *Complaineth* of sundry sad Events to the Kingdom of *David*, seemingly contrary to Gods former Covenant and Promises, *viz.* 1. *That* God had *rejected, abhorred, and been wroth with his Anointed, ver.* 38. 2. *That* God had *abolished his servants Covenant.* 3. *That* God had *Prophaned his Crown to the Earth, ver.* 39. 4. *That* God had ruined all his Kingdoms, *Defences, and strong-holds, verse* 40. 5. *That* here-

hereupon he was ſpoyled by *all paſſers by* and reproached by his neighbours, *ver.* 41. 6. *That* his enemies were exalted, and rejoyced, *verſ.* 42. 7. *That* God had deſerted him *in the day of Battel*, *ver.* 43. 8. *That* God had diminiſhed and *made ceaſe his glory and brightneſs.* 9. *That* God had *thrown down his Throne to the ground*, *ver.* 44. 10. *That* God had *ſhortned the dayes of his youth, and covered him with ſhame*, *ver.* 45.

2. *Expoſtulateth* with God, 1. *For* his hiding himſelf ſo long from all this miſery upon *Davids* Kingdom for ever. 2. *For* the vehemency of his wrath burning like fire, *ver.* 46.

3. *Petitioneth* the LORD, 1. To remember, the ſhortneſſe of his time; The vanity of all men; The certain and inevitable Mortality of Man, *verſe* 47, 48. 2. To remember and manifeſt his *former lovingkindneſſes ſworn to David in truth*, *verſe* 49. 3. To remember, *the reproach of his Servants*; His own *reproach from all the mighty people*; *The reproach of Gods enemies wherewith they have reproached the footſteps of his Anoynted*, *viz.* The wayes, life, actions, ſufferings, &c. of *David*, of *Chriſt* and his Members *verſe.* 50, 51.

4. Bleſſeth the LORD, hoping the LORD will hear, and reſtore *Davids* Kingdom. And ſo concludeth this Pſalme (and this *third Book of Pſalmes*) with, *Amen, and Amen* u, *verſe* 52.

u De particula *Amen*, & *Amen*, facile aſſentior, diſtinguendi libri cauſſa, hic, ut alibi, eſſe poſitam. *Joan. Calvin. Comment in Pſal.* 89. 53.

After this Pſalme, and before *Pſalme* 90. next following, The *Syriack Verſion* x hath it thus;

x *Bibl. Polyglott. ante Pſal.* 90.

The end of the Third Book.

The beginning of the Fourth Book.

ספר רביעי

THE FOURTH BOOK

Viz. OF

PSALMES.

y See the *Preface* before the Pſalmes Section VI and before

OF the *Partition* of the Pſalmes into *Five diſtinct Books*, enough hath been noted already. This *FOURTH BOOK OF PSALMES begins with Pſal.* 90. 1. *&c. and ends with Pſal.* 106. *verſe* 48. *Bleſſed be* JEHOVAH, *God of Iſrael from Eternity and unto Eternity: And let all the people ſay, Amen, Hale-lu-jah* So that this *fourth Book* compriſeth in it only *XVII Pſalmes.* Whereof only ſeven are Titled *Pſalmes*, having Titles prefixed, *viz. Pſ.* 90, 92, 98, 100, 101, 102, 103. All the reſt, *viz. Pſalm* 91, 93, 94, 95, 96, 97, 99, 104, 105, 106. are untituled. *Moſes* wrote *Pſalm* 90. *David* Penned *Pſalm* 95 See *Heb.* 4. 7. *Pſalm* 101. *See the Title, and Pſalm* 103. *at the Title ſhowes.* Of the Author of theſe there's no doubt: who were *Penman* of the reſt is difficult certainly determine: But all of them, one as well as another, were Divinely inſpired, being indited by the Spirit of God. This Book, conſidering the ſhortneſs of the Pſalmes therein, is the ſhorteſt of all the *five Books.*

Pſalm XC.

Sect. I. *The Summary Contents.*

Moſes having mentioned Gods Providence to his People, and his Eternity, *verſe* 1, 2. I. *Complaineth* of 1. Mans common fragility, *verſe* 3. *to* 7. 2. Gods Chaſtiſements on his People, *verſe* 7, 8. 3. *Iſraels* brevity of life, and ſenſeleſneſſe thereof, *verſe* 9, 10, 11. II. *Prayeth* for, 1. Gods inſtruction wiſely to improve their frailty, *verſe* 12. 2. Sundry other Divine Favours, *verſe* 13. *to the end.*

Sect. II. *The firſt Verſion out of the Hebrew.*

A Prayer of Moſes the Man of God.

I.

1. LOrd, thou *a* our dwelling-place haſt been
In *b* Generations all, the *ſame.*
2. Ere Mountains were-brought-forth, *or ſeen*
c Ere thou the Earth and World didſt *d* frame;
Thou from Eternity unto
Eternity *doſt* God *remain.*
3. Fraile-man to *e* ruine turn doſt thou:
And ſaiſt, return ye ſons of *f* men.

4. For in thine eyes, a thouſand years,
Are g as *the* by-paſt yeſterday;
And as a watch by night *appears.*
5. Them-with-a-flood-thou-tak'ſt-away,
They are *as* ſleep: *Or* as the graſs
That h ſprouteth-up at morning-tide.
6. At morn it flowreth, and *i* doth paſs:
At Ev'n it is cut down, and dryed.

7. For in thine ire conſum'd we are
And troubled in thy wrathful-heat.
8. All our iniquities *ſo bare*
And plain before thee thou haſt ſet:
Our cloſe faults *k* In thy faces light.
9. For in thy fury-vehement.
All our dayes have-declined-quite:
We as a thought our years have ſpent.

10. *As for* the days of our *few* years,
In them *are* threeſcore years and ten;
And if in *l* ſtrength *be* fourſcore years,
Yet is their *m* prime *but* grief and pain:
For it is ſpeedily cut-down,
And hence we fly, *and diſappear.*
11. Who knows the ſtrength of thy *n* ſharp-frown?
o Thy wrath, according to thy fear?

12. To

II.

12. To number our *declining* dayes
So make us know, *O thou most high,*
That unto Wisdom's *choisest wayes*
The heart we *p*cloisely-may-apply.
13. *Yet once* again-return-do-thou,
O LORD, how long *wilt disappear?*
Likewise let it repent thee *now*
Concerning *us* thy servants *dear.*
14. Us in the morning satisfie
With thy kind-mercy sweet *always*;
That we may shout triumphantly.
And may rejoyce in all our days.
15. Make thou us to rejoyce *once more,*
According to the days *wherein*
Thou hast afflicted us *full sore,*
The years wherein we ill have seen.
16. Thy work *q* apparently-expresse
Unto thy servants, *now down trod.*
And on their Sons thy gloriousnesse.
17. The *r* beauty of our LORD our God
Upon us let it be likewise;
And *s* unto us establish *yet*
The work our hands *shall enterprise:*
Yea our hands work establish it

p Heb. nothing of confusion.

q Heb. Let it appear. *who* seen. *r Heb.* pleasantness. *s Heb.* *w*; upon us

The second Version out of the Hebrew of an easier Tune.

A Prayer of Moses *the Man of God.*

1. O LORD, an Habitation
Thou hast been to us *here*
In Generation and Generation.
2. Before *a* the Hills born-were;
Before thou hadst-brought-forth also
The Earth and World *abroad*;
Ev'n-from-Eternity thou to
Eternity *art* God.

a Heb. the mountains.

3. To *Death's utter* contrition
Thou sorry-man dost turn;
And say'st, ye Adam's sons *anon*
Unto your dust return.
4. For *lo*, a thousand years *at last*
Art but b before thy sight,
As yesterday when it is past,
And *as* a watch by night.

b Heb. in thine eyes.

5. Them-as-with-flood-thou-tak'st-away,
Ev'n as a sleep they are:
And in the morning-season they
As grass *that's* chang'd *appear.*
6. It in the morning flourisheth
And *c* sprouteth *pleasantly*:
It is cut down and withereth
At Evening, *dead and dry.*

c Heb. changeth *viz. the* *flate there-* *of* sprouteth, groweth.

II.

7. For, *lo*, we in thine *d* Anger are
Consumed-utterly.
And in thy wrathful-heat we are
e Perplexed suddenly.
8. Thou hast set our iniquities
Before thee *in full sight:*
Hast brought our hidden-sins *likewise*
Unto thy faces light.

d Heb. nostril, *Meton. sign* *e Heb.* terrified, or troubled. suddenly.

9. For all our dayes *are* vanished
In thine-incensing-wrath from-out
We have-endured our years, that *are*
As a gabough, *as* a sigh.
10. The dayes of our *few* years, in them
Are threescore years and tenthings
Or fourscore years, *(how short, a time!)*
If they *in* strength remain:
And their prides molestation,
And *h* painful-misery
For it is speedily cut-down
And we-away-do-fly.
11. O who *judiciously i* doth know
Thine *k* anger's powerfulness?
According to thy fear also
Thy-fervent-wrathfulness?

f Heb. *er.* turn the face. decline. *g Heb.* *or,* medicaments.

h Heb. *or;* painful-vanity. *i Heb.* knowing. *k Heb.* nostrils. *Metonymie.*

III.

12. So make *us* know *the heavenly Art*
To number-up our dayes.
That we may *then l* apply the heart
To wisdom's *choisest wayes.*
13. Return, O LORD *Omnipotent,*
Be wroth how long *will thou!*
And let *it greatly* thee repent
Touching thy servants *now.*
14. Us in the morning satisfie
With thy *m* kind-mercy's *rayes*;
That we may-shout-triumphantly,
And joy in all our dayes.
15. According to the dayes *wherein*
Thou us afflicted-hast
The years *wherein* we ill have seen,
Make us rejoyce *at last.*

l Heb. make, com bring.

m Heb. *or;* loving-kindness.

16. Unto thy Servants let appear
Thy work; Thy gloriousness
Likewise upon their *n* children *dear*
17. And let the pleasantness
Of *o* our LORD God upon us be
And work of our hands *now*
Establish on us, yea our hands work
Establish it do thou.

n Heb. sons

o Heb. JEHOVAH our God.

Sect. III. The Kinde, Penman, and Occasion.

This Psalm (as the *Title* declares) is *A Prayer.*

Penman of it, was *Moses the man of God:* it being entituled, *A Prayer of Moses the man of God:* who can rationally be imagined to be the Amanuensis of it, but *Moses?* And (as *Calvin* notes) the rather, because even in *Moses*'s times Psalmes were in use *p*. And, therefore, *Augustine* and others do causelesly doubt of *Moses* writing this Psalm *q*. And the conceit of Saadia, understanding by this Phrase, *A Prayer of Moses*, A Prayer of the posterity of *Moses*, viz. the *Levites*, by an *Eclipsis*, is justly rejected by learned Expositors *r*, as altogether needless and impertinent in this place, where such an honorifical mention is made of *Moses*; ——*Of Moses the man of God. Hierome* resolves better *s*, *That the same Moses, who in Genesis wrote of mans condition, is here brought in by the Holy Ghost to dispute what man is, &c.*

Occasion of *Moses* writing this Psalm is variously apprehended. *Some* think *Moses* wrote it when he had numbered the people of *Israel* the *second time* in the Plains of *Moab*, *Numb.* 1. 1, 45. 46 *t*. The *Chaldee Paraphrast* hath it thus; *A Prayer, wherewith Moses the Prophet of the LORD prayed, when the People of the house of Israel sinned in the Wilderness, He spake and said u*: ——Hereupon, sundry Interpre-

p Jo. Calvin. Tit. Ps. 90. *q Aug. Enarr. in Psal. 89.* *r Sim. de Muis in Com. ad Tit. Ps. 90.* *Jo. Calvin. ib.* *s Hieron. Com. ad Ps. 89. Tit. Tom. 8.* *t Jo. Ford in Expos. Psal. 90. Tempus.* *u In Bibl. Polyglot. Psal. 90.*

x *Sim. de Muis in Ar. Pf. 90. Pran. Jud. in Annot. ad Pfal. 90. H. Alapid. in his Annot. in Pf. 90. 1. Merc. Mill. in Arg. Pf. 90.*

ters x, eying the *Matter* of the Psalme, incline to follow the *Chaldee Paraphrast*: Only whereas the *Chaldee* speaks more *Generally*, they point out the *Occasion* more particularly, viz. That, when the *Spies*, sent to search the Promised Land, had returned and made their report of it, all Israel murmured so grievously against *Moses* and *Aaron*, the Lord was so deeply displeased, that he Sware, that none of them of that Generation that provoked God, should enter into it, but they should wander in the Wilderness, till all their Carcases should be fallen there, *See Numb.* 13. *and* 14. *throughout*. Hereupon, at Gods dreadful Sentence of Death upon that whole Generation, they conceive *Moses Penned* this Psalme, As a Form of Prayer wherein the people were to lament their own exceeding fragility, as well as the common mortality of mankind; confessing and bewailing their sins the Cause thereof, and imploring the Lord for his Grace and favour against their present misery, and for their present and future undertakings. But *Calvin* y thinks, if conjecture may have place, it is credible, that *Moses* wrote this Prayer, when now the time of his death was at hand that he might lenify the daily grief under which the people had almost pined away, and might refresh their minds oppressed with an heap of evils for forty years together in the Wilderness. Therefore he opportunely prayes; *Make thou us rejoyce, according to the dayes thou hast afflicted us, the years wherein we have seen evil, ver.* 15. I see not any inconvenience, why these two last *Opinions* may not be joyned together: The *Occasion* being, *Israels* many miseries, especially their great mortality in the wilderness; The time of writing this Psalme upon that *Occasion*, being a little before *Moses's death*. Let every one herein enjoy his own judgment.

y *Jo. Calv. in Com. ad Pf. 90. Tit.*

Sect. IV. *The Scope.*

The *Scope* chiefly intended in this Prayer, is; In deep sense of humane frailty, and of *Israels* great mortality and miseries in the Wilderness, together with the cause thereof, their sins and iniquities, To beseech the Lord, in the name of *Israel*; To instruct them in the best improvement of this their frailty unto wisdome; To return to them with wonted favours, and make them rejoyce according to the long time of their afflictions; To restore them and their children from distress; To accomplish his Covenant with them, in stablishing their great work which they were about, the taking of the promised land into possession. Now these things throughout this Psalme are set forth with such abundance of elegant Rhetorical figures, metaphors, and similitudes, adorning the Psalme as the starres the sky z, that many things therein are the harder to be understood, though the strain be the more stately and lofty.

z Difficile & obscurum est hoc carmen propter figuras & similitudines varias, necnon genera loquendi sublimi poesi digna, quibus, ut cœlum syderibus, distinguitur atque ornatur. *Sim. de Muis in Arg. Pf. 90.*

Sect. V. *The Analysis, or Principal Parts.*

The *Title* of this excellent Psalme manifests, 1. The kind of it; *A Prayer*. Many Psalmes are Prayers: but four are so stiled, *viz. Psal.* 17. 86. 90. 102. 2. The Penman of it, described; (1) By his Name; *Moses*. (2) By his Office Prophetical; *The man of God. i. e.* The Eminent Prophet of God, or *Seer*. See 1 *Sam.* 9. 6, 8, 9, 10, 11.

The *Psalme*, or *Prayer it self* contains

I. *A Preface*, wherein Israel (now in great misery in the wilderness) acknowledgeth, 1. *Gods* peculiar providence and protection to them in all former Generations, especially in dayes of *Abraham, Isaac, Jacob, Joseph, &c.* when they had no fixed dwelling, *God himself was their Habitation, Heb. &c. ver.* 1. 2. *Gods* eternity, *before Hills were, or the Earth or World brought forth, ver.* 2. Comfortable considerations to afflicted, dying Israel.

II. *A Lamenting Narration*, General and Particular. 1. *More General*, Of the common fragility and mortality of mankind. The Considerations touching mans general fragility is, 1. Propounded, *Thou turnest man to contrition, &c.* wherein note, (1) The Subject of mortality; *Sons of men, Adam's Sons*. (2) The Author of it; *Thou*. (3) The manner of Gods effecting it; *Turnest*——*Sayest Return*. (4) The full and mortal state whereunto God brings them; *Contrition*—— *Return, viz.* to dust, *ver.* 3. 2. Expounded and Illustrated by many Comparisons and Similitudes. Mans frail life being resembled, (1) To *yesterday when it is past*: though a thousand years long, yet its no more in Gods sight. (2) To a *watch in the night*, (which was but three houres long, *ver.* 4. (3) To a swift *flood*. So God carries us speedily away. (4) To *a sleep*. That indiscernably and swiftly passeth. (5) To *Grass*, which *in the morning groweth, flourisheth and groweth up: In the evening is cut down and withereth, ver.* 5, 6. II. *More Particular*, of the singular fragility, mortality, and misery of Israel in the Wilderness, (especially for their murmuring, refusing to go into the Land of *Canaan*, and to subdue their enemies, *Numb.* 14.) This Complaint touching Israels particular fragility, sets forth, 1. The efficient Cause thereof, *viz.* Gods *Anger*, and *wrathful heat, ver.* 7. 2. The procuring Cause thereof, *viz.* Their own *iniquities*, and *secret sins set in the light of Gods countenance, ver.* 8. 3. The exceeding vanity, brevity and vexation of their life through the wrath of God. Being most elegantly, (1) Stiled; *The turning-away of all their dayes*. As a man turns away his face. (2) Resembled, *to a Tale told*, or a *Meditation*, As soon forgotten almost as told, *ver.* 9. (3) Computed, or cast-up, to 70 or 80 years at most, ordinarily. (4) Aggravated, by the molestation and sorrow attending upon 80 years of age. (5) Illustrated by two Similitudes, *viz.* Of *Stubble cutting-down of Grass*, &c. And of a Birds speedy *flying-away, ver.* 10. 4. Israels general stupidity under Gods severe judgments: not knowing, considering, laying to heart, &c. the *power of Gods anger* or his *exceeding wrath according to his fear*. his Word, *Psal.* 19. 9. the rule of his *fear, ver.* 11.

III. *Certain Petitions* hereupon presented to the LORD for sundry blessings. As, 1. *For* Gods instruction of them so in the spiritual Art of *numbring their dayes, that they may apply their hearts to true wisdome*. Here note (1) The Tutor. (2) The Scholar. (3) The Lesson. (4) The singularity of instruction desired; *So teach*. (5) The end hereof, *v.* 12. 2. *For* his returning unto them favourably and that it might *repent* him *touching his servants* sufferings, *ver.* 13. 3. *Gods* speedy satisfying them with his mercy, that they might rejoyce all the remainder of their dayes, *v.* 14. 4. *For* gladning them, proportionably to the dayes and years of their affliction and misery, *ver.* 15. 5. *For* Gods manifestation of his peculiar work and glory upon them and their children, *viz.* in protecting, saving, and shewing mercy to them according to his Covenant and Promises, *v.* 16. 6. *For* Gods pleasantnesse and sweet favour towards them, in stablishing and accomplishing the great work they were about, *viz.* of entering *Canaan*, subduing their enemies there, and inheriting their land, as God had covenanted, *ver.* 17.

PSALME

Psalm XCI.

Sect. I. *The Summary Contents.*

1. The state of the faithful, *ver.* 1. 2. Their trust in God, *ver.* 2. 3. Their compleat Protection in all respects by God, *ver.* 3. *to the end.*

Sect. II. *The Version out of the Hebrew.*

I.

1. HE that in secret-*Tent*
Of *God* most-high *a* doth dwell:
In shade of th' Alsufficient
Shall-lodge-himself *full well.*
2. I *b* of the LORD will say,
He is my-Refuge *still,*
And-my-strong-hold: My God, *alway,*
In him confide-I-will.

3. For, from the Fowlers snare
He will thee safe-deliver:
From *c* woful pestilence *thee spare.*
4. Thee with his wing hee'l cover,
d Beneath his plumes also
Thou-safery-shalt-expect:
As Shield and Bucklers, *safe from wo*
His truth *shall thee protect.*

5. Thou shalt not be afraid
For terrour of the night;
Nor for the Arrow *be dismaid*
By day *e* that takes-his flight.
6. *Nor* for the Pest, *that on*
In darkness *f* takes-his-way;
Nor for the *g* sharp-destruction
That wasteth *at* Noon-day.

7. A thousand at thy side
Shall fall, likewise *the summe*
Of thousands-ten at thy right-*hand*:
e Nigh thee it shall not come.
8. Thou only with thine eyes
The Judgement shalt behold:
Thou wicked-*men's* reward likewise
Shalt see, *as is foretold.*

II.

9. Because thou *saidst*, The LORD
My-Refuge *is alone*;
Thou putt'st the Highest, *most ador'd,*
Thine-habitation.
10. None ill unto thee shall
Befall-by-accident:
Likewise the Plague shall not *at all*
Come-nigh *k* unto thy Tent.

11. For he his Angels shall
l Concerning thee command,
To keep-thee-studiously in all
Thy wayes *on ev'ry hand.*
12. They *m* thee aloft-shall-bear
Their *helpful hands* upon:
Lest thou thy foot shouldst dash *or tear*
Against an *harmful* stone.

13. Thou on the Asp shalt tread,
And Lion-fierce, *orebrave*;
The Lion-young, and Dragon-*dead*
Thou-shalt-quite-trample-down.
14. Free him therefore will I
Because he a cleaves to me:
I-will-exalt-him-up-on-high,
Sith know my name doth he.

15. Upon-me-he-shall call
I'le answer him also;
Be with him in distress *I shall,*
Which I will rid him *so,*
And him I'le glorifie.
16. With length of dayes *and wealth*
Him fully-satisfie will-I,
And make-him-see *o* my health.

a Heb. Sitting.

b Heb. or; To JEHOVAH.

c Heb. pestilence of woful evils.

d Heb. or, feather.

e Heb. flieth. m. shall fly. f Heb. that shall walk. g Heb. sling-ing-plague-suddenly-causing-affrighting and destroying.

h Heb. unto thee it shall not come-neer.

i Heb. neer. k Heb. in thy Tent.

l Heb. for thee.

m Heb. shall bear thee up upon their palmes or hollows of their hands.

n Heb. he is fastned on me, or imbraceth me, or, loves, takes delight in me &c.

o Heb. my salvation, or saving-health.

Sect. III. *The Kind, Penman, and Occasion.*

This is the *Psalme*, *out of which* (as *Augustine* hath noted) *the Devil took the boldness to tempt our Lord Jesus Christ*, (Mat. 4. 6. Luke 4. 10, 11. with Ps. 91. 11, 12.) And he saith, *Let us hearken, that we may be instructed how to resist the Tempter: not presuming in our selves, but in him who first was tempted, lest we should be overcome in Temptation; for to him Temptation was not necessary. Christs Temptation, is our Instruction.* Afterwards he saith; ——*Therefore Christ was tempted, that a Christian might not be overcome by the Tempter* p.

p Psalmus iste est de quo Dominum nostrum Jesum Christum tentare ausus est. Audiamus ergo, ut possimus instructi resistere tentatori, Non præsumentes in nobis, sed in ipso qui prior tentatus est, ne nos in Tentatione vinceremur: Illi enim tentatio non erat necessaria. Tentatio Christi, nostra Doctrina est. *Aug. Enarrat. in Psal. XC. p. 998. C. Tom. 8.* ——Ideo tentatus est Christus, ne vincatur a tentatore Christianus. *Aug. ibid. p. 1007. D. Tom. 8. Basil. 1569.*

This Psalme, as touching the *Kind* of it, is *Doctrinal*, and *Eminently Consolatory*. The whole Doctrine of it is most comfortable to every one that truly believes in God, and relyes peculiarly upon his Allsufficient protection; against all dangers and distresses. I may fitly stile it;—*The Saints Cabinet of comfort under Gods Protection against all feared or felt affliction.* It is an *Untituled Psalm* in the Hebrew, as many others are. *See Psal. 1. Sect. 4.* and therefore we cannot be so certain who was Instrumental Author or Writer of it; especially the New Testament and other Scriptures being wholly silent herein.

Penman is variously guessed at; and but guessed at. The *Hebrews* think it was *Moses* q, So *Ezra*, and others, And their Reason is; because *Psal. 90.* being Entituled *A Prayer of Moses*, all the Psalmes following till *Psal. 101.* (which is Entituled *A Psalme of David,*) make no mention in their Titles of any *Penman* at all: whence they judge it probable that all these Psalmes were written by *Moses*. But the insufficiency of this Reason is easily evinced by that consideration of *Sim. de Muis* r, *viz.* That in *Psal. 99. 6.* there is mention of *Samuel*, who was born long after the death of *Moses*. Therefore at least *Psal. 99.* was not written by *Moses*. Most Writers think, *David* was *Penman* of this Psalme. The *LXXII.* according to the most Ancient *Roman Vatican Copy*, hath this Title prefixed; Ἄινος ᾠδῆς τῷ Δαυὶδ which the *Vulgar Translation* renders; *Laus Cantici David*: *The Praise of a Song of David.* Likewise *Davids* name is prefixed to this Psalme, both by the *Syriack*, *Arabick*, and *Æthiopick* Versions s. Our later Writers also sundry of them incline to this Opinion, As *Mollerus*, *Muis*, *&c.* And all things well considered, especially the matter of the Psalme agree-

q *Fran. Jun. in Annot. ad Psal. 91.* *L. Sim. de Muis in Arg. Psal. 91.*

r *Sim. de Muis in Arg. Psal. 91.*

s *In Bibl. Polyglott. ad Ps. 91.*

agreeing so fitly to the times of *David*, that seems to be most probable.

t *H. Moll. in Arg. Ps. 91. Sim. de Muis in Arg. Ps. 91.*

Occasion, as divers think t, of penning this Psalme was that dreadful *Pestilence* sent upon *Israel from Dan to Beersheba*, upon *Davids* numbring the People, whereby 70000 men were slain in three dayes space: but when the Angel was lifting up his hand to destroy *Jerusalem* also, the LORD stopped his proceedings upon *Davids* Sacrifice and Prayers. *See 2 Sam. 24. and 1 Chron. 21. throughout.* This is the more likely, because all the passages, phrases, and words of this Psalme so exactly agree to that History.

Sect. IV. *The Scope.*

The *Scope* herein intended is, 1. To teach us the compleat security and safety of the Faithfull under Gods All-sufficient protection against all evils and dangers. 2. And thereupon sweetly to encourage all Gods people entirely to rest and rely upon Gods sole protection in greatest straits and perils whatsoever. This Doctrine and Consolatory Encouragement is here represented; in such a *Confluence of Promises*, and with such Elegant Splendour, and Curious Ornament of Words and Phrases; that this Psalme is not without just cause accounted as *A precious Gemme among the Psalmes; and a Poem of such surpassing Elegancy, that scarce another may be compared to it* u. It is a rich *Cabinet of Jewels*, a *Golden Chain* of stately *Promises*, And a very *Shop of choicest Cordials*, to Gods people, against all felt or feared Calamities.

u *Hen. Moll. in Arg. Ps. 91*

Sect. V. *The Analysis*, or *Principal Parts.*

In this sweet *Consolatory Psalme*, Consider;

I. *An excellent Doctrinal Position*, touching the state and security of Gods faithful people; Their state and condition is, to *dwell in the secret* (i. e. the Tabernacle, Temple, Church, &c.) *of the most High*, trusting there in God as his Refuge, Covert, Hiding-place. Their constant protection and security thereupon *under the shadow of the Almighty*, ver. 1.

II. *A Profession of Faith and Affiance in God*, in the person of any or every true faithful servant of God. Wherein note, 1. The chief Object of his confidence *JEHOVAH*. 2. The ground of his Confidence, *Partly*, The Lords All-sufficiency, set forth in three words; (1) *Safe-hope*, or *Refuge*: (2) *Fortress*, or *Strong-hold*: (3) *God*. *Partly*, his own peculiar interest in this LORD; *My Refuge*, *My Strong-hold*, *My God*. 3. The Resolution of his Confidence in him; *In him will I trust*, ver. 2.

III. *The compleat Protection and safety of every such faithful soul thus confiding in God*, is allured by heaps of sweetest Heart-reviving *Promises* to him, for his compleat Defence against, Support under, Deliverance from, and Triumph over all imaginable straits and dangers. Which Promises are laid down in Expressions most Elegant, Emphatical, and Comfortable, v. 3. *to the end.* This his All-sufficient Protection of the faithful, is *Described*, *Illustrated*, and *Confirmed*, very Pathetically.

1. *Described*, 1. *By* the Deliverance promised, from Fowlers Snare, and Pestilence of woful evils, v. 3. 2. *By* the Defence promised, under the Metaphor of the Fowles wing covering her young. Which is further illustrated; *Partly*, by the trust of the faithful in this Divine Defence, as the young under the Feathers of the Dam. *Partly*, from the strong Reason of this his Confidence, *viz.* Gods *Truth*, compared for the sureness and safety thereof to a *Buckler* and *Shield*, v. 4.

2. *Illustrated* notably, 1. *By* distribution of Perils, *viz.* By Day or Night, from fear of which he promiseth to secure the Faithful, v. 5, 6. 2. *By* an instance or supposition of the greatest and most overwhelming Calamity, from which he shall be secured, v. 7. 3. *By* comparison of the unlike condition of the ungodly, v. 8. 4. *By* description of the falsness of Protection from evil, which shall ensue upon full affiance in God, v. 9, 10. 5. *By* the Instrumental Means, or Administring Causes of the Faithful persons safety, *viz.* Gods good Angels, and their exact custody, v. 11, 12. 6. *By* his Triumph even over the most terrible and dangerous evils or enemies imaginable, v. 13.

3. *Confirmed* and further *Amplified* by sundry Promises propounded as by God himself, speaking in the first Person. These Promises of Gods Protection, are, 1. Laid down in variety of sweet Expressions; *I will deliver him*, *I will set him on high*, &c. 2. Amplified; (1) *Partly*, by certain moving Causes as it were inclining the LORD to protect him, *viz.* His *Cleaving to God*: *Knowing his Name*: *Calling upon him.* (2) *Partly*, by the Adjunct benefits or advantages that shall result from that Divine Protection, *viz.* Gods *honouring him*; *Satisfying him with length of dayes*; *Making him his Salvation*, v. 14, 15, 16.

Psalm XCII.

Sect. I. *The Summary Contents.*

The *Psalmist* teacheth how Good it is to praise God, Morning and Evening, especially on the Sabbath-dayes, v. 1. *to* 4. 1. *For* his great Works, v. 4, 5, 6. 2. *For* his judgments on the wicked, v. 7. to 11. 3. *For*, his goodnesse to the Righteous, v. 11. *to the end.*

Sect. II. *The first Version out of the Hebrew.*

A Psalme, A Song for the day of Sabbath.

1. O *it is* good *a* the LORD to praise:
And *b* sing unto thy Name, Most-High.
2. In morn thy mercy *c* forth to blaze:
And in nights thy fidelity.

3. On *d* ten-strings, and on Psaltery,
On *e* Higgajon with Harp's *sweet noise.*
4. For with thy work thou-mad'st-me-joy,
LORD: I'le in thine hands Acts rejoyce.

5. O LORD, *f* How great thine Acts do-show!
Thy thoughts *g* most deep are, *to be scan'd.*
6. A brutish man doth not *this* know,
h Nor doth the fool this understand.

7. When th'wicked spring as grass, And all
The workers of iniquity
Do flourish: *It is* that they shall
Be *i* stroy'd to perpetuity.

8. But thou, O LORD, *art* high for ay.
9. For lo, O LORD, *k* the *Foes* of thee
For lo, thine enemies *l* shall decay:
m Ill workers all shall scattered be.

a *Heb.* to confession.
JEHOVAH
b *Heb.* to sing, Psalme, &c. to shew forth. *Heb.* chord, *or* ten-stringed instruments.
c *Heb. or* meditation, *or*, meditated song.
f *Heb.* How greatned are thine Acts.
g *Heb.* vehemently.
h *Heb.* and the unconstant-fool doth not understand this.
i *Heb. or* abolished, exterminated.
k *Heb.* thy foes.
l *Heb.* shall perish.
m *Heb.* all workers of iniquity.

10. But

10. But thou mine horn shalt-lift-on-high,
As *Horn* of Unicorn *the while*:
a I am anointed *plenteously*
With fresh *and delectable* oyle.

11. Mine eye shall see *the doom* likewise
o On-those-to-me-that-envy-bear.
Upon p ill-doers that up-rise
Against me, *Ill* mine ears shall hear.

12. Like Palm-tree shall the righteous flourish:
And grow as Lebanon's Cedar *tall.*
13. q The Plants the Lord's *own* house *doth nourish*
In our Gods Courts they flourish shall.

14. In hoary-age yet sprout-shall-they:
They shall be fat, and green *each one.*
15. To shew r the LORD is righteous *ay*;
My Rock, and s ill in him *is* none.

עולתה ghaualathah *hath a letter extraordinary added to which increads the signification,*

The second Version out of the Hebrew, for a more common tune.

A Psalme, A Song for the day of Sabbath.

1. UNto JEHOVAH to confess
It *is a* a pleasant thing;
And, O most-High, *with thankfulness*
To thy Name Psalme-to-sing.
2. Thy-loving-kindness forth-to shew
Still in the Morning *light,*
Thy *constant* faithfulness also
To publish b every night.

3. Upon the Ten-string'd-Instrument,
And on the Psaltery;
c With meditation *pertinent*
An Harp, *melodiously.*
4. For with thy *wondrous* work, O LORD,
Thou-hast-rejoyced-me;
In thine hands Actions *ador'd*
I-will-shout-forth *to thee.*

5. How d great, LORD, are thine Acts! Thy thoughts
Are e very deep, *unscan'd.*
6. f The brutish knows not, and the g fool
Doth not this understand.
7. When th'wicked spring as grass, and all
b That work iniquity.
Do flourish; It *is* that they shall
Be *i* stroy'd perpetually.

8. But thou O Lord, *art* high for ay.
9. For lo, O Lord, thy foes,
For lo, thy foes k shall-quite-decay:
Be scattered shall all *those*
Vile workers of iniquity.
10. And mine horn shall *the while*
As Unicorns be-lifted-high;
l I 'nointed with fresh Oyle.

11. *The doom* of mine enviers *here*
Mine eye shall see likewise;
Of *m* ill-doers mine ear shall hear
That up against me rise.
12. So spring-up shall the righteous-one
As *n* Palme-tree *here-below:*
As Cedar in *Mount* Lebanon
He *pleasantly* shall grow.

13. Within the Lord's house, *grace to nourish,*
They-that implanted *stay,*
In Courts of our God they shall flourish.
14. Yet sprout o in age shall they:
They *always* shall be fat and green.
15. To shew the LORD *is still*
Upright: My Rock, and *in him seen*
Is p no injurious-ill.

a Heb. *or,* myne old-age *or,* I am anointed *with* old-age. b Hebr. *to be anointed* &c c Heb. *on* mine Enemies. d Heb. *magnificent.* e Heb. *the deepness* in the thoughts of JEHOVAH f Heb. *that* g Heb. *not* any-manner of-evil, *or* iniquity, *in* him. The Heb. *the latter end,* h Heb. *workers of* vain iniquity i Hebr. *abolished, or,* exterminated *to* perpetuity. k Heb. *shall perish.* l Heb. *or;* mine-old-age *shall be* anointed *with* ..... m Heb. *malignants,* n Heb. *Date.* o Heb. *in* grayness. p Heb. *no-manner-of-*injurious-evil, *or,* iniquity. *The Hebrew word hath a letter more than ordinary added to increase the signification*

Sect. III. The Kinde, Penman, and Occasion.

This Psalme is of a mixt *Nature*, being *Doctrinal, Laudatory, Prophetical*, and in a sort *Hortatory*, *Penman* of it is not certainly signified here or elsewhere in Scripture. The *Chaldee* thus paraphraseth; *An Hymn, a Song, which the first man* Adam *said for the Sabbath day* q, The Antient *Hebrews* ascribe it to *Moses*, as was noted formerly r: But their ground is not cogent. *Some* attribute it to *David* s, who (as is supposed) foretells here the destruction of *King Saul, ver.* 7. but his own advancement to the Throne, *ver.* 10. And that *David* wrote this Psalme, when *Saul* had justified and cleared *David* (now vexed and pursued by him about four years, 1 *Sam.* 24. 18. *and* 26. 18, 21. from all Imputation of Treasonable or Seditious Practices against the King. Thereupon, *David* rejoycing that God had thus vindicated him, and that *King Saul* had so cleared him, and openly professed that the Kingdom belonged of right unto him, wrote this Psalme and destinated it to the Churches use on the *Sabbath-dayes*. Others t think this Psalme was not Penned upon this, or any such like singular *Occasion*: But rather (as the Title not obscurely imports) for the Common use of the Church in the praises of God every *Sabbath-day*. And *Sim. de Muis* reports that *R. Kimchi* saith; *This Psalme was anciently sung in the House of the Sanctuary on the Sabbath-day.* And to these latter I rather incline, because of the *Title*, and *Subject-Matter* of this Psalme, which seems so excellently suited and accommodated to the *Sabbath-day*, and the worship and Meditations then to be exercised touching the works of God. Yet I will not peremptorily exclude, as improbable, the forementioned particular *Occasion*: but leave every one to his own Judgement therein.

q *In Bibl. Polyglott. Psal.* 92.
r *See Psal.* 91. Sect. 3.
s *Jo. Foord Expos. Ps.* 92. Author
t *Amef. Lect in Ps.* 92. *Analys. Sim. de Muis in Arg. Psal.* 92. *Jo. Calv. Com. in Psal.* 92. 2. *Jun Annot. in Ps.* 92. 1.

Sect. IV. *The Scope.*

This Psalme's intended *Scope* is; To Instruct and direct the people of God how to *Sanctifie the day of Sabbath.* 1. Not onely by an Holy Rest (as the word שבת *Sabbath* signifies) *viz.* from our own works, wayes, words, and wills u; according to Gods own example of *Resting from all his works on the Seventh day from the Creation, blessing and Sanctifying it*, and *commanding it to be kept holy to him* x; which was a Token of his mercy unto, and of his *Sanctification* of his People y. 2. But also by an holy employment and exercise therein, both *Morning* and *Evening, viz.* 1. By confessing to him, 2. Singing Psalmes to his Name, 3. Shewing forth Gods Loving-kindness and faithfulness, 4. With Meditation, *ver.* 1, 2, 3, 4. 5. Rejoycing in and Praising God triumphantly, *For* his great Works, More Generally, *ver.* 5, 6. *For* his Judgments upon the Wicked, *ver.* 7. *to* 11. and his Mercies to the Righteous, More Particularly, *ver.* 11. *to the end.*

u *Exod.* 20 10. *Isaiah* 58. 13. *Heb.* 4. 10.
x *Gen.* 2. 2 3. *Exod.* 20. 8.
y *Neh.* 9. 14. *Exod.* 31. 13, 14.

These were some of the Holy Exercises, wherewith this day of Holy Rest was to be Sanctified, As this Psalme imports. But there were many other Holy Employments for the *Sabbath*, as other Scriptures

z The Sabbath day was sanctified, by an Holy convocation or Assembly of the people, *Levit.* 23. 3. Offering of Sacrifices, *Numb.* 28. 9, 10. Singing of Psalmes, as this Title shews, *with* 2 *Chron.* 26, 27. Reading and expounding the Scriptures, *Acts* 13. 15. *and* 15. 21. Praying, *Acts* 16. 13. Disputing, conferring meditating of Gods word and works, *Acts* 17. 2. *and* 18. 4. And doing works of Mercy to them that were in need, *Matth.* 12. 2. 7, 8, 11, 12. *Hen. Ainsworth in his Annot. on Ps.* 92. 1.

tures informs us z. And therefore *Augustine*, not without cause, condemns the *Jews* for their Resting on the Sabbath for Trifles, Sports, &c. But commends the Christians for Resting unto Religious Exercises, Saying; *Behold this is the Sabbath day, This the Jews celebrate at this time with a kind of corporally languid, fluid and luxurious idleness: For they Rest unto Trifles: and when God hath commanded the Sabbath to be observed, they Exercise the Sabbath in those things which God hath forbidden. Our vacation is from evil works: their vacation is from good Works. For it is better to Plow, than to Dance. They Rest from good Work: from nugatory work they Rest not* a, &c.

a Ecce & hodiernus dies sabbati est: hunc in præsenti tempore otio quodam corporaliter languido, & fluxo & luxurioso celebrant Judæi Vacant enim ad nugas: & cùm Deus præceperit observari, Sabbatum, illi in his quæ prohibet Deus, Exercent Sabbatum. Vacatio nostra á malis operibus, vacatio illorum á bonis operibus est. Melius est enim Arare, quam Saltare. Illi á bono opere vacant, á nugatorio opere non vacant, &c. *Aug. Enarrat. in Psal.* 92. *Tit. Tom.* 8.

Sect. V. *The Analysis*, or *Principal Parts.*

The *Title* sets forth, 1. The Denominations of this Psalme, *viz. A Psalme, A Song.* See *on Psal.* 30. Sect. 5. *The Analysis.* 2. The special use for which it was designed; *For the day of Sabbath.*

The *Psalme it self*, which is chiefly *Doctrinal* and *Laudatory*, contains

I. *A Doctrinal Proposition*, tacitly (but forcibly) exhorting and exciting to praise the Lord, and his Name. This duty of praising the Lord, is, I. *Commended* generally, from its singular *goodnesse*, *pleasantnesse*, &c. II. *Described* generally, 1. By its Acts; wherein it exerciseth and shewes it self, *viz. Confessing to the LORD*; *Singing Psalme to his Name*; *Shewing-forth.* 2. By its Object and Cause of this Praise, *viz. The LORD*; *His Name*; *His Loving-kindnesse*; *His Faithfulnesse.* 3. By its adjunct-time, set forth by Distribution of *Morning* and *Nights*: denoting all set time; and in some sort, a constant continuation of time, but especially on every Sabbath day, in Gods solemn worship; *In the morning*, (think some *b*) *from the third to the sixth hour of the day*, *See* 1 *King* 18. 26. 29. *Nehem.* 8. 3. *Acts* 2. 15. *declaring his loving kindnesse.* *In the nights*, i.e. *every night*; *viz. from the ninth to the twelfth hour*, 1 *King.* 18. 36. *Acts* 3. 1. *Deut.* 16. 6. *Nehem.* 9. 3. *shewing forth his faithfulnesse*, *ver.* 1, 2. 4. By its manner; *upon*, or *with musical Instruments*: Among which *Higgajon* (which some count a Musical Instrument) is by some interpreted, *A solemne sound*; or, *Meditation*; or, *Meditated-Song*, *ver.* 3.

b *Joan. Foord in Expos. Ps.* 92. *ver.* 2.

II. *An Illustration of this Doctrinal and Hortatory Proposition*, by the Cause and Matter of this Divine Praise to be performed to the Lord: *viz.* The Works and Acts of God, *ver.* 4. *&c.* The Works of God are described here, 1. More *Generally*: 2. More *Specially.*

1. More Generally, *v.* 4. Where, by Gods Work and Acts of his hands, I see not any cogent Reason why we may not understand, *Gods Works more generally Considered* (as sundry *c* writters do:) *viz.* His works of Creation, Providence, Redemption, Sanctification, Salvation, &c. In all which, Gods loving-kindnesse and faithfulnesse most eminently shine forth: And all which works of God are most suitable matter of Meditation, and Praise, on the Sabbath-dayes, Consider well. *Gen.* 2. 3. *Exod.* 20. 8. *to* 12. *Nehem.* 9. 14. *Deut.* 5. 12, 13, 14, 15. *Exod.* 31. 13, 14, 15. *Ezek.* 20. 12. *Heb.* 4. 1. *to* 12. Now these works of God are illustrated by a double effect, that (duly considered) they had upon the Psalmist, and will answerably have upon every godly person; *viz.* 1. Making him rejoyce thereupon. 2. Quickening him to triumph therein, *v.* 4.

c *Jo. Calv. Com. ad Ps.* 92. 5. *Hen. Ainsw. Annot. on Ps.* 92. 5. *Hen. Moll. in Prælect. ad Ps.* 92. 5

2. More Specially. Gods works of Providence, *v.* 5. *to the end.* Gods works of Providence and Government over the World, especially over man-kind are illustrated divers wayes, *viz.* I. *By their Adjuncts.* As, 1. Their admirable Majesty and Greatnesse, 2. The exceeding depth of his Thought therein, *ver.* 5. 3. Their unsearchablenesse, in respect of this their greatnesse and depth, to a brutish foolish man, *viz.* to every carnal unregenerate person, *ver.* 6. II. *By their Distribution* in regard of their Subjects, *viz.* 1. The Wicked: and 2. The Godly. 1. Gods works of Providence towards the *wicked*, are set forth; (1) *Partly*, By their great Prosperity wherein God suffers them for a season, to *spring up as Grass, and flourish.* (2) *Partly*, By their perpetual destruction, for which they are prepared by their Prosperity, *ver.* 7. (3) *Partly*, By the eternal constancy and immutability of Gods Nature and Will, opposite to the mutable state of the ungodly, He is eternally most high, can crush them at his pleasure, *ver.* 8. (4) *Partly*, By the Causes of wicked mens Perdition and Dispersion, *viz.* Their Enmity to *God.* Their being workers of iniquity, *ver.* 9, 2. Gods works of Providence towards the *Godly*, are delineated most Elegantly and Prophetically, by the effects or fruits thereof upon them: *viz.* (1) Their *hornes Exaltation*, as *born of an Unicorn*: that is, Their power and greatnesse, above their enemies. (2) Their *Annointing with fresh oyl*, or *green oyle*, pointing out their joy, gladnesse, prosperity, &c. Or, as the Hebrew phrase may be rendred, *mine old age* shall be annointed *with fresh oyle*, *ver.* 10. (3) Their beholding the contrary hand of God upon their Enemies, and hearing his judgment upon the wicked rising up against them. These three are laid down promiscorily, as to the Person of the Psalmist, but proportionably may be applyed to every godly person, *ver.* 11. (4) Their flourishing condition, especially in spirituals, Elegantly prophecyed of, and Described. 1. *Partly*, By illustrating Similitudes, of Palm-tree, and Cedar in *Lebanon*, *ver.* 12. 2. *Partly*, By the cause of this their flourishing: Their Plantation in the House of the Lord, in the Church, there partaking the soul-enriching Ordinances of *God*, *ver.* 13. 3. *Partly*, By the Constancy of their flourishing, and fruitfulnes even *in grayness*, ver. 14. which fruitfulnes is *Amplified*, by one eminent End thereof, *viz.* The shewing forth thereby, the *LORD's uprightousnesse* or, *exact righteousnesse* for and his protection or defensiveness of his People, as their Rock, *ver.* 15.

Psalm XCIII.

Sect. I. The Summary Contents.

The 1. Majesty, 2. Power, and 3 Holyneſſe of Gods (or, as some think *) of *Christs* Kingdom.

* *Fran. Junius H. Ainsw. Jo. Foord. H. Moll. in Ps.* 93.

Sect. II.

Sect. II. *The Version out of the Hebrew.*

1. THe LORD doth reign, he-hath-put-on
Himself high-majestie;
The LORD hath fortitude put-on,
Begirt-himself-hath-he:
The world is stablished also
Lest it should-moving-start.
2. *a* From ay thy Throne *is* stablish'd: Thou
From everlasting *art*.

3. The floods have-lifted-up, O LORD,
The floods lift-up their voice:
The *swelling* floods *with one accord*
Lift-up-their-dashing-noise.
4. The LORD *more* mighty *is by farr*
On high, *from whence he saves*,
b Than many waters voices *are*,
Than Sea's most-mighty waves.

5. Thy Testimonies *marvellous*
c Most faithful are *alwaies*:
Pure holyness becomes thine House,
O LORD, to length of dayes.

a Heb. from.

b Heb. before, above.

c Heb. Are faithful vehemently.

Sect. III. *The Kind, Occasion, and Penman.*

This untituled *d* Psalm is, as to the *Kinde* of it, *Laudatory*; setting down in very few words much eminent matter of Divine Praise. Some (as hath been noted Sect. 1.) account it also *Prophetical*: in reference to the Kingdome of Christ. *c Kimchi, Rasi*, and other Hebrews referre this to the time of the *Messiah*. The *Greek Version* of the LXXII. as also the *Latin Vulgar* Version, have this Title prefixed *f*; *For the day before the Sabbath, when the Earth was founded, The Praise of a Song of David.* But in the Hebrew, no Title at all is prefixed to this Psalm.

Penman of it is not expressed here, or elsewhere in Scripture: But probably it was written by *David*, because (as one *g* well observes) the beginning of it, *The LORD reigns*——is a phrase used in another untituled Psalm of *David*, *viz. Psal.* 96. 10. which Psalm was part of that which *David delivered into the hand of Asaph and his brethren to thank the LORD*, at his bringing the Ark into the Tent which *David* had prepared for it, *See* 1 *Chron.* 16. 7.——23.——31. The *Greek*, *Latin*, *Syriack*, *Arabick*, and *Æthiopick* Versions ascribe this Psalm to *David h*, So do also some of our later Writers.

Occasion whereupon, and time when this Psalm was penned, is hard to define. One guesseth *i*, That *David* might write this Psalm, when he was now annointed King over all Israel, 2 *Sam.* 5. 1. *Or* when he had subdued the Nations, of which *See* 2 *Sam.* 8. 1. whereupon he might acknowledge the Majesty, Power, and Sanctity of Gods Kingdom, who had so exalted him. This may suit well to the matter of this Psalm: but it is only a probable conjecture.

d See *Pf.* 1. Sect. 4.

e Sim. de Muis in Arg. Pf. 93.

f Apud Bibl. Polyglott. in Psal. 93.

g Sim. de Muis in Arg. ad Pf. 93.

h Bibl. Polyglott. in Pf. 93. *Tit.*

i Jo. Foord in Expos. Psal. 93. *ad init.*

Sect. IV. *The Scope.*

The *Scope* herein intended, is; To Praise and magnifie the LORD, for the Majesty, Power, and Sanctity of his Kingdome. Which is done in few words, but very effectual.

Sect. V. *The Analysis, or Principal Parts.*

In this Psalm.

I. *The Kingdome of the LORD*, both in Naturals and Spirituals, is asserted; *The LORD reigneth.*

II. *The Sufficiency of the LORD unto this his Kingdome* and Regal Government, is described: And this in regard of, 1. His High-Majesty. 2. His Fortitude. The abundance, and prepared readinesse of which his perfections, are set forth under the Metaphors, Of *putting-on* or *being clothed*, and *girded* therewith, *ver.* 1, *in the beginning.*

III. *The LORD's Kingdome and Government is further Illustrated* and Amplified, 1. *By* the effect thereof, *viz.* His establishing the world immoveably *v.* 1. 2. *By* the Adjunct, the eternal stability or foundation of it: evinced from Gods own Eternity, *ver.* 2. 3. *By* Comparison of the most tumultuous impetuous commotions in the world here below, against the LORD and his people, *Metaphorically* represented under the Notion of *Floods roaring* and *lifting up their waves*, of *noise of many waters*, and *of mighty waves of the Sea*: with the *LORD on high*, who is *farre mightier* than them all, to tame, suppress, and still them at his pleasure, *ver.* 3, 4. 4. *By* the exceeding fidelity of his Testimonies in his Church: whether *Precepts*, *Promises*, *&c.* 5. *By* the *Holiness* of his House, the Church; perpetually to be communicated thereto, according to his Testimonies, *ver.* 5.

Psalm XCIV.

Sect. I. *The Summary Contents,*

The *Psalmist*, for his own and others support against the oppressive Tyranny of the wicked, 1. *Prayeth* to the God of vengeances, for justice against the Oppressions of the Atheistical wicked, ver. 1. *to* 8. 2. *Convincingly-Reproveth* their Atheisme touching Gods All-seeing Providence, *v.* 8. *to* 12. 3. *Comforteth* the Godly most sweetly against all their Chastisements, and oppressing Enemies, *verse.* 12. *to the end.*

Sect. II. *The Version out of the Hebrew.*

1. O God of vengeances, O LORD,
O God of vengeances shine-forth.
2. Lift-up-thy-self, Return Reward
Unto the proud, O Judge of th' Earth.

3. How long *shall* wicked ones, O LORD,
How long shall wicked-ones exult?
4. Shall they belch-out, *and* speak *so* hard?
Shall all ill workers *a thus* insult?

5. Thy people Lord, bear-small-do-they?
And thy *dear* Heritage *b* distress.
6. The widow they and stranger slay:
And murder *Orphans*-fatherless.

7. And say JAH *c* shall see at-no-hand,
Nor shall the God of Jacob *d* know.
8. Ye *e* brutish people understand:
And *f* fools, be prudent when will you?

a Heb. speak themselves.
b Heb. afflicted.
c Heb. shall not see.
d Heb. understand.
e Heb. bruitish among the people.
f Heb. ye inconstant-fools.

9. Who

9. Who-planes the ear, shall he not hear?
Shall he not see, who formes the eyes?
10. *Or* shall not he correct *severe*,
That Heathen-*people* doth chastise?

He that doth teach man knowledge, *How*
Shall he not know most perfectly?
11. The Lord the thoughts of man doth know,
That they *are very* vanity.

II.

g *Heb.* O the blessednesses of that-man whom-thou O LORD, chastenest him.
h *Heb.* to cause rest to him.

12. g Blest man, whom Lord thou chasteneſt,
And learn'st him from thy Law, *is Hee.*
13. From dayes of ill h to give him rest:
Till pit for wicked digged be.

14. For, leave his folk the LORD will not,
Nor will his Heritage desert.
15. But judgment shall to justice turn;
And after him, all right in heart.

i *Heb.* malignants.

16. Who will rise up for me against
i Ill-doers, *and their villany?*
Who will stand-up for me against
The workers of iniquity?

k *Heb.* well nigh, almost.
l *Heb.* In the multitude of my perplexed thoughts, in my inwards
m *Heb. or* a molestation.

17. Unless the LORD mine aid *had prov'd*
My Soul in silence had k nigh dwell'd.
18. When I did say, my foot is mov'd.
O LORD, thy mercy me upheld.

19. l In my thoughts multitude in me,
Thy comforts did my Soul delight.
20. The Throne of mischiefs, by Decree
Still framing m trouble *with despight*,

Shall it have-fellowship with thee?
21. They-run-by-troops *against the good*,
Against the just-man's Soul *they flee*:
And do condemn the guiltless blood.

22. But *yet* the Lord is unto me
For an-high-Refuge-of-defence:
And mine *Almighty* God *will be*
For Rock of my-safe-confidence.

23. And he will-back-return *(with frown)*
Upon them their unrighteousness,
And in their malice cut-them-down:
The LORD our God will-them-suppress.

Sect. III. The Kinde, Penman, and *Occasion.*

This Psalm is of a mixt *Kind*, being *Petitory, Doctrinal* or *Reprehensory*, and *Consolatory*. *Penman* of it cannot certainly be demonstrated. The *Greek Version* of the LXXII. and so the *Vulgar Latin*, prefixeth this Title (though there be none in the Hebrew original;) *A Psalm of David, on the fourth day of the Sabbath.* The *Syriack*, *Arabick*, and *Æthiopick* Version do also ascribe this Psalm to *David* n. And so do sundry of our later Writers o.

n *Bibl. Polyglott. in Psal.* 94.
o *Sim. de Muis in Arg. Psal.* 94.—*Jo. Foord. Expos. Ps.* 94. *ad init.*

Occasion of penning this Psalm, In the General, was some cruel Tyranny and oppression of Gods people by the insolent and atheistical wicked among them, (probably within, rather than without the land of Israel:) As the current of the Psalm doth palpably evince to any attentive Reader. But in *Particular*, when and what this oppression was, is very hard upon any satisfactory ground to determine. The *Syriack Version* saith thus; *Of David, touching the company of Korach, and of Dathan and Abiram. but spiritually of Persecution against the Church* p. But why this Psalm should be thought to treat of *Korach*, *Dathan*, and *Abiram*, there seems to be no Reason at all from this Psalm or any other Scripture. *One* thinks this Psalm was set forth, when *the Ark was brought up into Sion*; but gives no reason for this his Opinion. *Another* thinks it was written by *David* in the dayes of *Saul*, 1. *Because*, he foretels his own deliverance, but the destruction of *Saul* and his followers, *ver.* 12. 13, 14, 15, 22, 23. 2. *Because*, he complains of his being forsaken by the great ones of Israel, *ver.* 16. 3. *Because*, he acknowledgeth the LORD to be alwayes present with him in danger, and to deliver him from perilous Death, *ver.* 17, 18. 4. *Because*, the Lord favoured not *Sauls* enterprizes in the Persecution which he fered, *ver.* 20, 21. r Thus he. But its more safe to rest in the *General Occasion*, which is evident and certain: than to be peremptory touching the *Particular*, which is doubtful and uncertain.

p *In Bibl. Polyglott. ad Ps.* 94.

Sect. *IV. The Scope.*

The *Scope* of the Psalmist herein, is; To support and comfort himself, and other the afflicted people of God, against the Tyrannical insolencies and cruel Oppressions which proud atheistial ungodly men did, or might exercise upon them: by flying unto God by Prayer for justice against them; and by declaring the vigilancy of Gods Providence, The blessednesse of Gods people under his Chastisements, and the security of Gods afflicted under his Protection.

Sect. V. The Analysis, or *Principal Parts.*

In this Psalm, in order to this intended *Scope*, are three *Principal Parts, viz.*

I. *Prayer.* Wherein he intreats the Lord for justice against the cruel and wicked Enemies of his People: and that upon many considerations, *ver.* 1. *to* 8. In this Prayer, 1. His Petition or Request is propounded, under a double Metaphor, *viz.* of the clear rising or shining forth of the Sun; and of a Judge's ascending and shewing him on his judgment-seat, *v.* 1. 2. II. This his Petition is urged by many cogent Arguments. As, 1. *From* the Nature and Office of God, being *A God of Vengeances*, and *The Judge of the Earth.* And therfore one from whom exact justice & recompences may be expected against his peoples cruel oppressours. 2. *From* the Nature and Properties of his peoples Enemies. Being, 1. Proud, *ver.* 1, 2. 2. Wicked, *ver.* 3. 3. *From* the wretched carriage and Deportment of these proud wicked Enemies, laid down by way of pathetical Lamentation; *viz.* (1) Insolently triumphing for a long time together, v. 3. (2) Belching-out hard speeches. (3) Haughtily boasting themselves, v. 4. (4) Cruelly *breaking in pieces Gods People, and afflicting his Heritage*, *ver.* 5. (5) Bloodily murdering the poor helpless *Widow, Stranger and Fatherless*, *ver.* 6. (6) Obstinately encouraging and confirming themselves in all this their wicked villany and cruelty, by their blasphemous and atheistical denying of Gods All-observing Providence, ver. 7.

II. *Doctrinal Conviction and Reprehension.* Wherein he sharply Rebukes these wicked and cruel Oppressours for their Atheistical Presumption, and Security. 1. *Charging them* justly with brutish and foolish stupidity in denying Gods Providence. 2. *Admonishing them* to apply themselves to true understanding and wisedom herein, *v.* 8. 3. *Refuting their impious and blasphemous Atheisme*, By certain pregnant effects of Gods Power and Providence: As, *Planting the Eare, Forming the Eye; Chastizing the Heathen; Teaching man knowledge.* From all which, he clearly, and by way of pathetical convincing Interrogations, concludes; That, God not only *hears*

all

all their wicked words, *Sees* all their wicked and cruel deeds, And will *correct* them accordingly, and that more severely than he doth the Heathens, *ver.* 9,10. But also *knowes* all their thoughts, and the vanity and frivolousness of them, *v.* 11.

III. *Consolation.* Herein he comforts himself and all Gods afflicted and oppressed People, against the insolent cruelties of all their Enemies, many wayes: *viz.* 1. Pronouncing them admirably blessed under Gods *Chastisements*, accompanyed with Gods *teaching* them out of his Law; *O the blessednesses of them, &c.* When *Correction* and *Instruction*, *Nouements* and *Documents* ſ go together, *v.* 12. 2. Declaring their deliverance and *Rest from the dayes of Adversity, till* mean-while the *Pit be digged for the wicked.* And this is noted as one eminent end and effect of Gods teaching, *v.* 13. 3. Confirming both the blessed-state of Gods afflicted-ones, and the certainty of their deliverance, &c. (1) *By* sundry sweet Promises; *Partly*, of Gods not rejecting or Deserting his people, *v.* 14. *Partly*, Of *judgements returning into justice*, (when the godly are delivered, and the wicked punished, judgment seeming to be *severed* from justice, while the godly were *afflicted*, and the wicked *spared*.) Whereupon all the upright in heart shall more cheerfully *follow after him*, after God, thus reconciling *judgement* and *justice* by his Providence and Dispensation. The Hebrew seems better rendered, *after Him*, than *after It*, *v.* 15. (2) *By* the Example and Experience of the Psalmist: who experimentally found; 1. *That*, when none would appear for him, in his deepest dangers and oppositions of evil-doers, yet the *LORD was his aid* and succour, *v.* 16,17. 2. *That*, when his foot was in danger of slipping, the LORD's *mercy upheld him*, *ver.* 18. 3. *That* when *multitude of perplexed thoughts* were *within him*, yet Gods *Comforts delighted his Soul*, *v.* 19. 4. *That*, when the wicked most powerfully, politiquely, unanimously and cruelly set themselves against the righteous, God would not own them, have fellowship with them: but rather became his *Defence*, and *Rock of his Refuge*, *viz.* His All-sufficient Protection, *v.* 20,21,22. 5. *That*, God will recompence upon the wicked (at last) their own iniquity; and will most certainly (for the phrase is pathetically doubled, and an Argument from Gods Relation to his people inserted) *cut them off in their own wickedness*, *v.* 23.

Psalm XCV.

Sect. I. *The Summary Contents.*

The Holy-Ghost by *David*, 1. *Exhorteth*, 1. To praise the LORD, for his Greatness, *ver.* 1. *to* 6. 2 To worship him, for his Goodness, *ver.* 6,7. 2. *Deborteth*, from disobedience to his voice and word, and from hardening the heart, as of old Israel did, lest we be shut out of his Rest, as Israel was; *v.* 7. *to the end.*

Sect. II. *The Version out of the Hebrew.*

1. O Come, unto the *living* Lord
a Let-us-sing-joyfully;
To our Salvation's Rock *ador'd*
b Let-us-shout-gladsomly.

2. Let us prevent his face *c* with laud:
With Psalmes to him let's *d* sing.
3. Because the Lord's a mighty God;
e 'Bove all Gods, a great King.

4. *f* Sith in his hand Earth's deeps *are laid*,
And Hills heights his *became*.
5. Sith Sea *is* his, and it he made,
g His hands dry-land did frame.
6. O come ye, *And* let-us-adore,
Let us bend down likewise;
O let us *humbly* kneel before
The Lord our Maker *h* eyes.

7. Because he *is* our God, and we
His pasture people *are*,
And of his hand the sheep; If ye
To day *i* his voice will hear.
8. As *in provoking* Meribah
O harden not your heart;
Or as in Massah's-*tempting* day
Within the Desart-*part*.

9. Where me your fathers tempted, *k* prov'd,
Yea saw my work *displaid*.
10. With *that* Gen'ration I *l* was mov'd
Full fourty years, And said;
They *are m* a folk in heart that-stray,
Nor they my wayes did-know.
11. *n* That in my wrath I sware, if they
My Rest shall come into.

a *Heb.* let-us-shout-joy-fully.

b *Heb.* let-us-ring-out triumphantly.
c *Heb.* with confession
d *Heb.* ring-out triumphantly.
e *Heb.* and above——
f *Heb. or*; that in his hand are earths deep places.
g *heb.* And his ——
h *Heb.* faces
i *Heb.* in his voice.
k *Heb.* and proved.
l *Heb.* was irked.
m *Heb.* folk of strayers, *or* errers, *or* wanderers.
n *heb. or*; so that.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme is in the Hebrew, (as many others, *See Psal.* 1. Sect. 4.) without *Title*. Though the Greek Version of the LXXII. and the vulgar Latin have this Inscription; *The praise of a Song of David* o. *The praise of the Song* (said *Augustine*) *signifies both Mirth, because it is a Song: and Devotion, because it is Praise* p. The Syriack; *Of David*, &c. The Arabick; *Of David, A Benediction and a Song.* As to the Nature of this Psalme, it is of a mixt *Kind:* being *Hortatory*, *Laudatory*, and *Prophetical*. *Hortatory*, inciting both to the worship of God, and obedience to him: *Laudatory*, praising God for his Greatness, in creating the world; for his Goodness, in adopting the Church: *Prophetical*, having a Prophetical aim at Christ, and eminent tendency to him, who is *the LORD*, and *the Rock of our Salvation*; that is, our most strong Saviour, *ver.* 1. For the Apostle Interprets this Psalme of *Christ*, *Compare ver.* 7. *to the end, with Heb.* 3. 6, 7, *&c.* 14, 15. and elsewhere, their *tempting of the LORD*, is Interpreted to be *their tempting of Christ*, Compare *ver.* 9. with 1 *Cor.* 10. 9. And the whole Current and Subject-matter of the Psalme is such, as may most fitly be accommodated to *Christ*, who is to be praised and worshipped for his *Greatness* in Creating the world, and for his *Goodness* in adopting his Church, and whose voice or word is obsequiously to be obeyed, lest he shut us out of his eternal Rest in Heaven. *Kimchi* and other Hebrew-writers think this Psalme is to be referred to the future times of the *Messiah*.

Penman of it, is not here expressed; but the Apostle, alledging this Psalme, referres it plainly to *David*; *Again he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts*, Heb. 4. 7. And elsewhere the *Holy-Ghost* is asserted to be the Author of it, (as he is of all Holy Scripture;) *Wherefore as the Holy-Ghost saith, To day if ye will hear his voice*, Heb. 3. 7. with *Psal.* 95. 7, *&c.*

Occasion of *Davids* Penning this Psalme, is variously apprehended. *One* thinks *David* wrote it,

o Bibl. Polyglott. in Ps. 95.

p Laus cantici, Et hilaritatem significat, quia cantus est: Et devotionem, quia laus est. *Aug. in Enarrat. Psal.* 94.

when he took in hand his martial expedition against those many forreign Nations in *Syria* and *Arabia*, from *Euphrates* to *Egypt*, and from the *Mediterranean* to the *Persick Sea*, 2 *Sam.* 8. *&c.* and that by this Psalme he encouraged his Army in God against his Enemies q. But this seems too much forced, and restrictive. *Another* rather referres this Psalme to the time of *Davids* bringing up of the Ark from the house of *Abinadab*, or *Obed-Edom*, 2 *Sam.* 6. 1 *Chron.* 13. *and* 15. *and* 16. r. But this satisfies not because upon this *Occasion David* delivered other Psalmes, to thank the LORD, into the hand of *Asaph* and his Brethren, 1 *Chron.* 16. 7. to 37. I like *Calvin's* judgment herein best of all: who saith; *This Psalme agrees to the Sabbath day, wherein we know sacred Assemblies were had for praising the Name of the LORD. For here he exhorts not every godly person to praise him privately, but in the Publick Assemblies. And to this end he spreads before them singular matter of praising God, with incitements to worship and obey him dutifully* s. And therefore this is an Excellent Psalme to begin the Solemn Worship of God withall, in Church-Assemblies on the Lord's-day-Sabbaths.

q *Jo. Foord in Expos. Psal.* 95.

r *Sim. de Muis in Arg. Ps.* 95.

s *Jo. Calv. Arg. in Ps.* 95. *& Com. ad ver.* 1.

Sect. IV. *The Scope.*

The *Scope* of the Holy Ghost in this Psalme is, To exhort and incite the Church of the Jews *Immediately*, and in them all the Christian Churches and People of Jews and Christians *Mediately*; 1. To *Praise* the Lord, even the *Lord Christ*, joyfully, for his Greatness in creating the World: 2. To *Worship* him reverently for his Goodness in Adopting and accepting his Church: 3. And to hearken obsequiously to his voice and word in *this day of Grace and Salvation had in this World*, lest otherwise they come short of his Spiritual and Eternal, as *Israel* of old did of his Typical, Rest. *Compare Heb.* 3. 6, 7. *to the end, and* 4. 7. *&c. with Psal.* 95.

Sect. V. *The Analysis, or Principal Parts.*

In this choice *Hortatory* and *Prophetical Psalme*, The *Holy Ghost* by *David* sweetly and forcibly Exhorts and incites Gods people, solemnly, 1. *To Praise* 2. *To Worship*, and 3. *To Obey* the Lord, even the *Lord Christ*.

I. *To* Praise the Lord, *O come let us sing joyfully unto the Lord*, &c. *He invites to great banquets of exulting* (said one) *not to the World, but to the Lord* t. Now here, I. *The Object* of this Praise, is described, 1. *By* his essential Name; JEHOVAH. 2. *By* one special Attribute of his goodness to his people; *The Rock of our Salvation*, i. e. Our strong Saviour, v. 1. II. *The Acts* of this his Praise, whereunto they are exhorted, are set forth in sundry choice expressions: As 1. *Singing-joyfully*, or *Shouting-joyfully*. 2. *Shouting-triumphantly*, or *ringing-out*, &c. 3. *Preventing his face with Confession*. That is, readily, speedily, chearfully, as it were, meeting the Lord, anticipating him with Confession, *viz.* with *confession of Praisers*. not of *Penitents* u. 4. *Shouting-triumphantly*, or *ringing out to him with Psalmes*, v. 1, 2. III. *The Arguments* inciting to this divine and triumphant Praise of the Lord, even the *Lord Christ*, are drawn, 1. *From* his divine Majesty and the greatness thereof, Which is illustrated by Comparison. v. 3. 2 *From* his Efficiency, in Forming and Governing the World intimated *Synechdochically* by mentioning some Special parts thereof, *As Deeps of the Earth, Heights of the Hills, Sea*, and *Dry-land*, in which his greatness is most conspicuous, *ver.* 4, 5.

t *Invitat ad magnas epulas exultandi, non seculo sed Domino. Aug. in Enarrat. Psal.* 94. *Tom.* 8.

u *Est confessio laudantis, & est confessio gementis. Confessio laudantis, ad honorem pertinet ejus qui laudatur. Confessio gementis, ad pœnitentiam pertinet ejus qui confitetur. Confitentur enim homines cum laudant Deum: Confitentur cum accusant se, & nihil dignius facit lingua ——— Ergo quia & hic exultationis locus est, forte illam debemus intelligere Confessionem, quæ est in laude Dei, ——— Ut non hic intelligamus Confessionem pœnitentium, sed laudantium. Aug. in Enarrat. Psal.* 94. *Tom.* 8.

II. To worship *the Lord our Maker* most reverently. Here also note, 1. The Acts of Worship herein unto, *viz.* 1. *Adoring*. 2. *Bending-down*. 3. *Kneeling before his face*. 2. The Arguments urging here unto, which are drawn from his singular Goodness to his Church and people. He being 1. Their Maker. 2. Their God, *viz.* Their Covenant-God. Their Shepheard: and they *the people of his Pasture and Sheep of his hand*, vet. 6, 7.

III. To obey the Lord, hearkening obsequiously *to his voice*, his word, &c. Here, This Obedience *hearkening to his voice*, his Word, is, 1. *Propounded*. 2. *Illustrated*. 3. *Urged*. I. Propounded; *If ye will hear his voice*. II. Illustrated, 1. *By* the Adjunct Season, wherein this Obedience is required; *To day*, *viz.* In this day, Season, or time of Grace during the preaching of his word in this life, *ver.* 7. *compare Heb* 3. 6, 7. *&c. and* 4. 7. *&c.* 2. *By* the opposite impediment to this obedience, *viz. Hardening their Hearts*, which is dehorted, v. 8. *in the beginning of it*. III. Urged. This obedience to the Lord's voice and word is urged and enforced, 1. *Partly*, by former Arguments, drawn from the Lord's goodness, v. 8. 2. *Partly*, by a tacit Commination of greatest evils, in case they disobey and harden their hearts. Which Commination or Threat is laid down, and confirmed by the Example of their fore-fathers disobedience to the Lord in the Wilderness. Touching which their disobedience, Note here, (1) *The* Nature of it. (2) *The* Place of it; *in the Wilderness*, v. 8, 9. (3) *The* Continuance of it, and of the Lord's grief and offence at them for it; *forty years long*. (4) *The* Rise & Root of it: *Their error of heart & Ignorance of Gods ways*, v. 10. (5) *The* sad and woful Fruit of it, *viz.* Gods *swearing in his wrath they should never enter into his Typical Rest* of *Canaan*: Consequently, not shall like disobedient persons enter into the Lord's Typified and true Rest of Heaven. *ver.* 11. *with Heb.* 3. 7. *to the end. and* 4. 7. &c.

Psalme XCVI.

Sect. I. The Summary Contents.

David Exhorteth, 1. To *praise* the LORD, for his many praise-worthy Excellencies, *ver.* 1. *to* 8. 2. To *worship* him duly, *ver.* 8, 9. 3. To *declare* among the Gentiles, the Kingdom and righteous judgement of the LORD, even the *LORD Christ*, over the whole world, *ver.* 10. *to the end.*

Sect. II. The first Version out of the Hebrew.

1. NEw Song sing to the LORD's *high fame*:
Sing to the LORD all th' earth.
2. Sing to the LORD, bless ye his Name:
From day to day *a* preach forth
His saving-health, *to great and small.*
3. In Nations declare
His glory: A mong peoples all
His marvels, *what they are.*

a Hab. bassar: to bring glad tidings, or preach glad-tidings of his salvation.

4. Be-

4. Because great *is* the LORD our God,
And praised vehemently:
Above all *other* Gods *abroad*
He fearful *is, and High.*
5. For, of the *Heathen*-peoples, all
The Gods vain-idols *are*:
But yet the Lord, *on whom we call*,
Did make the Heavens *rare*.

b Heb. At his face. c Heb. beauteous-glory or beauteousness.

6. *b* Before him glorious-majesty
And comely-honour *tarry*:
Great strength, and *c* beauteous-dignity
Are in his Sanctuary.
7. O kindreds of the peoples *dear*
Give ye unto the LORD;
Both glory and strength *unto* and *hear*
Give ye unto the LORD.

8. The glory of his Name *alone*
Give to the LORD *also*:
Take-up a *pure* oblation,
And his Courts come into.
9. In comeliness of Sanctity
Unto the LORD *d* down-bow;
O all the Earth *most awfully*
e At his face tremble you.

d Heb. bow-down-your-selves. e Heb. From his face tremble as in pangs.

10. In Nations say, The LORD doth reign;
Likewise the world shall be
Stablish'd, lest it should move *again*:
Folk *f* justly judge will he.
11. O let the Heav'ns *greatly* rejoyce,
And Earth *g* gladness express:
O let the Sea roar *with its noyse*,
And all its plenteousness.

f Heb. In righteousness. g Heb. be-glad or exult

12. Let Field, and all that's in it *h* joy:
Let all trees of the wood
Then *in their kind* shout-joyfully.
13. Before the LORD *our God*,
For he doth come, for he doth come
The Earth to judge *and try*;
With justice he the world *k* will doome,
And Peoples *l* faithfully.

h Heb. shew gladness. i Heb. At the face of LORD, will judge. k Heb. in his faithfulness or, in his truth. l Heb. with his truth or faithfulness.

The second Version out of the Hebrew.

1. O Sing a new Song to the Lord;
Sing to the Lord, O all the earth.
2. Sing to the Lord, Bless ye his Name
a Still his Salvation preach-forth.

a Heb. From day to day evangelize his——

3. In Nations tell his glory *rais'd*:
Among all folk his marvels *spread*.
4. For, great's the Lord, *b* and greatly prais'd:
Above all Gods, hee's *c* full-of-dread.

b Heb. and vehemently c Heb dread full or, fearfull.

5. For all the folks Gods idols *be*:
But Heav'ns the Lord did make *and grace*.
6. With him is Glory and Majestie:
Strength and *d* beauty in his holy-place.

d Heb. ornaments; beauteous glory in his Sanctuary.

7. Ye Peoples kindreds give the Lord,
Glory and strength to the Lord give you.
8. His Name's *due* glory give the LORD:
e Bring Gift, and come his Courts into.

e Heb. take-up an oblation——

9. Unto the Lord *all-glorious known*
In *f* beauty of the Holy-place
Devoutly ye-your-selves-bow-down:
O all earth *g* tremble at his face.

f Heb. comeliness of holiness. g Heb. tremble as in pangs from his faces

10. Do ye among the Nations say,
The Lord reigns; And the world shall be
Establish'd, lest it move *from stay*:
With *h* justice judge the folk will he.

h Heb. right nesse,

11. Let Heav'ns rejoyce, exult let Earth:
Let Sea, and her full-store, roar-on.
12. Let Field, and *i* all therein, shew-mirth;
Let all trees of the wood then shout.

i Heb. all that is in it.

13. Before the Lord; for he doth come,
For come to judge the earth he doth:
With justice he the world *k* will doome,
And Peoples *l* with his faithful truth.

k Heb. will judge. l Heb. with his truth or faithfulness.

Sect. III. *The Kind, Penman, and Occasion.*

This Psalme is of mixt *Kind*: being *Hortatory, Laudatory* and *Prophetical*. Exhorting unto the Praises and due Worship of God the LORD; yea, to the declaring of the Kingdom and Judgment of the *LORD Christ* in all the World, among *Gentiles* as well as *Jews*. That it is Hortatory and Laudatory, is palpably evident, by the phrase, forme and matter of the Psalme, all along. That it is also *Prophetical*, Prophecying of *Christs Kingdom and Judgment*, and of the *Calling of the Gentiles* from vain-idols, to serve and praise the Living God: is evident; 1. *From* the Persons, who are here exhorted to praise the Lord, and among whom they are exhorted to praise him, *viz. All the Earth*, ver. 1. 9. *The Kindreds of the People*, ver. 7. ——*Among the Heathen*.——*Among all People*, ver. 3, 10. which plainly imports the Conversion of the Heathen, the Calling of the Gentiles from vain-idols to the true God, *verse 5, &c.* For, *how shall they call on him*, or praise him, *on whom they have not believed? or how shall they believe on him, of whom they have not heard?* &c. *Rom.* 10. 14. &c. As *Calvin* well argues *m*. 2. *From* the *Occasion* of the Penning of this Psalme. It was penned by *David*, as is evident, 1 *Chron.* 16. 7. ——23. *to* 34. And this, upon *Occasion* of his bringing up the Ark of God from *Obed-Edom's* house with joy into the City of *David*. Then *on that day David delivered first* that Psalme there recorded (whereof this 96. *Psalme*, a few words only changed, is a chief part) *to thank the LORD, into the hand of Asaph and his brethren.* 1 Chron. 16. 1.——7.——23. &c. Now the Ark of the Covenant was a special Type of Christ: as I have elsewhere sufficiently manifested *n*. As therefore the Gentiles (often overcome by so many miracles wrought by the Ark, and now brought to his place) are exhorted to praise, fear and worship the LORD, because of his glorious Power and Presence with his Ark: So much more to magnifie him for *Christ* the true Ark of God, which should propagate his Kingdom far and near; to subdue all the Nations of the Earth unto himself. So its a *Prophecy* of Christs Kingdom throughout the world. 3. *From* the Matter or Grounds of Praise here recited: all which do excellently agree to the *LORD Christ*, viz. *Evangelizing his salvation*, vers. 2. *His Glory among Heathens, His Wonders among all People*, vers. 3. *His making the Heavens, &c.* vers. 5. *His Reigning and Righteous judging in all the World*, vers. 10, &c. 4. *From* the mention here of a *New Song*. Which imports (thinks *Calvin*) unwonted and extraordinary grace *o*. As in the Lords extraordinary and wonderful raising up of his Church, they are called *to sing a New Song*, Isa. 42. 10. And *Rasi* was of opinion, that whereseever we read of a *New Song*, that place is to be understood of *the future*, and that this Psalme is to be referred to the *times of the Messiah* p. 5. Not only *Kimchi, Rasi*, and other Hebrew-Writers; but also *Hierom, Augustine, Junius, Calvin, Mollerus, Ainsworth, Sim. de Muis*, and other both Ancient and Modern Writers judge this to be *a Prophetical Psalme* touching *Christ and his Kingdom over the Converted Gentiles*. It is much of the same Argument with *Psal.* 47. And one *q* thinks, these four Psalmes next following, are of the same Argument also with this *96 th. Psalme*. And indeed

m Jo. Calv. in Arg. Ps. 96. & in Com. ad Ps. 96. 1.

n In my *Mystery & Marrow of the Bible*, viz. *Gods Covenant* p. 921, 973, 974. *Lond.* 1657 And my *Key of the Bible*, in the Appendix to 1 Chro.

o Jo. Calv. Com. ad Ps. 96. 1.

p Sim. de Muis in Arg. Ps. 96.

q Sim. de Muis in Arg. Ps. 96.

indeed the phrase, language, current, and matter of them seem very Homogeneal.

Penman of this Psalme was *David*, 1 Chron 16. 7. as hath been noted.

Occasion of his writing it, was his bringing up of the Ark, &c.: as is evident, 1 Chron. 16. 1, 7, 23, &c.

Sect. IV. The Scope.

David's Scope in this Psalme, is; 1. *More Immediately*, To exhort pathetically the Israelites duely to celebrate the Praises of the LORD for his many Excellencies, To Worship him, and to spread abroad the Kingdom of Christ among the Gentiles. *David* being singularly transported with zeal and joy in the LORD, at the bringing up of the *Ark*, an eminent Type of *Christ*. 2. *More mediately*, To prophecie of the calling of the Gentiles from vain-Idols to the true and living God, and of the propagation of the Gospel and Kingdom of Christ throughout the World, which Prophecies are tacitely, but observably, comprized in sundry Exhortations of Jews and Gentiles, duly to *praise, worship, fear*, and *declare* him: And are concluded with an Elegant Invitation of Heaven, Earth, and the Creatures therein (by a kind of *Prosopopeia*) to celebrate the LORD Christ for his Kingdom and the singular benefits thereof unto Mankind.

Sect. V. The Analysis, or Principal Parts.

In this un-tituled *Psalme*, we have an excellent *Prophecy*, of the *calling of the Gentiles* from vain-Idols to serve and praise the true and living God, and of the *Propagation of Christs Kingdome* from the Jews to the Gentiles throughout the whole world. This is laid down in Form of an *Exhortation* to the Jews, to preach the LORD's Salvation, Glory, and wonders shewed in *Israel*, unto the Gentiles: that they forsaking vain-Idols, might praise, worship, fear, and serve the true God only, acknowledging and celebrating his Benefits and Kingdom by the LORD Christ. This Exhortation is, 1. *Proposed*, 2. *Enforced*. 3. *Amplified*.

I. Proposed, *v.* 1. *to* 4. Wherein consider, 1. The persons who are exhorted; *All the Earth*, viz. all the Land of *Israel* [r]. 2. The duties whereunto they are Exhorted, *viz.* (1) To *sing a new Song to the Lord. Singing*, being thrice Pathetically mentioned. (2) To *bless his Name*. (3) To *Evangelize his Salvation duly*. Especially his Salvation by Christ, *v.* 1, 2. (4) To *declare his Glory and Wonders*, (*viz.* revealed in *Israel*,) *among the Heathen, among all peoples*, *v.* 3. Therefore Christs Salvation and Gospel was to be preached among all the Heathen.

[r] *Jun. Annot. in* 1 Chro. 16. 23.

II. Enforced, *v.* 4. *to* 7. And this by sundry Cogent Arguments, drawn from 1. Gods greatness. 2. Gods praise-worthiness. 3. The *LORD's* dreadfulnesse above all gods, *v.* 4. This his dreadfulnesse is demonstrated by the vast disparity betwixt him and all other gods. *All they are vain-Idols: But the Lord made the Heavens*, that is, the World. *Synechd.* This should move all the Heathens to turn from Idols to the true God, *v.* 4, 5. 4. The LORD's Majesty, Honour, Stength, and Beauteous-glory in his Sanctuary, *v.* 6.

III. Amplified hereupon, *v.* 7. *to the end.* And here, 1. The Jewes (or the Gentiles thus preached to, and instructed by the Jewes [s]) are incited, 1. To *give the LORD his Names due glory*, &c. 2. To *bring an Oblation, and Worship him in the beauty of Holynesse*. 3. To *fear before him*, *v.* 7, 8, 9. 4. To *proclaim the LORD's Kingdom among the Heathen*, *v.* 10. *beginning.*

[s] *Fran. Jun. in Annot. in* 1 Chro. 16. 28.

II. The settlement and establishment of the whole world, shattered and shaken by mans sin, is promised in the Kingdom and righteous Judgement of the Lord Christ, *v.* 10. III. The universal triumph and gladness, as it were, of Heaven, Earth and all Creatures, is in a most Elegant *Prosopopeia* represented, upon the *LORD Christs Presence and Dominion with Righteousness and Truth*, among the Gentiles, as well as among the Jewes, *v.* 11, 12, 13.

Psalm XCVII.

Sect. I. The Summary Contents.

1. The Majesty of the Lord's Kingdom *ver.* 1. *to* 7. 2. The Churches joy, at Gods judgments upon Idolaters, *ver.* 7, 8, 9. 3. An Exhortation to Godliness and Gladnesse in the Lord, *ver.* 10, 11, 12.

Sect. II. *The Version out of the Hebrew.*

1. THe LORD reigns, let the Earth rejoyce
Let many Isles be glad.
2. The Cloud and gloomy-darksomness
Are a round-about-him *spread:*
He for his Throne's [b] prepared place
Justice and Judgement *chose.*
3. A fire doth walk [c] before-his face:
And flames about his foes.

4. His lightnings do illuminate
The world *where darkness dwels:*
The Earth beholds and quakes *thereat.*
5. Like wax the Mountains melt
[d] Before the LORD: Before the Lord
Of all the Earth's *low story.*
6. The Heav'ns his righteousness declar'd:
And all folk saw his glory.

7. Let all that-serve a graven-thing
[e] Be sham'd *for evermore,*
In vainest-idols [f] glorying:
[g] Him all ye gods adore.
8. *Then* Sion heard, and did rejoyce,
Exult triumphantly,
All Judah's daughters did likewise;
LORD, for thy judgments *high.*

9. For, over all the earth *below*
Thou, LORD, *art* very-high:
Tea farre above all gods art thou
Advanc'd exceedingly.
10. Hate ill, ye lovers of the Lord,
His Saints *dear* Souls *for ever*
He [h] keeps: From hand of wicked-ones
He will them *still* deliver.

11. *Like seed in furrowes* sown, is light
[i] For-him-that-righteous-is:
To those that are in heart upright
Likewise *sweet* joyfulness.
12. Ye righteous-ones *with gladsomness*
Joy in the LORD *alwaies:*
To memory of his Holyness
Likewise confess-*with-praise.*

[b] Heb. firm
[c] Heb. before the faces of the LORD, from-before the-face-
[d] Heb. from before the faces of the LORD
[e] Heb. be ashamed.
[f] Heb. gloriers of-idols.
[g] Heb. bow down-themselves.
[h] Heb. keeping.
[i] Heb. for the-just one

Sect. III.

Sect. III. The Kinde, Penman, and Occasion.

This Psalme is without *Title* in the Hebrew: The *Greek Version* of the LXXII, as also the *Vulgar Latin* have this Title prefixed; *A Psalme of David, when his Land was restored* k. Whence some have thought it probably penned by *David*, when he had conquered the bordering Nations, 2 *Sam.* 8. and affixed their lands to his own Dominions *l*. Wherein King *David* might be a *Type of Christ*, extending his Kingdome to the Gentiles, and subduing them by the Scepter of his Gospel. The *Kind* of this Psalme is *Mixt*, made up of *Doctrine, Exhortation*, and *Propbecy* interwoven together. But chiefly it seems to be an *Excellent Propbecy of Christs Kingdome* as the former Psalme was. Yea it is thought *m*, That this Psalme is but an Appendix to the fore going Psalme, and a certain exegetical Illustration or Adorning of that passage especially; *The LORD Reigns ver.* 10. That this is a *Propbecy of Christ and his Kingdome*, is evident, 1. *From* that passage, *ver.* 7. *Worship him all ye gods*; that is, as the Greek saith, All ye his Angels. All ye Angels of God. Angels are called sometimes *Gods*, *Ps.* 8. 5. And the Apostle, speaking of Christs Super-eminency above Angels, seems to alledge this passage, saying; *When he bringeth in his first-begotten into the world, he saith, And let all the Angels of God worship him*, *Heb.* 1. 6. (Although the very words of the Apostle are found in the *Greek Version* of the LXXII. on *Deut.* 32. 43. yet in the Hebrew there no such thing is to be found.) See the fulfilling of this, *Luke* 2. 13, 14. *Mark*, 1. 13. *Revel.* 5. 11, 12. As one hath very well noted *n*. 2. *From* the homogenealness of all the other passages in this Psalme. which are very suitable and applicable to the LORD Christ and his Kingdom. 3. *From* the manner of this Psalmes setting forth of the LORD's Kingdom. For, as *Calvin* well notes, *This Psalme describes Gods Kindome, such as was not extant under the Law. Whence it followes that it is a Propbecy of Christs Kingdome, which suddenly shined forth by the Gospel* o. 4. *From* the joynt Testimony of Expositors. As, *Augustine*, *Hierome*, *Calvin*, *Junius*, *Mollerus*, *Ainsworth*, *Simeon de Muis*, &c. who unanimously acknowledge this Psalme to be *a Propbecy of Christ, and his Kingdome.*

Penman of it, is thought to be *David*.

Occasion of his writing it, his subduing of his Enemies round about him, as the Greek Title seems to hint. But these things are uncertain.

k Bibl. Polyglot. in Psal. 97. l Sim. de Muis in Arg. Psal. 97. Jo. Ford in Expos. Ps. 97. m Sim. de Muis in Arg. Psal. 97.

n R. Ainsw. in his Annot. on Psal. 97. 7. o The compare Psalmes describit regnum Dei, quale sub lege non extabat. Unde sequitur vaticinium esse de Christi regno quod per evangelium repente illuxit. Jo. Calv. in Arg. Psal. 97.

Sect. IV. The Scope.

The *Scope* chiefly intended in this Psalme, is; Prophetically to foretel and magnifie the LORD Christ's Kingdome: That all may religiously and joyfully submit themselves unto it.

p Dominus regnavit] ille qui sterit ante judicem, ille qui alapas accepit, ille qui flagellatus est, ille qui conspurcatus est, ille qui spinis coronatus est, ille qui colaphis cæsus est, ille qui in ligno suspensus est, ille cui pendenti in ligno insultatum est, ille qui in cruce mortuus est, ille qui lancea percussus est, ille qui sepultus est, ipse resurrexit: Dominus regnavit. Sæviant quantum possunt regna. Quid sunt factura Regi Regnorum, Domino Omnium Regum, Creatori Omnium Sæculorum? &c. *Aug. in Expos. Ps.* 96. *p.* 1082. *A Tom.* 8. *Basil.* 1569.

Sect. V. The *Analysis*, or *Principal Parts*.

In this *Psalme*, to this end

I. *The Kindome of the LORD Christ* is Prophetically *Declared* and *Described*. I. *Delared* and foretold; *The Lord reignes*. How elegantly and pathetically, as with a suddain eruption of joy and affection! Admirably *Augustine*; *He who stood before the Judge, he who was buffeted he who was spit-upon, &c. he is risen. The Lord reigns, &c.* p. This his reign is *Amplyfied*, 1. *By* the sweet effects thereof, *joy and gladness*, whereunto his Subjects are exhorted. Christs reign *is* his Subjects rejoycing. 2. *By* the extent of his reign, not only to the land of *Jews*, but to *the many Iles*, that is, the *Gentiles* (*compare Isa.* 42. 4. *with Mat.* 12. 21.) who are exhorted to rejoyce in his reign, which they could not do, till he actually reigned over them, *ver.* 1. II. *Described*, very figuratively under sundry taphors: shewing that as it were all Creatures in Heaven and Earth yield Testimony and obeysance to Christ Reigning, and that more gloriously then at the giving of the Law in *Mount Sinai*, *Exod.* 19. *Deut.* 4. & 5. His Reign is described, 1. *By* his inaccessible and incomprehensible Majesty; *The cloud and darkness round about him.* 2. *By* the righteousness of his Throne, (1) Towards his own, *ver.* 2. (2) Towards his Enemies. To whom he is as *a devouring fire*, *ver.* 3. 3. *By* his power and terribleness to the whole World: So that the most strong and senseless Creatures quake and melt at his presence, v. 4, 5. 4. *By* the Universal conspicuousness of his Righteousness and Glory, v. 6,

II. *The consequent effects or uses of this Kingdome* of the Lord Christs are represented, 1. In regard of all Idolaters: *They shall be confounded.* 2. In respect of the Angels: *they all shall worship him*, v. 7. 3. In respect of the Church, Typified by *Sion*, & the people of God, (1) They shall observe and acknowledge the Lord's judgments and righteous administrations. (2) They shall rejoyce and be glad at the hearing thereof, v. 8. These consequent effects are all amplyfied by the reason why they should ensue from this Kingdom of the LORD: which reason is drawn from the Lord's incomparable excellency and supereminent Majesty above all in Heaven and Earth, (*at Eph.* 1. 20. 21. 22.) v. 9.

III. Finally, *An Hortatory conclusion* is annexed. Wherein consider, I. The Persons exhorted: *The Lovers of the Lord.* A periphrasis of Christs true Saints and Subjects. II. The Duties whereunto they are incited, *viz.* 1. *Hating of evil.* This Duty is urged, (1) *From* the Lord's constant Protection keeping the Souls of his Saints. (2) *From* his delivering them out of the hand of the Wicked, v. 10. (3) *From* his preparing for future, *Light and Gladness* i. e. Soul-refreshing Comforts after troubles for the just and upright in heart. (*Est. Hebr.* The same thing in several expressions as *Esth.* 8. 16.) this is Elegantly set forth in the Similitude of *Sowing Seed*, Which comes not up till afterwards, *ver.* 11. 2. *Rejoycing in the LORD, their King.* 3, *Thankful confession at the remembrance of his Holiness*, who is the Author of all good, and the Averter of all evil from his Saints, *ver.* 12.

Psalm XCVIII.

Sect. I. The Summary Contents.

The *Psalmist* Exhorted, 1. The Jews, *ver.* 1, 2, 3. 2. The Gentiles, ver. 4. *to* 7. 3. All the Creatures: to Praise the LORD for his Salvation and Judgments by *Christ*, *ver.* 7, 8, 9.

Sect. II. The first Version out of the Hebrew.

A Psalme.

1. O Sing a new Song to the LORD,
For, wonders he hath done:

His right-hand, and *a* his holy Arm
b Him victory-hath wonne.
2. The Lord hath his Salvation
Made-known, *so long concealed*,
Hath to the eyes of Nations
His righteousnes reveal'd

3. His *c* Mercy and his Truth did he
To Israel's house *d* record:
All Confines of the Earth did see
Salvation of *e* our Lord.
4. Unto the Lord, O all the Earth
Shout-ye-triumphantly:
Shout-cheatfully, and shout-with-mirth,
And sing-Psalm *pleasantly*.

5. Sing-Psalm with Harp unto the Lord:
With Harp, and Psalm's *sweet* voice.
6. With Cornets voice, and Trumpets *loud*:
Triumphantly-rejoyce
f Before the King, the LORD *alway*.
7. The Sea let roar *and swell*,
And her fulness: The World, and they
That *now* therein do dwell.

8. O let the *restless* rivers *all*
For gladness g clap the hands;
Together let the Mountains *tall*
Shout-forth *in all the Lands*.
9. *h* Before the LORD; For he doth come
The Earth to judge *and bless i*
The World in Justice *i* he will doom,
And folk in *k* righteousses.

a Heb the arm of his holiness.
b Heb. hath-caused Salvation to him.
c Heb. or; loving-kindness.
d Heb. remember.
e Heb. our God.
f Heb. at the faces of the King JEHOVAH.
g heb. clap the palmes.
h heb. At faces of JEHOVAH.
i heb. he will judge.
k Heb. or, uprightnesses.

The second Version out of the Hebrew.

A Psalme.

1. A New Song to the LORD sing-ye,
For done things-marvellous hath he:
His right hand *a* hath for him prevail'd,
His Holinesses Arm likewise,
2. The Lord *b* his health shew'd, his Justice
To Nations eyes he hath reveal'd.
3. His *c* mercy he remembred hath,
And unto Israels house *d* his faith:
Our God's *e* health all Earth's confines saw.
4. Shout to the Lord triumphantly
O all the Earth: shout chearful,
f Shout-joyfully, Sing-Psalm also.
5. Sing-Psalme with Harp unto the Lord:
With Harp, and voice of Psalm *record*.
6. With Cornets voice, and Trumpets shrill:
g Before the King, the LORD shrill, shout.
7. Let Sea, and her fulnesse roar-*out*:
The world, and they that therein dwell.
8. Clap *h* hands *for joy* let *i* every-River:
Let Hills shout-joyfully together.
9. Before JEHOVAH's *holyness*;
For, he to judge the Earth doth come:
The world in Justice he *k* will doom,
And peoples *all* in *l* righteousses.

a Heb. hath caused Salvation to him.
b Heb made known his Salvation.
c Heb. loving kindness
d Heb. His truth.
e heb. salvation.
f heb. And shout---
g heb. at the faces of---
h Heb. palms
i heb. the Rivers.
k heb. Will Judge.
l heb. or, uprightnesses.

Sect. III. The Kinde, Penman, and Occasion.

This is the only Psalm, that hath meerly this Title מזמור Mizmor, *A Psalm*. The sense of this word hath bin formerly explicated *m*. This Psalm is of mixt *Kind*, being *Hortatory, Laudatory*, and *Prophetical. Hortatory and Laudatory*, Exhorting Jews, Gentiles, and all Creatures to praise the LORD for his Salvation, &c. *Prophetical*, foretelling the marvellous victoriousnesse of Christ our King over his and our Spiritual enemies by his own power, so working our Salvation, and revealing it to all the Nations of the World: So that both Jews, Gentiles, and all Creatures are incited to triumph with praises in the LORD's triumphs. It is evidently of like Argument with the two Psalmes foregoing. Yea, not only the Matter, but the very words and Phrases are many of them the same with those in *Psal.* 96. which further confirms; that as that, so this, is *Prophetical* also, And most Expositors do account it *A Prophecy Christ and his Salvation*, and so interpret it. As *Augustine, Hierome, Junius, Calvin, H. Mullerus, Ames, Ainsworth, Sim. de Muis*, &c.

Penman of it, is most probably supposed to be *David*, because it so notably agrees with Psalm 96. both in Matter and Epressions which 96. *Psalm* was; Penned by *David*, See 1 *Chron.* 16. 7.—23. &c.

Occasion of *Davids* writing this Psalm, is not particularly any where laid down. But possibly it might be some wonderful and glorious victory given by the LORD unto *David* and *Israel* over their enemies, the Heathen-Nations about them; as those recorded, 2 *Sam.* 8. which were great matter of peace and joy to *Israel*, as this Psalm imports. But in this Psalm *David* reaches higher, under these Types and Shadows of his Victories, to celebrate Prophetically the most glorious and wonderful Spiritual Victories of the King Christ over his Spiritual enemies, for the Salvation and surpassing Consolation of all his among Jews and Gentiles n. And this *New Song*, imports not any vulgar or ordinary, but an exquisite and extraordinary *occasion* of Mercy and Salvation: such as is peculiarly found in *Christ our Saviour* o.

m See the Preface before the Psalmes, Sect. VI. numb. III.

n Hen. Muller. in 1 Psal. 98.

o Ja. Calv. in Comm. in Psal. 98.

Sect. IV. The Scope.

The *Scope* herein especially intended, is; To incite both Jews, Gentiles, and all Creatures in their kind to rejoyce and praise the LORD triumphantly, for his marvellous Salvation wrought for his people against their Heathenish enemies: but most of all, for his miraculous Victories over all our Spiritual enemies by *Jesus Christ* and his Kingly power; for the Salvation of both *Jews* and *Gentiles*, throughout the World.

Sect. V. The Analysis, or Principal Parts.

The *Title* prefixed, contains only the Denomination of it; *A Psalm.*

The *Psalm it self* contains a threefold Exhortation to joy and praise, especially in reference to Christ and his Victorious, Salvifical, and Righteous Kingdom.

I. *Jews are exhorted.* Where note, 1. The Excellent Duty Exhorted to; *Singing a new Song to the LORD. A new Matter calls for a new Song*, said *Hierome* p. II. The Grounds or Reasons of this Duty. *More Generally*, because he had done wonders. *More Particularly*, because, 1. The LORD, by his own meer power, had *wrought Salvation and got him the victory* over his enemies; Sin, Death, Hell, Satan, &c. especially, *v.* 1. 2. The LORD hath *made known this his* Salvation. 3. He hath *revealed his Righteousnes* in Christ, *to the very eys of the Nations*, *v.* 2. 4. The LORD *hath remembred his Mercy and Truth to the house of Israel*, sweetly accomplishing them in Christ and his Kingdom. 3. *All the ends of the Earth have seen the Salvation of our God.* God *hath made it known*, there's the Cause: *all have seen it*, there's the effect, *v.* 3. These *the wonders* which the LORD hath done.

p *Hier. in Com. ad Psal.* 97.

II. *Gentiles are Exhorted.* Where consider, 1. Who are Exhorted; *All the Earth. All the Nations of the Earth.* 2. What they are exhorted to do; To ex-

expresse and testifie all manner of joy, and thankful praises. This is laid down in an heap of Pathetical expressions full of Elegancy. 3. To whom all this joy and praise is to be peculiarly directed; *To the LORD, to the King* JEHOVAH, *ver.* 4, 5, 6.

Psalm XCIX.

Sect. I. *The Summary Contents,*

The *Prophet*, 1. Setting forth the LGRD's Kingdome in *Sion*, *ver.* 1. *to* 5. 2. Exhorteth all, by the example of Fore-Fathers, to worship the Lord God at his holy Mountain, *ver.* 5. *to the end.*

Sect. II. *The First Version out of the Hebrew.*

1. THe Lord doth reign, the people *a* quake:
He sits *in Royal state*
On Cherubims, The Earth doth shake.
2. The Lord's in Sion great:
And he *is* high ore peoples all.
3. Thy great and dreadful Name
Let them confess, *and on it call,*
For holy *is* the same.

4 *b* For judgment doth the Kings strength love
c Right-things prepared'st thou:
Judgement and Justice thou *above*
In Jakob didst *below*
5. Do-ye-exalt the Lord our God,
Likewise your selvs-bow-down.
At footstool *where* his feet *have trod,*
He *is* an Holy-One.

6. Moses and Aaron with his Priests:
d Samuel with-them-that-call
Upon his Name: They called on
The Lord *e*, he heard them *all.*
7. In pillar of the cloud spake he
To them, *whom he did save*:
His Testimonies and Decree
They kept, which he them gave.

8. O Lord our God, thou didst them hear,
Thou wast *f* their pardoning God:
But on their *g* deeds thou *most severe*
Took'st-vengeance *with thy rod.*
9. Do ye exalt the Lord our God,
And *h* at his holy Hill
Bow down-your selves: Because our *God*
The *LORD is* Holy *still.*

The Second Version out of the Hebrew.

1. THe *LORD* doth reign, the peoples *a* quake:
He sits *on* Cherubs, Earth doth shake.
2. The *Lord* is great in Sion-*Hill*,
And he is High o're Peoples all.
3. Thy great and dreadful Name they shall
Confess, *For* it *is* Holy *still.*

4. And the Kings strength loves Judgment *best*,
Thou stablishest *b* right things; thou hast
In Jakob Judgment *c*, Justice done.
5. The *Lord* our *God* exalt-do-you
And at his foot-stool your selves-bow,
Because he is an Holy-one.

6. Moses and Aaron with his Priests,
d Samuel with Callers on his Name:
They on the *Lord* call'd, and he *e* heard.
7. In pillar of cloud to them spake he:
His Testimonies and Decree
Which he gave them, they did regard.
8. LORD our *God*, answered them thou hast,
f Their *Sin*-forgiving *God* thou wast,
But didst their *g* deeds avenge *with rod.*
9. The LORD our *God* exalt ye *still*,
And bow-down at *h* his holy Hill:
For, Holy *is* the LORD our *God.*

a heb. And Samuel.
b heb. he ard them.
c Heb. thou wast to them a God taking-away, viz. sin.
d heb. practices.
e Heb. Hill of His holyness.

Sect. III. *The Kind, Occasion, and Penman.*

This Psalme, as many others (*See Psal.* 1. Sect. 4.) is without Title in the Hebrew; Though it be intituled, *A Psalme of David*: by the Greek Version of the LXXII. by the Vulgar Latin, and by the Æthiopick Version *i*. The *Kind* of it is mixt: being *Hortatory*, *Laudatory*, *Prophetical* and *Consolatory*. *Hortatory*, inciting *Gods* People to *Praise* his Name, *ver.* 3. To *exalt him* and *worship before him*, ver. 5, 9. And this Exhortation is recited as the Burden of the Psalme elegantly in three distinct verses, *viz. v.* 3, 5, 9. *Laudatory*, Praising and magnifying the Majesty and matchless greatness of the LORD's Kingdom in *Sion*, in his Church: As also the benefits of his Kingdom, doing *Judgement* and *Justice*, *hearing his Peoples Prayers*, *forgiving their sins*, *&c. Prophetical*, under this Kingdom of the LORD's, and the benefits thereof, pointing out *Christ's Kingdome*, and the spiritual advantages thereof to his Church: The *Lord* ruling therein, and shewing these favours thereunto, in and by *Jesus Christ*, to whom he *hath committed all judgement*, John 5. 22, 23. For, as *divers* observe, This Psalme is of like nature to *Ps.* 96, 97, 98, which are *Prophetical*. *Augustine*, *Hierome*, and many out later Writers interpret this Psalme of *Christ*, *k*. It is *Consolatory* also to the Church of God against the Cross, and all her potent violent enemies under Satan: They rage against her, and the Saints; but *the Lord Christ reignes*, to Protect his, and destroy their enemies, *ver.* 1. *&c.*

Penman of it cannot certainlyby determined upon, But probably *David* wrote it: for the Language is like his, Compare *ver.* 1. *with Psal.* 96. 10. *and* 93. 1. *and* 97. 1. The *Greek*, *Latin*, *Arabick*, *Syriack*, *and Ethiopick Versions* *l*, referre it to *David*. So doth *Hierome* *m*, and other Writers.

Occasion of the Psalmist's writing this Psalme in particular is not evident. It seems to be penned upon some such like *Occasion* as the three former Psalmes. But, as *Calvin* notes, herein this Psalme differs from them, that its only directed to the Jewes *n*.

i Bibl. Pilyglott. in Pl. 99.

k Hen. Moller. in Arg. Ps. 99.
Fran. Jun. in Annot. ad Ps. 99.

l In Bibl. Polyglott. ad Pl. 99.
m Hier. Com. ad Ps. 98.
n Jo. Calv. in Arg. Psal. 99.

Sect. IV. *The Scope.*

The *Scope* herein is, To exhort and incite Gods Church and People; from the Majesty of the LORD their King, The benefits of his Kingdome, and the Example of Fore-fathers, To praise his Name, Exalt him, and Worship before him at his Holy Hill, *ver.* 3, 5, 9.

Sect. V.

Sect. V. The Analysis, or Principal Parts.

In this *Psalme* is laid down elegantly, as the burden thereof, a threefold Exhortation, for substance the same, but in variety of Expressions. As,

I. An Exhortation to *Confess the Name of the LORD* To confess it with praise, *ver.* 3. This Exhortation is urged, 1. *From* the *Lord's* Kingdom. Amplyfied, by the vexation of his and his peoples enemies thereat. 2. *From* the Presence of this King in his Church *sitting between the Cherubims.* Illustrated, by the *Earth's shaking* thereat, or being moved with indignation or fear, *v.* 1. 3. *From* the LORD's greatness, and matchlesse Highness in his Church over all people in the World, *v.* 2. 4. *From* his Names *Greatness, Dreadfulness,* and *Holyness, v.* 3.

II. An Exhortation, to *Exalt the LORD,* and to *Worship at his foot-stool, v.* 5. This is briefly but forcibly pressed, 1. *From* the eminent righteousness of this King the LORD, set forth in three Expressions; (1) *His Strength* (whereby he is able to execute judgment for his own against his and their enemies) *loveth Judgment.* (2) *He hath established righteousses:* i. e. Lawes and things most righteous. (3) *He hath done judgment and justice in Jacob,* in the Church, actually, *v.* 4. 2. *From* his Covenant-Relation to his people; *Our God.* 3. *From* his Holyness, *v.* 5.

III. An Exhortation to *Exalt the Lord; and Worship at the Hill of his Holyness.* At Mount *Sion*: in his Church, &c. *v.* 9. This is enforced, 1. *From* the Example of For-fathers worshipping the LORD: whereof three eminent persons are mentioned, *Moses, Aaron,* and *Samuel,* who as Priests and Intercessours were wholly employed in Gods Worship, and especially in *calling upon the Lord.* And therefore the highest and greatest should not disdain nor despise Gods Worship. 2. *From* the Lord's gracious Acceptance of their worship performed to him, (1) Answering them; and *speaking to them,* in *the pillar of cloud,* his will and pleasure: (They keeping his Testimonies and Decree which he gave them.) *v.* 6, 7. (2) *Pardoning and taking away their sin: yet taking vengeance of their Practises and Inventions. That,* for their and our comfort: *This,* for their and our Caution, *v.* 8. 3. *From* the Lord's Covenant-Relation to his people; *our God.* 4. *From* the Lord's Holyness. Who therefore is to be sanctified by his peoples holy worship of him, *v.* 9. Now all these Exhortations, and Arguments enforcing them are very applicable unto *our Lord and King Jesus Christ.*

Psalm C.

Sect. I. The Summary Contents.

An Exhortation to praise the Lord cheerfully, For his 1 Greatness, 2 Grace, 3 Goodness, 4 Loving-kindness, And 5 Truth, or Faithfulness.

Sect. II. The first Version out of the Hebrew.

A Psalme for Confession.

1. UNto the *Lord,* O all the Earth,
Do ye-shout-forth-triumphantly.
2. Serve ye the *Lord* with gladsom-mirth:
a Before him come with shouting-joy.

3. Know that JEHOVAH he *is* God;
He did us make, and *b* his *we are:*
His *Covenant* people *known abroad,*
Likewise his Pasture's sheep *full dear.*

4. O enter with Confession
His *lovely* Gates, his Courts with praise:
To him confess ye *every one.*
Bless ye his *holy* Name *alwaies.*

5. Because the LORD *alone* is good,
His *c* mercy *doth* for ever *dure:*
Likewise his faithfulness *hath stood*
Unto *d* all Generations *sure.*

The second Version out of the Hebrew.

A Psalme for Confession.

1. UNto the LORD, O all the Earth,
Shout-ye-triumphantly.
2. Serve ye the LORD with gladsom-mirth:
a Before him come with joy.
3. Know that JEHOVAH, he *is* God;
He made us, *b* and not we:
His *Covenant*-people *known abroad,*
And *c* Pasture's sheep *we be.*

4. O enter with Confession
His Gates, his Courts with praise:
To him confess ye *every one,*
Bless ye his Name *alwaies.*
5. Because the Lord *is* good, *so shall*
His *d* mercy *be* for-ever:
And unto *e* Generations all
His Truth *doth firm persever.*

Sect. III. *The Kind, Penman,* and *Occasion.*

This Psalme is *Hortatory* and *Gratulatory.* It Exhorts unto thankful Gratulation and Confession of praise unto the LORD: and this from sundry cogent Motives. It is very short, but very full and *sweet*: short in words, but full and sweet in Matter. *A few verses* (said *Augustine*) *bigg with great things f.* It Exhorts hereunto, not only the Church of the Jewes, but *all the Earth, ver.* 1. Whereupon some think this Psalme to be in a sort *Prophetical,* & indited by a Spirit of *Prophecy,* foreseeing and foretelling the calling of the Gentiles into one Church-body with the Jewes, by Jesus Christ *g.* For, till *all the Earth,* the *Gentiles* be called, they cannot (as here is required) *confess unto God,* or praise him for those spiritual mercies, which are here made the matter and ground of Gods praise. And therfore I see not, why we may not account this Psalme *A tacit Prophecy of the calling of the Gentiles unto Christ,* as elsewhere upon like ground the Apostle accounts, *Ps.* 117. *to be: See Rom.* 15. 9, 10, 11. So that both Jewes and Gentiles should with triumphant cheerfulness sing this *Psalme of Confession* and Praise in their solemn Assemblies.

Penman

Penman of it is supposed to be *David*, because the Matter and Current of it is so suitable to these forgoing Psalmes, *viz.* 96,97,98,99.

Occasion, seems pointed out in the *Title*, That it might be used, by the *Catholick Church* consisting both of *Jewes* and *Gentiles* throughout *all the Earth*, as a Form of Solemn Confession and Praise to God, for his Greatness, Graciousness, Goodness, Loving-kindness and Truth. The *Chaldee*, *Rasi*, and *Raburaki* think this Psalme was written, that it might be sung at Sacrifices of Confession or Thank-Offerings *h*.

h *Sim. de Muis in Ps.* 100

Sect. IV. The Scope.

The intended *Scope* of this Psalme, is; To Exhort and Incite all the Earth, all the Church of God throughout the Earth, To Confess unto, and Praise the LORD with all possible Devotion, Joy, and Cheerfulness, in their Solemn Assemblies: especially for his 1. Greatness, 2. Graciousness, 3. Goodness, 4. Mercy or Loving-kindness, And 5. Truth or Faithfulness.

Sect. V. The Analysis, or Principal Parts.

The *Title*, which is peculiar to this Psalme onely, hath in it, 1. The Denomination of this part of Scripture, *A Psalme*. 2. The special end and use of the Psalme, *For Confession*; *viz.* Thankful confession unto the LORD: As the current of the whole Psalme evinceth.

The *Psalme it self* contains principally An Exhortation *of all the Earth*, to confess and praise God, Wherein are,

I. *A Description* of that Confession to, and Praise of God whereunto all the Earth is Exhorted. It must be, 1 Compleat in all its parts. As is hinted in the abundance of Hortatory Expressions. *Shouting Triumphantly, Serving the Lord with gladness, Singing-joy, Confession, aise, Blessing*, &c. 2. Most zealous and fervent; *Shout triumphantly to the LORD*, *ver.* 1. 3. With religious service and observant-worship to the LORD; *Serve ye the Lord*. Herein especially the essence of it must consist. 4. Most cheerful, joyful, and free-hearted; *with gladness, with singing-joy*, v. 2. 5. Grounded on knowledge of God, and of the great causes which we have of praising him; *Know ye that* ——— *v.* 3. 6. Solemn, in publique Assemblies; *Enter ye his Gates with Confession, his Courts with Praise*, v. 4.

II. *A Declaration* of the Grounds or Motives, inciting forcibly to this so eminent Praise of the LORD. And they are drawn, 1. *From* the LORD's glorious Nature and Greatness; *He is God*. 2. *From* his eminent Graciousness to us; *He made us*: *viz.* Not only Naturally, by Creation; *Gen.* 1. 26. but also, (and especially) Spiritually and Supernaturally by Regeneration, Sanctification, Adoption into Covenant with himself, and other high blessings *&c.* As the the word [*made*] elsewhere imports, 1 *Sam.* 12. 6. *Deut.* 32. 6. *Isai.* 43. 7. *and* 29. 23. *Ephes.* 2. 10. This his *making us*, is Illustrated, (1) By the Contrary; ולא אנחנו ve lo anachnu, *and not we* that is, we have not made our selves what we are, either in *Nature*, or in *Grace*; All is wholly from the LORD alone. *Or*, this passage may be an Illustration of Gods making us, by the effect thereof: here being another reading in the *Margin*; ולו אנחנו ve lo anachnu, *and to him we*: *viz.* appertain. Or; *and his we*, viz. *are*. Either reading is good or suitable enough here in this place. (2) By two choise fruits and advantages resulting from the LORD's thus making us, *viz.* 1 Our Covenant-state and Relation to God; *His People*. 2 The Lord's constant care of us, (*thus brought to be his by Covenant,*) as a Shepherd hath of his Sheep. *Metaphor. ver.* 3. This verse also may be thus read, with a Parenthesis; *Know ye that the LORD he is God, He made us (and not we) his People, and Sheep of his Pasture i.* But the sence comes all to one. 3. *From* the LORD's Goodness. 4. *From* his Loving-kindness, or loving-kind-mercy. Amplified by its Adjunct, Perpetuity. 5. *From* his Truth or Faithfulness. Illustrated also by its Adjunct, Constancy, *to all Generations*, *ver.* 5.

i *So Jun. in Psal.* 110. 3.

Psalm CI.

Sect. I. The Summary Contents.

David maketh an holy Profession of Godliness, touching 1. His own Person, *ver.* 1, 2, 3. 2. His House, *ver.* 4, to 8. 3. His Kingdom and the City of God, *ver.* 8.

Sect. II. *The Version out of the Hebrew.*

A Psalme of David.

1. Loving Mercy and Judgment will I;
   To Thee, LORD, I'le sing Psalme to thee.
2. I'le wisely do in perfect way,
   When thou shalt come to me:
   I will walk in-midst of mine House
   In mine heart's perfectness.
3. Before mine eyes *a* will not propose
   b A thing of wickedness,
   I hate *c* their doing that divert:
   Me it shall not cleave to.
4. The froward heart from me shall part;
   I will not evil know.
5. In secret *d* who with tongue doth hurt
   His neighbour, Him *e* I'le stroy:
   The proud of eyes, and vast of heart,
   Him *suffer* cannot I.

a *Heb.* I will not set *or* put.
b *Heb.* a word (*or* thing) of Belial.
c *Heb.* the doing of decliners of turners aside
d *Heb.* who belongeth
e *Heb.* I will cut off.

6. Upon the faithful of the Land
   Mine eyes *shall be*, *f* That *they*
   May dwell with me: He shall *g* me serve,
   That walks in perfect way.
7. Within my House sit shall not he
   That doth deceit; Who lyes
   Doth speak, shall not establish'd be
   Before my *piercing* eyes.

f *Heb.* for to sit with me.
g *Heb.* minister to me.

8. All wicked of the Land I shall
   b Betimes cut down *with sword*:
   For to cut off *i* ill workers all
   From City of the LORD.

h *Heb.* at mornings.
i *Heb.* all workers of iniquity.

Sect. III. The Kinde, Penman, and Occasion.

This Psalme is *Doctrinal*, wherein *David* solemnly and seriously professing unto God his godly and upright Resolutions for the due management of his Kingly Office and Government, both as to his *Person*, *Family* or Court, and *Kingdom* notably teacheth, what are the most desirable Propertles and Perfecti-

ons in a good and religious King. *Hence*, This Psalme setting forth so many choise Excellencies and Duties of a *Good King*, is justly stiled by some; *Speculum Regum*, *A Looking-Glass for Kings* k. And indeed herein *Kings* may behold the beauty of good *Kingly Government*, lively represented in the principal Vertues of *Kings*, whereunto all their other Vertues may easily be referred: and contrariwise the deformity of bad Government in the contrary Vices of wicked Princes, such as *King Saul* was, whose ill administration probably *David* did tacitly glance at in this Psalm. O that all *Christian Kings and Princes* would seriously study and meditate upon this *Royal Psalme*, and Resolve to conforme themselves, their Families or Courts, and Government, to this *Princely Pattern* laid before them therein; Nor need the greatest Prince or Emperour in this world disdain to imitate the Royal Example of *King David*, the first King of Israel of Gods choice, *A man after Gods own heart*, one of the choisest of all Israels Kings, and an eminent *Type* of *Jesus Christ the King of Kings*.

k *Sim. de Muis in Arg. Psal.* 101.

Penman of this Psalme was *David*: as the *Title* shewes. Thirty three Psalmes have this very Title prefixed: as I have formerly shewed *l*.

l *See the Preface before the Psalmes. Sect. VI. numb. IV.*

Occasion of his writing it, is not particularly noted here or elsewhere: But it may probably be gathered from the Psalme more *Generally*, That after *David* was Annoynted King over all Israel, applying himself religiously and conscienciously to the well-administration and Government of the Kingdom, he solemnly, in the integrity of his heart, Professeth and promiseth before the LORD, to behave himself in his *Person*, *Family*, and *Kingdom*, as is expressed in this Psalme. *Calvin* thinks, this he wrote before he came to the Throne, after he was Annoynted *m*. But because he mentions here his Government in the City of God, *ver.* 8. which was *Jerusalem*, where he reigned not, till he was Annoynted *King over all Israel*; its probable he wrote not this Psalme till then.

m *Jo. Calv. in Arg. Psal.* 101.

Sect. IV. *The Scope.*

Davids Scope herein intended, is; Solemnly and sincerely to profess unto the LORD his religious and conscientious Resolution touching the well-governing of himself; his Family or Court, and Kingdom: and therein to propound himself a Pattern of a Good King, to all in Regal Authority; Laying down before them the chief Vertues and Duties wherein they should especially imitate him.

Sect. V. *The Analysis*, or *Principal Parts.*

In the *Title* are signified, 1. The Denomination of it; *A Psalme*. 2. The Penman of it; *David*.

The *Psalme it self* hath in it, *Davids* Profession or Promise of his Good Government. Touching which note two things: *viz.*

1. *A General and Summary Proposition of his good Government intended*, *ver.* 1. Where note, 1. The two great Points or Acts of good Government are mentioned; *Mercy*, and *Judgment*. Some referre these two to Gods Government, in *Mercy* over his People, in *Judgment* over the wicked *n*: but they are rather to be referred to *Davids* Government. 2. *Davids* thankful acknowledgment of God, as the fountain of these, for which he resolves to sing Psalmes and Praise to him.

n *Aug. in Enarrat. Psal.* 100. cum *Joan. Calv. Com. ad Psal.* 101. 1. *Jo. Foord, in Exposit. Psal.* 101. *in Analys.*

II. *A Particular Explication of this Proposition*, Unfolding wherein his *Good Government* intended should consist. And this in respect of 1. His *Person*, 2. His *Court and Family*. 3. His *Kingdom*.

1. *In respect of his Person*, He Resolves and Promiseth, To *walk in a right way* or course of life; *I will do wisely in a perfect way*. This his perfect and upright way is described and illustrated, 1. *By* its directing Cause, *Wisdom* or Prudence. 2. *By* its moving Cause; Gods *visiting*, or *coming to him* to call him to an account. Some make this, The assisting and helping Cause. 3. *By* the essential manner of a good life; the integrity of his heart. 4. *By* the Subject-Place wherein; *In midst of his House*. Privately and publickly, *ver.* 2. 5. *By* his eschewing and utter abandoning of *all* contrary evils. This is gradually laid down; (1) He will not *intend or set before his eyes any word*, or thing *of Belial*, of difficulteness or wickedness. (2) He will *hate the doing of those that turn aside*; having nothing to do with it, *ver.* 3. (3) He will abandon *a perverse and froward heart*, not enduring it himself. (4) He *will not know*, or approve, or have any fellowship with, *any evil*, ver. 4.

2. *In respect of his Family and Princely Court*; He Resolves and Promiseth. I. To set himself against, and remove or keep out of his Royal Family, wicked Persons Instancing in some sorts which are more dangerous and pernicious Pests in Kings Courts, *viz.* 1. Calumniators: who *be-tongue* and traduce their *neighbours secretly*. 2. Proud Persons. Whether (1) Outwardly; *Haughty of* eyes. (2) Or Inwardly, *Vast of heart*, *viz.* proud hearted; *as Prov.* 21. 4. *and* 28. 25. These he would not endure, but suppress, *ver.* 5. 3. Fraudulent deceitful persons. They should not *dwell within his house*. 4. Lyers, *v.* 7. II. To accept and admit contrariwise into his Family and Court, 1. The *faithful in the Land*, to be his Counsellours and Favourites. 2. *Upright walkers*, To be his Ministers, Officers, or Servants, *verse* 6.

3. *In respect of his Kingdome*, He Resolves and Promiseth to *Suppress the wicked of the Land*, (who are the Calamity of any Kingdome.) And this, 1. Speedily; *At mornings*. 2. Impartially; *All*. Without respect of Persons. 3. Advantagiously, *that the City of God*, the Church of God, may thus be delivered from all workers of iniquity, *ver.* 8.

Psalme CII.

Sect. I. The Summary Contents.

The *Psalmist* in his Prayer, 1. Craves speedy Audience, Deprecating God's hideing his face from him in day of his trouble, *v.* 1, 2. This he presseth, (1) *From* his deep miseries complained of: *v.* 3. *to* 12. (2) *From* the Eternity and Mercy of God, *v.* 12. *to* 14. (3) *From* the happy fruits and effects that shall ensue upon Gods hearing him, *v.* 14. *to* 23. 2. Deprecates Gods immature taking him away, from the Lord's (even the *Lord Christs*) unchangeableness, *v.* 23. *to the end.*

Sect. II. The Version out of the Hebrew.

A Prayer a *of the-poor-afflicted when he-shall-be-overwhelmed, and shall poure out his Meditation* b *before the faces of* JEHOVAH.

a Heb. *v.* for.

b Heb. *v.* at the faces.

I.

1. O LORD my Prayer hear do thou,
And let my cry come unto thee.

2. Hide

2. Hide not *a* thy countenance me fro,
In day of sore distress on-me
To me incline thine-ear *attent*:
In day I call, Haste, *and d* me hear.
3. For, *e* as the smoak my dayes are spent,
And as an hearth my bones burnt are.

a heb. from thy face.
d heb. answer me.
e This more vehemently exprest.

בעשן *into-smoak*. Stevens hath כעשן *As smoak*. This seems to be the true Reading, because in both Copies the parallel clause in this same verse hath כמוקד *Chamoked...As an hearth*: במוקד *Bemoched-into-an hearth*; these symbolical Letters ב and כ, being near other, and easily exchanged one for another, might probably occasion this diversity.

4. Mine heart's smit, and withered as grass;
That I forget to eat my bread.
5. *f* Through my *sad* groaning voice *alas*
My bone cleaves *g* to my skin *half dead*.
6. I am like Desert's Pelican,
Like Owle of Wilderneſſes *weary*.
7. I watch, and as a Sparrow am.
Upon the House-roof solitary.

f Heb. from the voice of my groaning.
g Heb. to my flesh.

8. My foes reproach me all the day,
Those-that-at-me-are-raging-mad
Against me *causeless* sworn have they.
9. For, I do ashes eat as bread:
I mix my drinks *h* with tears also.
10. *i* Through thy *sharp* indignation's *frown*,
And thine enflamed-wrath: for thou
Hast lift-me-up, and cast-me-down.

h Heb. with weeping.
i Heb. from the face of thine indignation.

II.

11. Like shade declined, *are* my dayes;
And withered as the grass am I.
12. But LORD, thou *k* shalt endure alwayes,
And *l* to each age thy memory.
13. Thou shalt arise, On Sion *dear*
Thou-bowel-mercies-shalt-express:
For, *lo* the time to favour her,
For, come the fixed-season is.

k Heb. shalt sit for-ever.
l Heb. to generation and generation.

14. For, *m* to thy Saints her stones are dear:
And they her dust commiserate.
15. And Heathens shall the LORD's name fear
And all Earth's Kings thy Glory *great*.
16. When Sion *fair* the LORD erects,
He in his glory *n* shall appear.
17. *o* The lowly's Prayer he respects.
And he doth not despise their Prayer.

m Heb. as to thy servants take pleasure in the stones thereof.
n Heb. shall be seen.
o Heb. To the prayer of the solitary (or, naked, destitute, ruined &c.) he hath respect.

18. For th' after-Generation
This shall be writ *upon record*:
And folk created, *thereupon*
p Exceedingly-shall-praise-the LORD.
19. Because that he hath looked-down
From high-place of his Sanctity:
The LORD, *for succour of his own*,
q Beheld the Earth from Heavens *high*.

p Heb. shall vehemently praise JAH.
q Heb. beheld to the earth.

20. To hear the Captives sighing *sad*,
The sons of death for-to-release.
21. In Sion the LORD's Name *r* to spread,
And in Jerusalem his praise.
22. *s* When folk in-one shall gathered be,
And Kingdoms for to-serve-the Lord.
23. My strength in way afflict did he:
My dayes he shortned, *as abhorr'd*.

r Heb. to declare.
s Heb. In gathering of peoples together.

III.

24. I said *t* make me not hence be gon,
My God, in midst of my *few* dayes:
Thy years through Generation
Of Generations *are alwayes*.

t Heb. make me not ascend.

25. *Ev'n u* from-the-first-beginning, thou
The Earth's foundation-hast-laid:
The *glorious* Heavens *are* also
The *curious* work thine hands *have made*.

u Heb. Aforetime viz. *at the beginning* or *from the beginning*. Buxt. Ainf.

26. They perish shall, but thou shalt stand,
x Wax-old as garment shall they all:
Them like a vesture thou shalt change,
And *wholly* changed be they shall.
27. But thou *y art still* the same *indeed*,
Nor shall thy years be finished.
28. Thy Servants sons shall dwell: *z* their seed
Before thee shall be stablished.

x heb. And.
y heb. *art* be and thy years shall not be——
z heb. and their Seed before-thy-faces shall.

Sect. III. The *Kind*, *Penman*, *Occasion*, &c.

This Psalm is in the Nature and *Kind* of it, *A Prayer*: as the *Title* expresseth it. *A very mournful, yet comfortable Prayer*: Penned, either *by the poor-afflicted, when he was overwhelmed*; or *for the poor-afflicted, when he should be overwhelmed*, &c. as the Title declares the use of it.

Penman of it is by sundry Interpreters *a* supposed to be *Daniel*: though hereof they can give no cogent grounds.

a *Fran. Junius in Annot. ad Ps.* 102. 1. *Joa. Foord Exposit. Ps.* 102. *tit. Sim. de Muis in Arg. Ps.* 102

Occasion of writing this Psalm (whether by *Daniel*, or some other Prophet) seems to be the extream afflictions and miseries of the Jews through their being carried captive into *Babylon*, as seems not obscurely to be hinted in v. 23. thinks *Junius in his Annotations thereunto*.

And the particular *time* of writing it, was doubtless a little before the seventy years of their Captivity, foretold by *Jeremiah c.* 25. 12, *and* 29. 10. were accomplished, and their promised deliverance was now at the doors: *As vers.* 13, 14. *do notably evince*. And as at that time *Daniel* afflicted himself, and Prayed for the Captives Restauration, *Dan.* 9. 1, *&c.* So it may be thought about the same time *Daniel* or some other Prophet wrote this Psalm *b* as a Form of Prayer to be used then by the poor-afflicted Church of God, for the reparation of the Temple, and of *Jerusalem*; as *Calvin* hath noted *c*. And its an Excellent Prayer which Gods Church and People may use, in lamenting the Churches ruined and miserable condition, and imploring her Deliverance, Restitution, and Reformation.

b *Jo. Foord in Expos. Ps.* 102. *Tit.*
c *Joan. Calv. in Com. ad Ps.* 102. 1.

Sect. IV. *The Scope.*

The *Scope* intended in this Prayer, is: 1. To direct the Church of God (deeply distressed in *Babylon*, but now near the time of her deliverance thence, according to Gods Promises,) earnestly to importune the LORD for her deliverance, and for an happy Restauration of the Temple and *Jerusalem* d, v. 13, 14, &c. 2. And consequently. To instruct the Church of God in all after times, (by this Example) how to behave her self towards God in her deepest miseries and persecutions, trusting in him and flying to him by earnest Prayer for Restauration and a thorow Reparation of her Ruines. 3. Yea to teach every poor-afflicted Soul how to pour-out his Meditation before the Lord in his deepest overwhelming afflictions. *Title*.

d Quisquis ex Prophetis fuerit Author Psalmi, certum est, eum dictasse precandi formam pro Templi & Urbis reparatione. *Jo. Calvin Com. ad Ps.* 102. 1.

Sect. V. The Analysis, or *Principal Parts.*

The *Title* sets forth, 1. The Kind of this Psalm; *A Prayer*. 2. The use of it; *A Prayer of the poor-afflicted*: or, *for the poor-afflicted*, i. e. A Form of Prayer, fit for the poor-afflicted Church to use, or which

which any poor-afflicted person may make use of. 3. The Season of such use; *when he shall be overwhelmed and shall pour out* ——.

The *Psalme it self* contains 1. The *Preface*. 2. The *Substance of the Prayer*. 3. The *Conclusion*.

I. *The Preface*. Wherein he earnestly craves Audience from the LORD. Here note, 1. The vehemency and fervency of his Prayer. *Partly* signified by the Effects, *viz.* His *crying* and *calling*; *Partly*, illustrated by the Cause thereof, *viz.* Distress upon him. 2. The LORD's Audience begged, is described, (1) *By* the Nature of it. It consists in *Hearing*, in *letting his cry come unto him*, in *not hiding his face from him*, in *inclining his ear to him*, and *in answering him*. (2) *By* the adjunct, speedinesse of such Audience, *ver.* 1, 2.

II. *The Substance of the Prayer* hath in it, 1. A Pathetical complaint of present miseries, 2. An earnest request or Petition for relief, urged by sundry Arguments. By all which the Petition for speedy Audience is notably enforced.

1. *A Pathetical complaint* of the present overwhelming miseries, upon the poor afflicted; These are declared, 1. *By* their parts, *viz.* (1) The outward Consumption of his flesh, *ver.* 3. (2) The inward *burning up* and *withering of his heart*; aggravated by the sad Effect thereof, his *forgetting to eat his bread*, *ver.* 4. (3) His deep *groaning*, whence His *bone cleaves to his skin*, *ver.* 5. (4) His extream *desolation* and *solitarinesse*. Represented by three Similitudes of three Solitary Birds, *ver.* 6, 7. (5) His enemies constant *Reproaches*, *madnes*, and *swearing* against him, *ver.* 8. (6) The extream meanness and mournfulnesse of his condition *ver.* 9. 2. *By* their Cause: Gods *indignation and wrath* having brought all these distresses upon him. God having *lift him up and cast him down*, *ver.* 10. 3. *By* the sad result and fruit of all these miseries upon him, *viz.* The decaying and vanishing of his life and strength, *ver.* 11. 4. *By* their contrary, and sufficient remedy against all this frailty and misery, *viz.* Gods Eternity, *ver.* 12 and his Mercy, *ver.* 13, *&c.*

2. *An earnest Petition* for mercy to *Sion*, laid down by way of assured and comfortable perswasion that God had heard according to the former request, and would *have mercy upon Sion*, ruined, desolated, &c. thou wilt restore the Temple and City, and bring back thy Captives. This is excellently illustrated and confirmed, 1. *By* the Adjunct Opportunity of time. The promised *time of deliverance* being *come*, *ver.* 13. 2. *By* the earnest desire of Gods people the Jewes, longing for the Re-edifying of the Temple and City, *vers.* 14. 3. *By* the Effects hereof upon the Heathen, and Kings of the Earth; thereupon fearing God, *ver.* 15. 4. *By* the Effects hereof upon and towards Gods people, when he shall build up *Sion*, &c. For, then; (1) The *LORD shall appear* to them, and among them, *in his Glory*, *ver.* 16. (2) He shall demonstrate, that he hath actually heard the Prayer of the destitute and desolate, *ver.* 17. (3) This Proceeding and Providence of God shall be left *upon Record* to posterity, and *people that shall be hereafter Created shall for it praise the LORD*, *ver.* 18. This their recording of Gods Acts, and praising him, is illustrated; *Partly*, From Gods gracious proceeding herein, *viz.* Looking down from Heaven to the Earth: *To hear the groans of the Captives, and release the Sons of Death*, designed for Death, or nigh to Death, *ver.* 19, 20. *Partly* from Gods end herein intended, *viz.* *Declaring* hereby *his Name in Sion*, and *his praise in Jerusalem*, *ver.* 21. which is illustrated by the Adjunct time when God shall thus be magnified, *viz.* when People and Kingdoms (that is, either the people of the Jewes out of all Kingdoms: or Jewes and the Kingdoms of Gentiles, which was fulfilled in dayes of Apostles, *Acts* 2.) should be gathered together at *Jerusalem*, or into one Church body, to serve the LORD, *ver.* 22.

III. *The Conclusion of the Prayer*, is Perfory. Wherein, 1. A great and grievous affliction is commemorated, *viz.* That which befell the Jewes in their being carried to *Babylon*, *ver.* 23. 2. A Petition thereupon presented, deprecating imminent ruine, is declared, *ver.* 24. *beginning*. 3. The Argument whereby this Petition was urged, is signified to be drawn from Gods Eternity and unchangeablenesse, *ver.* 24. This Eternity of God is proved, (1) *Partly*, because God was before the Worlds Creation, *vers.* 25. (2) *Partly*, because God shall remain after the Worlds Consummation, *ver.* 26, 27. 4. The sweet Consolation received from God upon this Praying to him is Celebrated: *viz.* Assured perswasion of the *Continuance of his Servants Children*, and of their *Seeds establishment* before the LORD, *ver.* 28.

Psalm CIII.

Sect. I. *The Summary Contents.*

David in this Excellent Psalme, 1. *Prepares* and incites himself to blesse and praise the LORD for his Benefits, *verse* 1, 2, 2. *Commemorates* some choise Benefits for which the LORD is to be blessed and praised, *ver.* 3. *to* 20. 3. *Provokes* other Creatures to blesse the the LORD also, *ver.* 20, 21, 22. 4. *Reiterates* his incitation to his own Soul, for the Performance of this Duty, *ver.* 22.

Sect. II. *The Version out of the Hebrew.*

A Psalme of David

I.

MY Soul, JEHOVAH *a* bless't-proclaim:
And all mine inwards *now*
Bless-ye his Holynesse's Name.
2. My Soul, The Lord bless-thou:
And all *b* his-gifts do not forget.
3. All thine iniquities
That-mercifully-doth-remit;
Heales all thy *c* maladies.

4. From *Death's* pit-of-corruption
Thy life redeemeth *he*:
With *d* bowels-of-compassion
And kindnes crowning thee.
5. With goodnesse *full of pleasantnesse*
He-satisfies thy mouth
So that as Eagles *youthfulnes*
e Renewed-is thy youth.

a Heb. bless thou.

b Heb. his rewards.

c Heb. sicknesses.

d Heb. bowels mercyes and lovingkindnesses.

e Heb. shall be renewed.

II.

6. The LORD *f* just-things and judgements doth
To all oppressed-ones.
7. To Moses he-made-known his wayes,
His Acts to Israel's sons.
8. The LORD *g* entirely-pitying
And gracious *we find*;
Though sore provok'd, *h* long suffering,
And much in *i* mercy-kind

f Heb. justices

g Heb. compassionating with bowels.

h heb. long of nostrils.

i Heb. or, loving kindnesse.

9. He

9. He *in displeasure* will not chide
Unto-Eternity:
Nor keep *his wrath unpacifide*
To perpetuity.
10. According to our sins *likewise*
To us he hath not done:
Nor after our *iniquities*
Rewarded us-upon.

11. But as the height of Heavens *high*
Doth o're the Earth *Appear*:
So strong is his *k* benignity
O're them-that-do-him-fear.
12. As far-remote as is the East
From West, *Where Sun doth fall*:
l So farre from us He-hath-displac't
Our *vile* transgressions *all*.

13. As Father *m* takes compassion
Upon his children *dear*:
So doth the LORD *n* take pity on
All those-that-do-him-fear.
14. Because our brittle-fashioning
He knows, *in whom we trust*:
Continually remembring
That we *are very dust*.

III.

15. Frail-man, As Gras his dayes *do fade*:
He so *o* buds as Fields flow'r.
16. *p* Wind blowes thereon, and it is dead,
It's place knowes it no more.
17. But on his fearers *q* ev'r and ay,
The *r* Mercy of the LORD;
Likewise his righteousnesse *alway*
For Childrens sons, *is stor'd*.

18. For-those-that-keep his Cov'nant *kind*:
For those *his folk* also
That *all* his Precepts *s* keep-in-mind
Them *constantly* to do.
19. The Lord in Heav'ns hath stablished
His Throne *Magnifical*:
Likewise his Kingdom *honoured*
Still ruleth over all.

20. O ye his Angels blesse the LORD,
Potent in strength *alway*,
t Effecting *readily* his Word:
u That his word's voice obey.
21. O all his *formidable* Hoasts
Blesse ye JEHOVAH *still*,
His Ministers *in all the Coasts*
Doing his *holy x* will.

22. O all his works in places all
Of his *y* Rule *and controule*,
Blesse ye the LORD *Imperial*:
O bless the LORD my Soul.

Sect. III. The Kinde, Penman, and Occasion.

This Psalme is most Sweet, Desirable, and Comfortable: As the choice Matter thereof clearly evidenceth. The *Kind* of it is *Laudatory* and *Eucharistical*; wherein the Psalmist, highly transported with zeal of Gods Glory, most thankfully blesseth and praiseth him for his many remarkable Benefits. And he provokes himself. the Angels, Hoasts, and all works of the LORD to bless the LORD; Circularly returning again to the Provocation of himself unto this Duty, *v.* 1. ——— 22.

Penman of it, as the Title shewes, was *David*. When he wrote it, it is altogether uncertain. *Occasion* of his writing it, in the *General*; were the Lords manifold and eminent Mercies to himself, and others of Gods people, which here he thankfully commemorates and celebrates. But what these Mercies, manifested to him, were particularly, and individually and when they were actually imparted to him, is not easie to determine.

It is a pleasant and profitable Observation which *Junius a* hath touching this 103. *Psalme* and the four following Psalmes, *viz.* 104. 105. 106 and 107. *viz.* That these Psalmes are on purpose joyned and set together, that in one Context the Church of God might have Arguments of Gods praises; *Ordinary* and *Extraordinary*. 1. *Ordinary*; In respect of Gods Administrations ordinary, (1) *Towards* the Church and People of God, in *Psal.* 103. (2) *Towards* all Creatures, in *Psal.* 104. 2. *Extraordinary*, in respect of Gods Dispensations extraordinary; *viz.* (1) *Towards* the Church, by *Benefits*, *Psal.* 105. by *Chastisements*, *Psal.* 106. (2) *Towards* all, by eminent Providences, in *Psal.* 107. And unto this *Distribution*, The Matter of these five Excellent Psalmes doth so admirably agree, that I may justly stile them; *The Churches Cinque-Ports of Thankfulness.* Or, *The Churches five-fold Directory or Platform for Divine Praises. A little Pentateuch of Praises.*

a *Fran. Jun. in Annotat. ad Psal.* 103.

Sect. IV. *The Scope.*

Davids Scope intended in this 103. Psalme, is; 1. To incite himself, and all his inwards, to all possible thankfulness to the LORD for his many choise Benefits heaped upon him, &c. 2. As also (himself being wholly unable to praise the LORD enough) to provok the Angels and all the Creatures of God to praise the LORD together with him. And in these Arguments of Praise, are comprized singular Grounds of Consolation to Gods people, touching Gods tender mercies in remitting their sins, and allaying all their Chastisements, *v.* 8. *to* 20. The *Psalme* is an Excellent Platform of praising and blessing the LORD for his peculiar Mercies upon them *that fear and obey him, and keep Covenant with him*: which any Child of God may sweetly make use of, for enlarging his heart in true thankfulness.

Sect. V. The Analysis, or Principal Parts.

The *Title* indicates *David* to be *Penman* of this Psalme; *of David*. Nine Psalmes, (*viz.* 25. 26. 27. 28. 35. 37. 103. 138. 144.) have only this Title without any other addition at all in the Hebrew *b*, wherein we are to understand *a Psalme*, or *Song*, or, *Hymne*, &c. *of David*, according to the Nature of it.

In the *Psalme it self. David* layes down four things, *viz.*

I. *A Preparatory Excitation* of himself unto the due praises of the LORD. Wherein note, 1, The Principle, or Efficient Cause of this Act of praising God, *viz.* His *Soul*, and all his inward Faculties and Affections. *Synechdochically*, his whole man. 2. The way or manner of his preparing his Soul and all his Inwards to this Act, *viz.* By a reflection upon himself with much zeal and fervency, The Incitation being doubled. 3. The Formal Object of this blessing and praise; *The Name of the LORD's holiness.* 4. The Mean and manner of this praising God, consisting especially in the due Commemoration of all his benefits, *v.* 1, 2.

II. *A Gratulatory Commemoration* of some choice Benefits for which the LORD is to be praised: which Benefits are most rich Cordials to the sincere Saints of God. These Benefits seem to be of three sorts, *viz.* I. *Such as had respect to David peculiarly.* As,

b See the Preface before the Psalmes, Sect. VI. The General Partition, &c. numb. IV.

1. Remission of all his sins. 2. Healing of all his sicknesses, v. 3. 3. Redemption of him from mortal dangers. 4. Eminent Communication of all good things to him; *Crowning him with loving-kindness and bowel-mercies*, v. 4, 5. Donation of such blessings as conduced to the sweetning and prolonging of his life. *Renewing his youth, as the Eagles*, v. 5. II. *Such as concerned the Church and People of God more Generally.* *As*, 1. Righteous vindicating of all oppressed ones, and exercising judgement for them, v. 6. 2. Notification, or Revelation, (1) *Of his wayes*: His Ordinances and Lawes, *to Moses*. (2) *Of his Acts*: His Eminent Providences, *to the sons of Israel*, v. 7. 3. His most gracious and compassionate dealing with his own people that fear him, &c. This is set forth, and most sweetly illustrated, (1) *Partly*, By the Fountain of such his dealing with them, and deportment towards them, *viz.* Gods blessed Nature, described in four of his Essential Attributes; *Tender-compassionatness*, *Graciousness*, *Long-suffering*, and *Loving-kindness*, v. 8. (2) *Partly*, By some Principal Acts of Grace and Mercy expressed towards them, *viz.* Moderating and abating their afflictions, and his displeasure therein towards them; *For* duration, not *alwaies chiding*, v. 9, *For* degree, not dealing *according to sins desert*, v. 10. Remitting their iniquities, and *removing them as far from them, as East from West*. Which Attributes and Acts are illustrated by Emphatical Similitudes, v. 11, 12, 13. (3) *Partly*, by the moving Causes inclining the Lord to such compassionate deportment towards his people, *viz.* 1. The Extremity of humane fragility, Exactly known to the LORD, This is Elegantly described, v. 14. 15. 16. 2. The opposite constancy and Immutability of the LORD's Mercy to them that *fear him, keep his Covenant: do his commandments*: and to *their Children*, v. 17, 18. III. *Such as concern all Creatures, viz.* The LORD's Supream and Universal Dominion over all, v. 19.

III. *An Hortatory Provocation* of the Creatures to blesse and praise the LORD together with him, *viz.* 1. *His Angels* described, (1) *By* their Power. (2) *By* their Obedience to his Word. (3) *By* their readiness to that Obedience, v. 20. 2. *His Hoasts*. That are his Instruments to do his Pleasure, v. 21. 3. *All his works in all places of his* universal *Denomination*, v. 22.

IV. *A Circulatory Reflection again upon himself*, exciting his *Soul*, as in the beginning of the Psalme, to blesse the LORD. A thankful heart thinks it can never be quickned enough unto thankfulness, v. 22. *latter end.*

Psalm CIV.

Sect. I. *The Summary Contents.*

The *Psalmist*, 1. *Incites* himself to praise the LORD, v. 1. 2. *Declares* many Causes why he should so praise him, *viz.* His wonderful Works, (1) Of Creation, v. 2. *to* 27. (2) Of Gubernation of the World Created, v. 27. *to* 31. 3. *Concludes* this his Meditation of Gods Praises, *ver.* 31. *to the end.*

Sect. II. *The first Version out of the Hebrew.*

I.

1. MY Soul, the LORD bless; LORD, my God,
a Thou-art-great vehemently:
With comely-honour thou-art-clad
And *Princely* Majesty.
2. As *with* a Garment *fair*, with Light
He doth *himself* aray:
Farre-stretching-out the Heavens *bright*
Like Curtains *every way*.

3. His-upper-Chambers planchering
In waters *there combin'd*:
Clouds *as* his Chariot Ordering,
Walking on wings of Wind.
4. Making his Angels Spirits *all*
Fulfilling his desire;
His Ministers *Effectual*
Ev'n as a flaming Fire.

II.

5. The Earth upon her Bases he
Hath founded *there to stay*;
From whence it shall not moved be
For evermore and ay.
6. As with a Rayment, with the Deep
Thou covered'st *b* the Land:
Above the Mountains *high and steep*
The Waters *then* did stand.

7. At thy rebuke *with dashing noise*
Most hastily they fled:
They at thy thunder's *dreadful* voice
Were-headlong-carried.
8. They did ascend the Mountaines *high*,
Descend the Valleys *low*,
Unto the place which *fixedly*
Founded for them hadst thou,

9. Thou *unto them* hast-set a bound
Lest they should it pass-over:
Lest they return again, *c* The ground
To *overflow and* cover.
10. *d* That-sendeth Fountains in the Vales:
They *e* go between the Hills.
11. All Fields wilde-beasts they-make-to drink
Wild-Asses *f* drink their fills.

12. By them the Fowle of Heav'n *doth build*
And dwell *delightfully*:
They from between the Branches *g* yield
The voice *of Melody*.
13. *h* That-wat'reth Mountains *with the Rain*
From his high-Chambers *still'd*:
Whence with fruit of thy works *amain*
The *Pregnant* Earth is fill'd.

III.

14. *i* That-maketh *tender* Grass to-grow
For Cattel *thereby fed*:
The Herb for use of Man also,
From Earth *k* forth bringing bread.
15. And Wine, *that* doth mans heart make-glad
With Oyle *both new and old*
l Making the Face to shine: And Bread,
That doth mans heart uphold.

16. *With*

a Heb. Thou art-great.

c heb. the earth. d heb. That-sending. e Heb. will walk. f heb. bruise their teeth.

g Heb. will give. h heb. watering.

i heb. making to-grow. k Heb. to-bring-forth. l heb. to-make-to-shine the faces. m heb. wood

16. *With Sap* the Lord's *m* trees filled are,
Cedars of Lebanon
Which he hath planted *choise and rare.*
17. That little-Birds there-on
May-make-their-Nest: The *kinde* Stork *takes*
The Firre-trees *for* her-House.
18. For Conies Rocks *he* Refuge *makes*:
n heb. *ur*; wilde-goat. High Mountains for *n* the *Roes.*

19. He made the *variable* Moon
To be for Seasons-set:
The Sun doth know his going down.
20. Thou putt'st darkness, And it
Is night: In it creep forth *and stray*
All wild-beasts of the Wood.
o *Heb. properly*, lurking. lyons. p *Heb.* and to seek.... 21. The *o* Lions roaring for-the-prey,
p Seeking their meat of God.

22. The Sun doth rise *q* they flee the light:
And in their Dens couch-down.
q *Heb.* they-gather them away: and lie 23. Man goes out to his work Till Night;
And to his labour known.
24. How many, *How Magnifical*
Are thy *rare* Works, O LORD!
r *Heb.* thy-possession. In Wisdom hast thou done them all,
Earth with *r* thy-wealth is stor'd.

IV.

s Heb. great and wide of hands. t *heb.* and not number. u *heb.* walk. 25. This Sea, *s* of-spaces great and wide;
Things-creping *t* numberless,
Small Beasts with great, *do* there *abide.*
26. There *u* go the Ships, *that press*
The Waves: Leviathan, whom thou
Hast form'd therein to play.
x *heb.* wait with hope-or; look-expectively to thee. 27. They all *x* wait on thee, To bestow
Their Food on them *y* in's day.

y *heb.* in his time. z *heb.* faces, they are, suddenly troubled. 28. Upon them thou dost *it* bestow,
They gather-up *their share*;
Wide-open thy *free* hand dost thou;
With good they filled are.
29. Thou hid'st thy *z* face, they are distress't;
Thou gatherest *up*, their ghost,
They do expire, *by Death ore-press't*,
And turn unto their dust.

30. Thy *potent* Spirit thou send'st forth,
Created *then* are they:
And thou the face of *all* the Earth
Reneweſt *day by day.*
31. The Glory of JEHOVAH shall
Be to Eternity;
JEHOVAH in his doings *all*
Shall joy *Exceedingly.*

a *heb.* he-looking.... b *heb.* touching-the-Mountains. 32. *a* He-looks upon the Earth, And *much*
It quakes *as at a stroke*:
He doth *b* the *mighty* Mountains touch,
And they *thereat* do smoke.
c *heb.* in my lives. d *heb.* in-yet me. 33. I will Sing to JEHOVAH *still*,
c Whil'st-I-am-kept-from-Grave;
Sing-Psalmes unto my God I will
d Whil'st-I-my-being-have.

34. Of him my Meditation
Be-*very*-sweet-it-shall:
I will joy in the LORD *alone.*
35. Consum'd be sinners *all*
Out of the Earth, *e* And *be* no more
Let wicked-ones *abhorr'd*:
e *heb.* and wicked-ones yet not they My Soul bless thou the LORD, *Adore*
Him still; Praise-ye-the-LORD.

The second Version out of the Hebrew.

I.

1. O Bless the LORD, my Soul *and heart*;
O LORD my God, *a* most great thou art:
b With Glory and Renown arraid.
2. Decking with Light as with *c* a Coat:
Heav'ns like-a-Curtain stretching-out.
3. In waters his-lofts-Beams he laid,
d Making his Chariot Clouds *combin'd*:
Walking on wings of *swiftest* winde.
4. His Angels Spirits maketh-he:
His Ministers *e* a fiery flame.
5. Earth on her Bases *f* he did frame:
Lest it should ever und ay mov'd-be.

6. With deep, it as-with-Robe did'st cover:
The Waters stood the Mountains over.
7. At thy rebuke, *g* thy thundering sound,
They fled, yea headlong-they-did-run.
8. They went-up Hills, they Vales went down
To place which thou for them didst found.
9. Thou sett'st abound, lest they pass-over:
Lest they return the Earth to cover.
10. In Valleyes *h* sending Fountains *cleer*:
They *i* walk between the Mountains *tall.*
11. They give-drink to Field's wild-beasts all,
Wilde-Asses break their thirsting *there.*

a heb. thou-art-great-ned vehemently. b heb. thou arayest *thy-self with* majesty and comely honour. c heb. garment. d heb. puting ——— e heb. a flaming-fire. f heb. he-founded. g heb. At (or from) the voice of thy thunder. h heb. that-sending ——— i heb. will walk

II.

12. The *pleasant* Fowle of Heav'n by those
Do dwell: *And* from-between the Boughs
Melodiously the voice *k* do yield.
13. Who Mountains *l* wat'reth *plenteously*
With showers from his-Chambers-high:
With thy works fruit the Earth is fill'd.
14. Who Grass for Cattel *m* makes-to-grow,
The Herb for use of Man also:
To-bring-forth Bread from Earthen *mold.*
15. Likewise Man's heart *n* rejoycing Wine,
With Oyl to make the *o* Face to shine:
And Bread *that* doth Man's-heart uphold.

16. *Sap*-fill'd the LORD's *p* Trees are, *and flourish:*
The Cedars Lebanon *doth nourish.*
Which he *of old* implanted *there.*
17. That there *q* the Birds may-take-their-nest.
As for the Stork *where she doth rest*,
Her House the *spiring* Firr-trees *are.*
18. For *r* the wild-Goats the Mountains hie:
For Conies Rocks a Refuge *be.*
19. He made the Moon for seasons-set:
The Sun *s* his setting knowes aright.
20. Thou darkness putt'st, and it is night:
All Woods wilde-beasts creep forth in it.

k heb. do give *or*, will give. l heb. watering. m heb. making-to-grow n heb. *that* will-exhilarate. o heb. faces. p heb. woods ——— q heb. the-little-birds. r heb. *or*; the Roes. s heb. his going-down.

III.

21. Roar for the prey the Lions do:
To seek their meat from God also.
22. The Sun doth rise, they gather-*aside*:
They in their Dens couch-down also.
23. Man goes-out to his work: And to
His labour till the Evening-tide.
24. O Lord, how many thy works are!
Thou mad'st them-all in wisdom *rare*:
The Earth is with *t* thy riches fill'd.
25. This Sea great and *u* in spaces wide;
Things-creeping *x* numberless there *bide*:
It small wilde-beasts with great *doth yield.*

26. There *y* go the Ships: Leviathan,
Whom thou-hast-form'd to play therein.

t heb. thy-possession. u heb. wide in hands. x heb. and not number. y heb. walk.

27. They-

z *Heb.* will attentively look. *or*, will wait with hope.
a *Heb.* thy faces, they are suddenly troubled.

27. They all have thee z attent-beheld:
To give *them* in it's time their meat.
28. Thou giv'st it them, they gather it:
Op'nest thine hand, with good they're fill'd.
29. Thou hid'st a thy face, they troubled-lye;
Thou gathereſt back their breath, they dye:
And to their duſt return they do.
30. Thy *quickning* Spirit thou send'ſt-forth,
They are Created: Of the Earth
Thou doſt renew the face alſo.

IV.

b *Heb* looketh, *or*, looking.
c *Heb.* toucheth in the mountains.
d *Heb.* in-my lives.
e *Heb.* in yet me.
f *Heb.* of him.
g *Heb.* yet not-they.

31. Be ever the LORD's Glory ſhall:
The LORD ſhall joy in his Deeds all.
32. He on the Earth b a look-doth-give,
And it doth quake *as at a ſtroke*:
He c toucheth Mountains and they ſmoke.
33. I'le to the LORD ſing, d whileſt I live:
I'le to my God ſing, e whil'ſt I *am*.
34. My Meditation f of-his-Name
Shall be ſweet: I'le joy in the Lord.
35. From Earth conſum'd-be ſinners-ſtray,
And wicked-ones g no more *be* they;
My Soul, the LORD bleſs. Praiſe-the LORD.

Sect. III. *The Kind, Penman, Occaſion,* &c.

This Pſalm, for the *Kinde* and Nature of it, is *Laudatory* and *Gratulatory*. *As* in the former *Pſalm* 103. The *Arguments* of Divine praiſes are drawn from bleſſings proper and peculiar to *David*, to the Church and people of God, *As Remiſſion of ſins, Redemption, Refreſhing with loving-kindneſs, bowel-mercies and goodneſs, relieving of the oppreſſed, revealing of his Goſpel-wayes to Moſes, and his Acts to Iſrael, Mitigation of his peoples afflictions in this preſent life, Ruling over all for his Churches good, &c. So* in this Pſalme he fetches *Arguments* of Divine Praiſes, from Gods common works of *Creation, Gubernation,* and *Providence* h, touching at Gods works of Creation in Order, according to the *five firſt dayes*, and at the ſeveral ends and uſes whereunto the Creatures are Deſtined and Ordained; wherein the Infinite VViſdom Power, Goodneſs, and Providence of God ſhines forth moſt gloriouſly. This *Pſalm*, as many others i, is without any *Title* prefixed in the Hebrew.

h *See before in Pſ.* 103. Sect. 3. *and* 5.
i *See Pſ.* 1. Sect. 4.

Penman of it, probably was *David*. And *R. Ezra's* Conjecture for this, is rational, *viz.* Becauſe this Pſalm begins and ends, as *Pſal.* 103. Penned by *David*; *Bleſs the LORD, O my Soul, compare Pſal.* 104, 1, 35. *with Pſal.* 103. 1, 22. Only, this *Pſalm* 104. is cloſed up with *Hale-lujah, ver.* 35. i. e. *Praiſe-ye the-LORD*. This *Hebrew Phraſe is kept in the Greek, Rev.* 19. 3, 6. *and in other Languages,* (as one k hath righly noted;) *and its ſet ſometimes in the beginning, ſometimes in the end of Pſalmes. But firſt uſed in this place, where conſuming of Sinners is mentioned, as in the New Teſtament its firſt uſed in Rev.* 19. *where the deſtruction of Antichriſt, the man of Sin is foretold*. So he, *Theſe three Pſalmes* (wherewith this *Fourth Book* of Pſalmes is concluded) *viz. Pſ.* 104. 105. *and* 106. are all ended with *Halelu-jah*. They are the three great *Halelu-jah's*.

k *Hen. Ainſworth in his Annot. on Pſ.* 104. 35.

Occaſion of the Pſalmiſts Penning this Pſalm, and the time when he wrote it, are not Particularly known. But in the *General*, it is evident by the Matter of it, that he took *Occaſion* to write it, from ſerious Meditation, *ver.* 34. and Conſideration of the great VViſdom, Power, and Goodneſs of God ſhining forth in Gods works of Creation and Providence, moſt illuſtriouſly to all the world. *Auguſtine* turns this, as many other Pſalmes, unwarrantably into an Allegory l.

l *Aug. in Enar. Pſ. Pſ.* 103. *T.* 8

Sect. IV. The Scope.

The Pſalmiſts *Scope* herein intended, is; To incite himſelf, and all others, unto the praiſes of God, for his wonderful Works of Creating, Ordering, and Governing, with ſuch Wiſdom, Power, Goodneſs, and Providence, all variety of his Creatures in the World: imprecating confuſion to the wicked of the Earth, that will not be moved to the due praiſes of God, from all theſe his glorious works.

The whole Pſalme flowes with choiſe *Rhetorical Elegancies*. And if a man would take liberty to Paraphraſe this *Pſalme*, it might be repreſented very Elegantly: As in this enſuing *Poem*, communicated to me from a friend, which for the Elegancy and neatneſs of it, I think fit here to ſubjoyn; though the *Verſion* be far from Exactneſs, and the ſence be ſometimes miſtaken, *viz.*

1. MY Soul, the great God's Praiſes ſings,
Becircled round with Glory's wings,
2. Clothed with light: o're whom the Sky
Hangs like a Starry Canopy.

3. Who dwels upon the gliding ſtreams,
Enamel'd with his Golden Beams:
Enthron'd in Clouds as in a Chair.
He rides in Triumph through the Aire.

4. The Windes and flaming Element
Are on his great Ambaſſage ſent.
5. The Fabrick of the Earth ſhall ſtand
For ay; built by his powerful hand.

6. The floods, that with their watery Robe
Once covered all this Earthly Globe;
7. Soon as thy thundering voice was heard,
Fled faſt. 8. And ſtraight the Hills appeared;

The humble Valeys ſaw the Sun,
Whil'ſt the affrighted Waters run
Into their Channels. 9. And no more
Shall drown the Earth, or paſs their Shore.

10. Along theſe Vales the cool Springs flow,
And waſh the Mountains feet below.
11. Thither for drink the whole Herd ſtrayes:
There the wild-Aſſe his thirſt allayes.

12. And on the Boughes that ſhade the Spring
The feathered Quire ſhall ſit and ſing.
13. When on her Womb thy Dew is ſhed,
The Pregnant Earth is brought to bed

And with a fruitful birth increas'r.
14. Yields Herbs and Graſs; for Man and Beaſt.
15. Heart-ſtrengthning Bread, care drowning Wine:
And Oyle that makes the ſleek face ſhine.

16. On Lebanon his Cedars ſtand,
Trees full of Sap, works of his hand.
17. In them the Birds their Cabins dight:
The Firre-tree is the Storks delight.

18. The wilde-Goat on the Hills; in Cells
Of Rock the Hermite Coney dwels.
19. The Moon obſerves her courſe: The Sun
Knows when his weary Race is done.

20. And when the Night her dark veil ſpreads
The wilder Beaſts forſake their ſheds.
21. The hungry Lions hunt for blood,
And roaring beg from God their food.

22. The Sun returnes, These Beasts of Prey
Fly to their Dens, and from the day,
23. And whil'st they in dark Cavernes lurk,
Man till the Evening goes to work.

24. How full of Creatures is the Earth!
To which thy Wisdom gave their birth.
25. And those that in the wide Sea breed,
The bounds of number farre exceed.

26. There the huge Whales with slimy feet
Dance underneath the Sapling-Fleet.
27. All these expect their nourishment
From thee. 28. And gather what is sent:

Be thy hand open, they are fed;
29. Be thy face hid, astonished:
If thou withdraw their breath, they must
Return unto their former Dust

30. If thou send back thy Breath, the face
Of th'Earth is spread with a new race.
31. Gods Glory shall for ever stay:
He shall with joy his works survey.

32. The stedfast Earth shall shake, if he
Look down: And if the Mountains be
Touch'd, they shall smoak. 33. Yet still my Verse,
shall, whil'st I live, his Praise rehearse.

34. In him with joy my thoughts shall meet,
He makes my Meditation sweet.
35. The Sinners shall appear no more:
Then, O my Soul, the LORD adore.

Sect. V. The *Analysis*, or *Principal Parts.*

In this Excellent and Elegant *Psalme*, are; 1. *An Exordium.* 2. *A Narration.* 3. *A Conclusion.*

I. *An Exordium*, Introduction, or Entrance to the ensuing praises of God the Creator. Wherein the Psalmist, 1 Provokes himself to bless the LORD. 2. Propounds in General the Grounds he hath for blessing him, *viz.* (1) *Partly*, the LORD's *exceeding greatness.* (2) *Partly*, his *Comely Honour* and *Majesty*, so abounding and surrounding him, that he is said to be *clothed* therewith, *ver.* 1.

II. *A Narration* of the Grounds and Reasons of blessing the LORD, more Particularly Drawn, 1. *Partly*, from his Creation and Ordination of the Creatures to Excellent Ends and Uses, *ver.* 21. *to* 27. 2. *Partly*, from his Conservation of the Creatures in their being and well being, *ver.* 27. *to* 31.

1. *Grounds of blessing God, drawn from his Creating & Ordaining the Creatures to excellent Ends & Uses.* Here the Psalmist following the step of *Moses*, *Gen.* 1. 3, 4, &c. toucheth at the Works of the five first dayes, especially. As, I. *Of the first day*; *Light*, *Gen.* 1. 3, 4, 5. This is Metaphorically compared to *a Garment*, wherewith God the *Father of Lights* clothes himself *m*, *Jam.* 1. 17. Light most notably resembling Gods Inaccessible Light and Glory, and being as his Royal Robe neerest to him, *ver.* 2. *begin.* II. *Of the second day*, *the Heavens*; that is, the whole Out-spread-Firmament, *Gen.* 1. 6, 7, 8. This is that which is called the *First Heaven*, the *Ayery Heaven*, consisting of three Regions *n*, *Lowest*, from the Earth upwards, as far as the Reflection or Refraction of the Sun-beames returnes: *Uppermost*, from the Element of Fire downwards, as far as the heat of the Fire reacheth; *Middlemost*, betwixt these two, which is coldest, and where all the Meteors, as Rain, Hail, Snow, &c. are gendered. The use of this *Out-spread-Firmament* is Elegantly described to be threefold, *viz.* 1. To cover, and as it were to hide and withdraw his Majesty from our eyes, as under a *Curtain*, *ver.* 2. 2. To have, after the Manner of Great Princes, variety of Palaces and places, whence at his pleasure he may manifest himself. *He plancheth his lofts* or upper Chambers *in the waters*, i. e. in the Clouds. 3. To have variety of Instruments, Accommodated and fitted for such his Manifestation of himself, *viz.* (1) *The Clouds*, for his stately *Chariot.* (2) *The wings of the wind*, for his speedy conveyance, as swift Horses drawing his Charlot, *ver.* 3. *The Angels*: For their Nature made Spirits or *Spiritual Substances*; (and so differing from *Christ* who is no Created or made Spirit, but the Maker of all things.) *Psal.* 102. 25, 26, 27. with *Heb.* 1. 10, 11, 12. and from men, according to his Humanity, made of flesh and blood, *Luke* 24, 39. For the efficacy of their Administration, *a flaming fire*, All activity, &c. Hence, *Angels* have sometimes appeared like *horses* and *chariots of fire*, 2 *Kings* 6. 17. and 2. 11.

o *Touching Angels mentioned here ver.* 4. *Seeing Scriptures seem not plainly and positively to determine on what day they were created; and Orthodox Writers do but conjecture, that probably they were Created on the* First day: *Let the Learned here make a* Quære; *whether this* fourth verse (*the Context duly considered*) *renders it not most probable, That* Angels *were Created on the* second day.

The Apostle, or rather the Holy Ghost, in *Heb.* 1. 7. directs us to interpret this place of *Angels* Properly, who in the same Chapter also *Heb.* 1. 14. are called *Ministring Spirits*, as here *His Ministers*, *ver.* 4. I know, divers here render the Hebrew word רוחות Ruchoth, *winds*: and make it the subject here of this Proposition, thus; *who maketh his windes messengers*: As the word is used, *Psal.* 78. 49. *and flaming fire his Ministers*: because fire, hail, thunder, windes &c. are said to fulfil his word, *Psal.* 148. 8. and these are oft-times forerunners of Gods protection to his People, and his destruction of their Adversaries, as *Psal.* 50. 3, *and* 18. 8. 10. 15, *&c. Job.* 38. 22, 23. *Isai.* 29. 6. And *Angels* are sent rather from the *Third Heaven*, than from the *First Heaven.* And therefore, this Interpretation, thus notably agreeing to the works of the *Second Day*, is embraced by many. But the former Interpretation to me seems best and safest, from that passage, *Heb.* 1. 7. Nevertheless, if any shall think good to put both Interpretations together, as *Mollerus* hath done *p*, I shall not gainsay; *viz.* Thus. It's said; *He rode upon a Cherub, & did fly yea he did fly upon the wings of the winde* *Psal.* 18. 10. where the Ministry of Angels, and of windes are joyned together, both of them being created to execute Gods commands. And in the windes we have a notable adumbration of the Ministry of the Angels. III. *Of the third Day.* The Earth, Sea, Fruitfulness of the Earth in Plants, *viz.* Grass, Herbs, Trees, *Gen.* 1. 9. *to* 14. These the Psalmist describes more largely. *v.* 5, *to* 19. More *Particularly*, He sets forth, 1. Gods founding and constituting the Earth in the Center of the World, and that immoveably, *ver.* 5. 2. His *Covering the Earth*, even the highest Mountains *with the Deep, as with a Garment*, *ver.* 6. 3. His removing the deep waters from the face of the Earth, that the dry-land might appear, and this suddenly, by his most powerful word, along Mountains and Valleys, *to the place which he had founded for them*, *ver.* 7, 8. 4. His confining and bounding the waters there in their place, *that they return no more to cover the Earth*, *ver.* 9. 5. His making the Earth (which of it self is barren) very fruitful: And that two wayes: *viz.* 1. *Partly*, by sending Springs and Rivers (*viz.* from the Sea, *Eccles.* 1. 7.) into the Valleys, *walking among the Hills*, *ver.* 10. The use of which Springs, &c. is declared: *viz.* (1) To afford drink to the living Creatures of the Earth, *ver.* 11. (2) To afford drink and refreshment to the fowles of the Heaven, delighting to *build and sing among the branches* growing by those streams, *ver*, 12. 2. *Partly*, By Exhaling vapours and waters out of the Sea, up into the Clouds, through the force of the Sun. From which Clouds, as

p *H. Moll. in Ps.* 104. 4

m *Lux ipsa, qui se operuit & velavit Deus, ch. Bloemendum ignis. Fr. Found in Expos. Psalm* 104 3.

n *Vid. Eustach. Sum. Philosoph. tomum Part. quæ est Physica 2 Part. Tract.* 1, *Qu.* 1. *p.* 243. *Coloniæ* 1620. *R. Rockerm. Syst. Phys. Lib.* 2. *c.* 14. *p.* 110 *and* 185. *Hanov.* 1617.

from his upper-Chambers, He watereth the Hills, Trees, & High-Mountains. (2.) *The Hills* or *Mountains*, i. e. The upper parts of the Earth, *Synechd.* And so maketh the Earth fruitful. *ver.* 13. 1. In *Grass, for Cattel.* 2. In *Herbs, Wine, Oyle, and bread, for man, ver.* 14, 15. (2.) The *Trees*, whereof two eminent kindes, in stead of all the rest, are mentioned, viz. 1. *Cedars, filled with Sap: wherein the little Birds make their Nests.* 2. *Firre-Trees*, wherein the *Stork* buildeth, *ver.* 16, 17. (3.) *The high-Mountains, and Rocks*, for the benefit of *wild Goats and Conies*, there sheltering themselves, *ver.* 18. IV. *Of the fourth Day.* The great Luminaries of Heaven, the *Sun* and *Moon*, *Gen.* 1. 14. *to* 20. Touching these two Luminaries, He declares, 1. The immediate end and purpose for which they were intended: *viz.* For *distinction of Times* and *Seasons, Day and Night*, *ver.* 19. 2. The more remote use of these Seasons, *viz.* (1.) Of the *Night*, for the wild-beasts of the Forrest, and particularly the *Lyons* to range abroad *for their prey*, *ver.* 20, 21. (2.) Of the Day, for these wild-beasts and Lyons to *gather themselves away and couch down in their Dens*, But for *man* to *go forth to his work* in, and *to his labour till the evening*, *ver.* 22, 23. Having thus meditated upon the works of God in the *four first dayes of the Creation*, He concludes with an Admiration at the multiplicity and plenty of Gods works, and the wisdom of God illustriously shining forth in the making of them all, *ver.* 24. V. *Of the fifth Day.* The *Fishes* in the Sea, *Gen.* 1. 20. *to* 24. These are set forth, 1. *From* their subject-place, *The Sea.* For Quantity; *Great and wide of hands*, that is, of spaces. 2. *From* their Adjunct multitude; *innumerable.* 3. *From* the variety of their kinds; *small and great beasts.* 4. *From* comparison of the *Ships*, saying therein. 5. *From* one primary and notable kind thereof; *Leviathan, the Whale, made to play therein*, *ver.* 25, 26.

2. *Grounds of blessing God, drawn from Gods conservation of his Creatures thus made, in their Beings, and well-beings*, (the *works of the sixth day* having been only occasionally touched and glanced at, *ver.* 14, 15, *&c.*) are laid down, *ver.* 27. *&c.* Where the Dependance of all these Creatures upon God and his Providence, is declared in three respects, *viz.* In respect. 1. Of their food and nourishment, *ver.* 27, 28. 2. Of their breath and life, *ver.* 29. 3. Of their propagation, *ver.* 30.

III. *A Conclusion*, inferred from all these Premises, touching Blessing and Praising the LORD, *ver.* 31. *&c.* Which is propounded under the Form or Manner, 1. Of a Confession, or an Acknowledgment upon the whole, (1.) *Of* Gods eternal Glory. (2.) *Of* Gods rejoycing in his own works, *ver*, 31. (3.) *Of* his dreadful Power and Majesty, *ver.* 32. 2. Of a vow, or pious Resolution. Wherein the Psalmist resolves and promiseth, (1.) Constantly to praise the LORD, *in singing*, yea in *Singing-Psalmes unto him*, *ver*, 33. (2.) Sweetly to Meditate upon him. (3.) Gladsomely to rejoyce in him, *ver.* 34. 3. *Of* an Imprecation against sinners, and wicked wretches opposing the due honour of God. 4. *Of* an Exhortation wherein he incites, (1.) Himself, as *vers.* 1. (*Circularly*:) (2.) All others, *To Praise the LORD*, *ver.* 35.

Psalm CV.

Sect. I. *The Summary Contents.*

An *Exhortation* of the Church and People of God, to the praises and worship of God, *v.* 1. *to* 7. The Grounds hereof, *viz.* 1. Gods Relation to them. 2. His Judgments in the Earth, *v.* 7. 8. His Covenant with *Abraham*, *Isaac*, and *Jacob*, touching the Land of *Canaan*, *v.* 8. *to* 12. 4. His Providential dispensations to them and their Posterity, in pursuance of this Covenant; (1.) Before they came into *Egypt*, *ver.* 12 *to* 23. (2.) Whilest they were in *Egypt*, *ver.* 23. *to* 37. (3.) When they were brought out of *Egypt*, and afterwards; both in the Wilderness, and in the Land of *Canaan*, *ver.* 37. *to the end.*

Sect. II. *The Version out of the Hebrew.*

I.

1. *a* LAud-ye the *LORD*, call on his Name;
Make-known his Acts among *b* the folk.
2. Sing ye to him, to him sing-Psalme;
Do ye of all his wonders *c* talk.

3. *d* Boast in Name of his Holiness:
Their heart, that seek the *LORD*, let joy.
4. The LORD seek, and his pow'rfulness;
Seek ye *e* his face continually.

5. His wondrous works which he hath done
f Do-ye-to-memory-recal:
His *stately* marvels *every one*,
And of his mouth the judgments *all.*

6. *O* ye his servant Abraham's Seed:
Ye Jacob's sons, his chosen *dear*,
7. He *is* the LORD our God *indeed*:
In all the Earth his judgments *are.*

II.

8. His Covenant for evermore
He hath remembred *to his sons*:
The word he did command *before*,
To thousand Generations.

9. Which strike with Abraham did he:
g His Oath to Isaac *loved well.*
10. *h* To Jacob set it for Decree:
i An endless league to Israel.

11. Saying, I'le give thee Canaan-land,
Of your inheritance the line.
12. *k* When they were men in number *few.*
Most-few, and and sojourners therein.

13. *l* From Nation they to Nations walkt,
From Kindome to strange folk *remov'd.*
14. He suffered *m* no man them to wrong:
Bur *n* for-their-sakes he Kings reprov'd.

15. O touch not *o* mine Annointed, and
Do to my Prophets none *ill-deed.*
16. And call'd a Famine on the Land.
He quite-brake all the staff of Bread.

17. Before *p* them he a man did send:
Sold for a servant Joseph was.
18. His feet with fetters *q* they offend,
r The Ir'n into his soul did pass.

19. Untill the time his word did come,
The saying of the LORD him try'd.
20. The King sent, and *s* released him;
The Peoples Ruler, and him freed.

21. LORD

a Heb. And ye will LORD. b Heb. peoples. c Heb. speak. d Heb. glory. e Heb. faces. f Heb. Be ye remembrers.

g Heb. And his oath. h Heb. And to—— i Heb. A covenant of eternity—— k Heb. In them being men of number. i. e. few. l Heb. And from—— m Heb. not man to oppress them. n Heb. for them. o Heb. ye mine anointed ones.

p Heb. their faces—— q Heb. they afflicted. r Heb. or, his soul entred the Iron. *He was laid in Irons.* s Heb. loosed him.

21. LORD of his House *t* he-him-assign'd:
u Of all his wealth the-Rule-to-take:
22. His Princes *x* at his will to bind:
And wise his Senators to make.

III.

23. Then Israel *from Canaan* came
To-Ægypt *to be nourished*:
And in the *fruitful* land of Cham
A season Jakob sojourned.

24. Likewise his people he did cause,
Exceedingly to fructify:
And over-their-distressing-foes
y He-them-did strengthen *mightily*.

25. He turn'd their heart to hate his folk:
Against his servants guile to-act.
26. His servant Moses he did send,
And Aaron *z* whom he did select.

27. *a* His signs among them they displaid;
And *they* Cham's Land *with* wonders *stor'd*.
28. He darkness sent, and dark-it-made.
And they rebell'd not at his word.

29. Their waters turn'd *b* to bloody-*gore*;
And slew their first. (*O dreadful things!*)
30. Their land brought forth of frogs *great store*
In privy-Chambers of their Kings.

31. He spake, then came a mixed-swarm,
Did Lice in all their Coasts *command*.
32. He gave their Showers, *sharp* hail-*storm*,
And fire of flames within their land.

33. And smote their Figtree and their Vine,
And brake *c* Trees of their Coasts asunder.
34. He spake, the Locust also came,
And Caterpiller *d* without Number.

35. And *e* all the Herbs ate in their land,
Yea ate the fruit of *all* their ground.
36. *f* He smote all first-born in their land:
Did cheif of all their might *confound*.

IV.

37. *g* With Gold and Silv'r he-them-forth-brought
And feeble in their Tribes not *one*.
38. Egypt rejoyc'd *h* when-they-went-out;
For, them their dread had fall'n upon.

39. He spread a Cloud for Covering:
And Fire *i by* night to light *them still*.
40. *k* They asked, And he the Quail did bring
And *l* of Heav'ns bread gave them-their fill.

41. The *stony* Rock he op'ned *wide*,
And *thence* the waters forth-did-flow,
In thirsty-places *m* they-did-glide.
Like swelling River *all below*.

42. For, *n* on his only word he thought;
Unto his servant Abraham.
43. And he his folk with joy forth-brought;
His-chosen-ones with shouting-*gave*.

44. And gave to them the Heathens lands:
o They gain'd what people's toyle had stor'd
45. That they observe might *p* his commands,
And keep his Lawes: Praise-ye-the-LORD.

Sect. III. The *Kind*, *Penman*, *Occasion*, &c.

1 This Psalme is, as to the *Kind* of it, *Landatory*, and *Gratulatory*. As in the two former Psalmes *q* were sweetly delcribed the ordinary Matters of Praising God, *viz.* 1. His Administrations towards his own peculiar People, in *Psal.* 103. 2. His Administrations towards all Man-kind and all Creatures, in *Psal.* 104. So in this *Psalme* 105. He begins to set forth the Extraordinary Matter of Praising God, for his Extraordinary Dispensation towards his Church and People, In his *Covenant with Abraham, Isaac, and Jacob*, &c. Adopting them Extraordinarily from among all people, to be Gods peculiar people; and Sealing up that spiritual Mercy to them, by promising to them, and performing to their Seed, the *Land of Canaan for an Inheritance*. *Augustine* saith; *This is the first Psalme that hath Halelu-jah prefixed to it r*. But his Observation fails him; for *Halelu-jah* is not in the Hebrew prefixed to this Psalme at all, *Psalme* 106. is the *first* to which it is prefixed. This *Psalme* is without Title: as many others are *s*.

Penman of this Psalme, was doubtlesse *David*: although his name be not prefixed. For, the first part of this Psalme, from *ver.* 1. *to* 16. with very little alterarion, is part of that Excellent *Eucharistical Psalme* which *David delivered into the hand of Asaph, and of his Brethren, to thank the LORD withal*, in the day when the Ark of the Covenant was brought up from the House of *Obed-Edom* the *Gittite*, &c. *See* 1 *Chron.* 16. 1, 7. *to* 23 *t*.

And this was the *Occasion* of *Davids* penning this Psalme. How suitably! A Psalme touching Gods Covenant with *Abraham* and his Seed, at the bringing up of the Ark of the Covenant into the City of *David*, into the Tent that *David* had pitched for it, 1 *Chron.* 15. 19. *and* 16. 1, *&c.* But, as one noteth *u*, *David* after this enlarged this Psalme very much, adding an History of Gods gracious dispensation towards *Abraham's* Seed, *before* they came into *Egypt*, *In Egypt*, and *after* they were delivered thence, *from ver.* 16. *to the end*. And *Kimchi* observes that his Masters were wont to say, that this Psalme, *viz. ver.* 1. *to* 16. was wont to be sung in the Morning, and *Psal.* 96. in the Evenings. And that these two Psalmes were still sung at the sight of the *Ark*, till *Solomon* took the Ark into the Temple, which he calls the House of Ages *x*.

q See in Psal. 103. Sect. 3.

r *Aug. in Enar. Ps.* 104.

s See Ps. 1. *in* Sect. 4.

t See Psal. 96. in Sect 3. and my *Key of the Bible*, in the Appendix to 1 *Chron.*

u *Sim. de Muis in Arg. Psal.* 105.

x *Sim. de Muis in Arg. Psal.* 105.

Sect. IV. *The Scope.*

The *Scope* intended in this Psalme, is; To Excite the Church and People of the Jewes, the Posterity of *Abraham*, to all enlarged Praises and Thankfulnesse to God, for his extraordinary Mercy and wonderful Goodness to *Abraham*, *Isaac*, *Jacob*, and their Seed; in taking them above all other people from among Idolaters, and Adopting them to be a peculiar people to himself; by Covenant, promising and performing to them and their Seed the *Land of Canaan*, (a visible pledge of greater Spiritual Mercies, covenanted,) that hereby they might be the more effectually engaged to keep Covenant with God, *observing his Statutes, and keeping his Lawes*, *Psal.* 105. 44, 45. Upon like ground, How should Christians, Redeemed from Paganish or Popish Idolatry, and brought into the New-Covenant in Christ exhibited, be filled with thankfulness to God, for such his Extraordinary and gracious Administrations!

Sect. V.

Sect. V. The *Analysis*, or *Principal Parts.*

In this choice *Eucharistical Psalme*, note

I. *An Hortatory Exordium*, Emphatically and lively Exhorting the *Seed of Abraham*, &c. to sundry Duties belonging to the Praises of God. Here, 1. The Duties Exhorted unto, are described. And they are especially these three: *viz.* 1. *To Praise the* LORD. This is laid down in variety of Acts, tending to the LORD's Praises. As, (1) *Confessing to the* LORD. (2) *Calling on his Name.* (3) *Making-known his Acts among the People*, ver. 1. (4) *Singing to him.* (5) *Singing-Psalms to him.* (6) *Discoursing of all his marvellous-works*, ver. 2. (7) *Glorying in the Name of his Holyness.* (8) Heartily *rejoycing*, &c. ver. 3. 2. *To seek the* LORD: *viz.* to seek Communion with him in his Worship. Here is signified, what it is which they are especially to seek in God, when he is worshipped, *viz.* (1) His *Strength.* His Sufficiency. (2) *His Face.* His Favour, and Efficiency. This *seeking his face* is amplified by the Adjunct constancy thereof, v. 4. 3. *To Remember*, His *Marvels*, His *Wonders*, and The *Judgements of his mouth*, ver. 5. II. The Compellation of the Persons thus Exhorted, is expressed, by their Relation to *Abraham*, and *Jacob*, ver. 6.

II. *The Arguments*, whereby the Seed of *Abraham* and *Jacob*, the Church of God, is provoked to Praise God, are drawn,

1. *From* their Covenant-Relation unto God.

2. *From* Gods *Judgements manifested in all the Earth*, on the behalf of his Covenant-People, v. 7.

3. *From* Gods covenant with their Fathers, v. 8. to 12. Here are set forth, 1. Gods constant fidelity in his Covenant, in all Generations, v. 8. 2. The Nature of it, in sundry Denominations; *Covenant*, *Word*, *commanded*, *to Abraham*: *Oath*, *to Isaac*: Decree, *to Jacob*, vers. 8, 9. 3. The Federates. God on the one Part; *Abraham*, *Isaac*, *and Jacob*, on the other ver. 9, 10. 4. One principal Matter Covenanted to them; *Giving the Land of Canaan for their Inheritance to them*, &c. v. 11.

4. *From* Gods Providential Dispensations to them and their Posterity, in pursuance of his Covenant with them. These Dispensations of the LORD towards them, are Digested into *three Periods* or Intervals of time especially, *viz.*

(1) *Before they came into Egypt*, v. 12. &c. Where note, I. Gods singular Protection of their Fore-Fathers, ver. 12. *to* 16. This Protection is *Amplified* and Elegantly Illustrated (1) *By* the paucity of their number, insufficient to defend themselves. (2) *By* their Pilgrim-condition in the Land. (3) *By* their Adversaries opposite power and multitude, ver. 12, 13. (4) *By* the sufficiency, and manner of their Protection, which was not Vulgar, but with a priviledge of Singular Honour put upon them, as his *Annointed-ones*, his *Prophets*, ver. 14, 15. II. Gods admirable Sustentation of them in an extream Famine. Where note, 1. *The* Extremity of the Famine which he brought upon *Canaan*, v. 16. 2. *The* Mean, or Instrument of their Sustentation, *Joseph*. Touching him Gods Providence wrought wonderfully, (1) *In* sending him before, *viz.* to preserve the life of Gods Church and people, ver. 17. *begin.* (2) *In* his most wise ordering and disposing of all his afflictions, ver. 17, 18. (3) *In* his strange delivering him out of all his afflictions and miseries, ver. 19, 20. (4) *In* his more strange advancing him to high Honour and power in the land of *Egypt* under *Pharaoh*, ver. 21, 22.

(2) *Whilest they were in Egypt*, ver. 23. *to* 37. Here are related, I. *Israels* coming into *Egypt*, II. *Jacobs* sojourning in *Egypt*, ver. 23. III. Gods *multiplying them there greatly*, and *making them stronger than their enemies*, ver. 24. IV. The Lords leaving the *Egyptians to hate them, and deal subtilly with them*, ver. 25. V. his sending *Moses and Aaron* to *Egypt*, for his afflicted peoples relief and redemption, by working Signes and Wonders there, v. 26, 27. The wonderful Plagues which they inflicted on the *Egyptians* are enumerated, but not in the Order in which they were wrought; As, 1. Darkness, v. 28. 2. Waters turned to blood, and Fish slain, ver. 29. 3. Frogs, v. 30. 4. Flyes, 5. Lice, v. 31. 6. Hail, with flaming fire, smiting and breaking their Trees, &c. v. 32, 33. 7. Locusts, and Caterpillars, v. 34, 35. 8. Death of the first-born, v. 36.

(3) *When they went out of Egypt, and afterwards*, v. 37, &c. Here Gods Providential goodness to them is described several wayes, *viz.* 1. *In* the Manner of his bringing them forth. (1) *With* great riches. (2) *With* general strength of them all, v. 37. (3) *With* full consent of the *Egyptians*, extorted at last from them, v. 38. 2. *In* his conducting them through the Wilderness most wonderfully; (1) *Covering* them from the Suns heat, and directing them *with a Pillar of Cloud by day.* (2) Guiding them, and giving them light *with a Pillar of fire by night*, verse 39. (3) Feeding them, with *Quails* for *flesh*: with *Manna* for *Bread*, with *Water* out of the Rock plentifully flowing in the dry-places as a River for *Drink*, verse 40, 41. Their bringing forth, and this Conduct of them through the Wilderness, are illustrated by their Special Cause, *viz.* Gods stability and fidelity in his Covenant, verse 42, 43. 3. *In* his putting them into possession of the promised Inheritance of *Canaan*, verse 44. which is *Amplified*, by the End intended by God in bestowing this Mercy upon them, That they might be obedient to God according to his Word, ver. 45.

III. *The Conclusion of the Psalme*, is that Hortatory provocation of all to the Lords-praises; *Halelu-jah*, ver. 45.

Psalm CVI.

Sect. I. *The Summary Contents.*

The *Psalmist* 1. *Exhorteth* unto the Praises of God: Acknowledging Mans utter insufficiency thereunto, *vers.* 1. *to* 4. 2. *Prayeth* for the LORD's Favour and Salvation which he peculiarly is wont to manifest to his own people, ver. 4, 5. 3. *Confesseth*, in the name of the Church, their own sins; and their fore-Fathers many and great transgressions in *Egypt*, Wilderness, and Land of *Canaan*, notwithstanding all Gods wonderful mercies to them ver. 7. to 47. 4. *Concludeth*, with Prayer, and Praise, *ver.* 47, 48.

Sect. II. *The Version out of the Hebrew.*

I.

1. PRaise-ye-JAH. To the LORD confess,
For *he's* good: For, *a* his Mercy's ay
2. The Lord's *b* great-Acts who can express
All his *due* praise who can display?

a heb. *his loving kindnesses for ever.* *b* heb. *powers, mightinesses*

3. O-blest they-that-keep judgement ever:
In all time acting equitie.

4. LORD

4. LORD *c* mind me with thy peoples favour
In thy Salvation visit me.

5. *d* That thine Elects good I may see,
That I may with thy Nation's joy
Rejoyce: With heritage-of-thee
That I may glory *gladsomely*.

c Heb. remember me with the good will [or] favourable remembrance [or] visitation of thy people.

d Heb. to see in the goodness of thine elect, to rejoyce in the joy of thy nation; To glory with thine Heritage.

II.

6. We with our Fathers *all* have sin'd,
Perversely-dealt, ungodly-done.
7. Our Fathers did not wisely-mind
Thy-wondrous-works in Egypt *shewne*.

e Thy many Mercies they forget,
But at Sea, at Red Sea rebell'd.
8. For his Names sake he sav'd them yet,
To make his might known *and beheld*.

e Heb. They remembred not the multitude of thy mercies.

9. *f* The Red Sea he rebuk'd also,
And it was dry'd up *waterless*:
And *through* the deeps he made them go,
As *through* the *droughty* wilderness.

f Heb. In (or, at) the Red Sea.

10. And them from hater's hand did save:
And them from hand of foe redeem.
11. But their distressers *g* wat'ry-grave
Ore-whelm'd: Left was not one of them.

g Heb. the waters covered.

12. Then they believed in-his-words;
His-praise *h* they singing-did-*relate*.
13. They-made-haste, They forgat his works:
They for his Counsel did not wait,

h Heb. they sang.

14. But did in Desert lust a lust:
And God in wilderness did tempt.
15. And he to them gave their request:
But in their soul he leanness sent.

16. *i* At Moses they in camp envy'd:
And at Aharon Saint of the LORD.
17. The *trembling* Earth *then* opened-wide,
And Dathan *k* swallowing-up-devour'd:

i Heb. And they—

k Heb. swallowed-up. l Heb. covered over.

And *l* overwhelmed *utterly*
Abiram's Congregation.
18. And fire burnt in their company:
A flame burnt-up the wicked-ones.

III.

19. They Calf in Horeb made: Also
To molten-*Idol* bow'd *alas*.
20. And did their Glory turn into
Form of an Oxe, *m* that-eateth grass.

m Heb. eating grass.

21. They God their Saviour did forget:
That-did in Ægypt mighty-things.
22. In land of Cham *those* wonders *great*:
And by the Red Sea dreadful-things.

23. Then, he said, *n* He would them destroy,
Had not his chosen Moses stood
In breach *o* before him: To-turn-by,
From stroying them, his wrath *full-mood*.

n Heb. to destroy them. o Heb. before his faces.

24. Yea, they despis'd, *p* the pleasant land:
Not *yet* believe his word did they.
25. But in their Tents they murmured: *and*
q Did not JEHOVAH'S voice obey.

p Heb. the land of desire.

q Heb. Did not hearken, in the voice of JEHOVAH.

26. Then, them in wilderness to fell,
To them he lifted-up his hand.
27. *r* Their seed in Nations to fell:
And scatter them into the lands.

r Heb. And their—

28. And they Baal-peor were joyn'd-to
And ate dead-*Idols* sacrifice.
29. They by their deeds mov'd wrath also:
The Plague brake in on them likewise.

30. Then stood up *s* zealous Phinees,
t Did judgment: And the Plague did stay;
31. And it for Justice counted was
To him, *u* To all Gen'rations ay.

s Heb. And executed judgment and the plague was restrained. t Heb. to generation & generation for ever. u Heb. evil was to Moses.

32. And at strifes waters they caus'd wrath:
And *x* Moses fair'd ill for their sake.
33. For they embittered *x* his breath:
That with his lips he *rashly*-spake.

x Heb. or, his spirit.

IV.

34. The people they abolish'd not;
Of which the Lord to *them* had said.
35. But mixt themselves with Heathens *last*:
And learn'd their works *wherein they stray'd*.

36. Their *y* doleful-Idols serv'd likewise:
And they to them were for-a-snare.
37. And they to Devils did sacrifice
Their sons likewise their daugheters *there*.

y Heb. dolours, sorrows.

38. And they shed guiltless blood, *defil'd*,
Their sons and daughters blood, whom they
To Canaan's *z* Idols sacrific'd:
The land with bloods *a* polluted-lay.

z Heb. dolours, or sorrows. a Heb. was impiously distained.

39. And by their works themselves they stain'd:
And with their own inventions whor'd.
40. Then at his folk the Lord's *b* wrath flam'd:
And he his heritage abhorr'd.

b Heb. nostril was kindled

41. And into Heathens hand them gave:
c Their haters over them bare-sway.
42. And them their foes oppress'd *to grave*:
And by their hand abas'd were they.

c Heb. And their haters ruled over them.

43. Them many times did he deliver,
Yet by their Counsel bitterly
They *him* provok'd: But they were *ever*
Brought-low by-their-iniquity.

44. Yet, *d* when distress on them *did fall*,
He saw: when-he-did-hear their cry.
45. And *e* did-to-memory-recall
His Covenant with them *graciously*:

And in his Mercies multitude
Concerning them repent he did.
46. And *f* tender-mercies to them shew'd,
Before all that-them-captive-led.

d Heb. in distress on them.

e Heb. he remembred towards them his Covenant.

f Heb. gave them to bowel-mercies before the faces of all their Captives.

47. Save thou us *now*, O LORD, our God,
Us also from the Heathens gather,
g Thine holiness Name to laud:
To glory in thy Praise *together*.

g Heb. to confess to the name of thine holiness.

48. From ay and to eternal-ay
Still blest be Isr'els God the LORD:
Let all the People also say,
Gladly, Amen-Praise-ye-the-LORD.

Sect. III. The Kind, Penman, and Occasion, &c.

This Psalm, as to the matter of it, is of mixt Nature: being *Laudatory*, and *Petitory*. Laudatory v. 1. 2, 3, 48. Petitory, *vers.* 4, to 48. though in the Petitory part are inserted many Arguments of praise to the Lord, for his many mercies to *Israel*, notwithstanding their many and great Rebellions against him. And as in the former Psalme, The LORD is praised for his *Extraordinary mercy* to his Church and People in his Covenant with *Abraham* and other Benefits. *b* So in this Psalme, he is praised for his *Extraordinary Goodnesse, Clemency and Favour still continued* towards them, even in his *severest chastisements* upon them for their iniquities, v. 8, 9, 10, 11, 20, 23, 43, 44, 45, 46. As to the Form of Penning it, This is an Untituled Psalme, as many others are *i*. And is one of the *Halelujatick Psalmes* (as *Augustine k* stiles it) both beginning and ending with, *Halelujah*, *ver.* 1. 48.

h See in *Psal.* 103. Sect. 3. and *Psal.* 105. Sect. 3.

i See on *Psal.* 1. Sect. 4.

k Psalmus Halelujaticus. *Arg. in Enar. in pſ.* 105, T. 8.

Penman of this Psalm is not here expressed, nor elsewhere plainly and fully (that I know) in Scripture. Some do conjecture from *ver.* 47, that this Psalme was written in the time of the *Babylonish Captivity*: or at least in the woful times of their dispersion by *Antiochus Epiphanes* afterwards *l*. And that consequently some Prophet, then living, Penned this Psalme. But the matter of the Psalm, and the dispersion of the Jews among the Heathens, v. 47. need not be carried so farre: And under *Antiochus* times we shall hardly find any *Prophet*. *Some* think it was Penned in the times of the Judges, in whose dayes they were oft oppressed and delivered: *From v.* 43. And that probably then *Samuel* wrote it. Or when the *Philistines* and other Heathens much afflicted *Israel* in dayes of *Saul* and *David*. *See Psal.* 60. *Title.* 2 *Sam.* 8, &c. *m* And then *David* seems to be *Penman* of it. For my part, I cannot think this Psalm was written so rarely, as in *Samuels* dayes; or so late as in the time of the *Babylonish Captivity* or *Antiochus* his Persecution: but rather that it was written by *David* as a Form of Praise and Prayer which the Church of God might use in all times of their Affliction and dispersion among the Heathen *n*. For, That Psalm which *David delivered into the hand of Asaph and his brethren, to thank the LORD withall*, at the bringing up of the Ark into the City of *David*, 1 *Chron.* 16. 1. ——7. Is Composed of divers Psalms, as I have elsewhere *o* noted: And it is concluded with *three verses*, which are found in this present Psalm. *Compare* 1 *Chron.* 16. 34, 35, 36. *with Psal.* 106. 1. 47, 48. Only two or three words are altered. Whence in my judgment its more than probable, that *David*, was Penman of it.

l Sim. de Muis in Arg. pſ. 106.

m Jo. Foord in Expos. Pſ. 106. init.

n D. Ames. in Pſ. 106.

o In my Key of the Bible: Appendix to 2 Chron

Occasion of his penning it, seems to have been (as is formerly noted) some great thraldom and dispersion of the Jews among the Heathen, *ver.* 47.

Sect. IV. The Scope.

The *Scope* herein intended, is; 1. Pathetically to Praise the LORD (in the name of the Church) for his extraordinary Mercy, Loving-kindnesse and Bowel-mercies still continued in former ages most compassionately to his sinful people, even then when he was constrained most severely to *chastise* them for their many and great Provocations. 2. And to intreat the LORD for like favours and compassions to his now deeply distressed Church, though a like unworthy people.

Sect. V. The Analysis, or Principal Parts.

In this *Psalm*, The Prophet layes down four things 1. An Exhortation. 2. A Prayer. 3. A Confession. 4. A Conclusion.

I. *An Exhortation unto the praises of the LORD.* Herein note, 1. The Manner of the Exhortation, 'tis doubled, *Praise the Lord, confess to him.* 2. The ground of this praising him. (1) *Partly*, His goodness. (2) *Partly*, the constancy of his loving-kindness, v. 1. 3. An ingenious acknowledgment of mans utter inability to praise the LORD sufficiently: Pathetically proposed by way of Interrogation, v. 2. 4. The special Qualification of such as can duly praise the Lord, and their happiness in that Qualification, *viz.* Constant Integrity of life and conversation, v. 3.

II. *A Prayer.* Wherein consider, 1. *The Mercies* Petitioned for, *viz.* (1) *That* the Lord would *remember him* (mentioned in Name of the Church, *compare ver.* 6, &c.) *with the favour, which he is wont peculiarly to vouchsafe to his own people.* (2) *That* he would visit him with his Salvation, and deliverance from misery v. 4. 2. *The Arguments* whereby these Petitions are urged, are drawn from the fruits thence rebounding, (1) *Seeing the good of Gods chosen.* (2) *Rejoycing in the joy of his Nation.* (3) *Glorying with his Inheritance, ver.* 5. for the better exalting and magnifying of Gods former mercies, and for making way for future blessings here prayed for. Here are confessed, 1. *The sins* of the Church and people of God then living. Wherein they have wretchedly resembled their sinful forefathers, and justly deserved to be alike punished, v. 6. II. *The sins* of their Forefathers themselves (notwithstanding all Gods contrary mercy and goodness to them,) both 1. In Egypt. 2. In the wilderness. And 3. In the Land of Canaan, v. 7. to 47.

1. *Their Sins in Ægypt*, 1. They understood not Gods wonders. 2. They remembred not the multitude of his Mercies, v. 7.

2. *Their sins after they came out of Egypt, and in the wilderness.* I. *Their first sin*, Their *Provocation of the LORD, by their unbelief, murmuring, &c. at the Red Sea.* This sin is illustrated and aggravated, 1. By their oblivion of Gods former works, that might have prevented this sin, v. 7. 2. *By* Gods saving them at the Red Sea, notwithstanding. Which Salvation is amplified, by the impulsive Cause moving him thereto, *viz.* His own Name and Glory, v. 8. 3. *By* the miraculous way and manner of his saving them, there from the *Ægyptians*; by drying up the Red Sea, but drowning all their enemies therein afterwards. *ver.* 9, 10, 11. This wonderful Salvation is illustrated by the Effects which it wrought in *Israel*, (1) *They then believed his words.* (2) *They sang his praise, ver.* 12. II. *Their second Sin, Murmuring for Water and Flesh, and thereby tempting God.* Which is amplified, 1. *By* the Cause thereof, *Forgetting Gods works, &c. ver.* 13. 14. 2. *By* the place, where. 3. *By* the Manner how, *ver.* 14. 4. *By* the consequent Effect thereof; Gods granting their desire, but with a curse, *ver.* 15. III. *Their third Sin, The Sedition of Dathan's and Abiram's company.* Described by 1. The Cause of it, *Envy*. 2. The Objects of it, *Moses and Aaron*, v. 16. 3. The Effects thereof, Gods dreadful Judgements upon the Offenders, (1) The Earth devouring some, v. 17. (2) Fire consuming others, v. 18. IV. *Their fourth Sin, Idolatry in the Golden Calf.* Set forth, 1. *By* the place where the Calf was made and worshipped, *in Horeb*, v. 19. 2. *By* the folly and brutishness of this their sin, v. 20. 3. *By* the Cause of it, their *forgetting God their Saviour, and his wonders in Egypt and at the Red Sea*, v. 21, 22, 4. *By* the Effect that had like to have ensued, *viz.* Their Destruction. Amplified by the Means hindering, *viz. Moses* his Intercession for them, v. 23. V. *Their fifth Sin, Contempt of the promised Land, and unbelief of his Promises*, Set forth 1. *By* the Object of this Contempt and unbelief; *The Land of desire, and Gods Word*, v. 24. 2. *By* the Manner their Sin, *murmuring, &c.* v. 25. 3. *By* the sad Effect thereof, Gods severe Oath against them

them and their Seed, v. 26, 27. VI. *Their sixth sin, Their Idolatry and Fornication with the Moabites*, v. 28. Amplified, 1. *By* the Effects ensuing thereupon (1) Provocation of God. (2) The *Plague breaking in upon them*, verse 29. 2. *By* the removal of this Effect the Plague upon *Phineabs* his executing of judgement on *Zimri and Cozbi*. Which act of his, though not altogether regular, was yet *justified* and allowed by God, v. 30, 31. VII. *Their seventh Sin, Murmuring for Water at Meribah*, Amplified by the Effects thereof, viz. 1. Gods great displeasure. 2. *Moses* Provocation and Punishment, v. 32, 33.

3. *Their sins in the Land of Canaan*, viz. 1. *Not destroying the Canaanites*, as God had commanded them v. 34. II. *Contracting affinity with them*, and so learning their works, ver. 35. III. *Falling to most foul and horrid Idolatry*, 1. Serving Heathenish Idols, v. 36. 2. *Sacrificing their Sons and Daughters to Devils, to the Idols of Canaan.* So (1) Polluting the Land with innocent blood, v. 37, 38. (2) Defiling themselves with this spiritual whoredom, v. 39. This their Idolatry is *Illustrated*, 1. *By* the Effects ensuing thereupon, viz. Gods *wrath*. Gods *abhorring his own Inheritance*. Gods *delivering them into their enemies hands* to be afflicted and oppressed, v. 40, 41, 42. 2. *By* Events opposite to their deserts, Gods frequent deliverances of them from Calamities which by their provocations they frequently brought upon themselves, ver. 43. These Deliverances are Amplified and set forth, by (1) *Their* Adjuvant Cause; His Peoples Prayers, ver. 44. 2. *Their* Principal Cause, Gods faithfulness and loving-kindness, whence he would performe his Covenant, notwithstanding their sins, ver. 45. (3) *Their* Manner of his working their Deliverance and Salvation, By stirring up even in their very enemies (after their hatred) Compassions towards them, ver. 46.

In all this Confession, As *Israels Rebellions* are deeply aggravated by Gods opposite Mercies: So Gods *Mercies* are highly exalted and magnified by *Israels* opposite *Rebellions* and Provocations.

IV. *The Conclusion of the whole Psalme*, is Petitory, and Laudatory. 1. *Petitory.* The Church of God in her deepest afflictions, notwithstanding all her sins and unworthinesse, is encouraged to hope and pray for Salvation and Deliverance; from all these recited Mercies and Deliverances of God to their Rebellious Fore-fathers. And therefore they pray for, (1) Salvation. (2) Gathering *from among the Heathens.* Urging these Requests; *Partly*, from Gods Covenant-Relation to them. *Partly*, from the thanks and praise, that thereupon they shall be enabled to return to God, v. 47. 2. *Laudatory.* Wherein, in confidence and hope this Petition shall be granted, (1) The Psalmist proclaimeth the everlasting blessednesse of the LORD God of *Israel*, (2) Inciteth all the people thereunto to say *Amen.* (3) Exhorteth all to praise the Lord, v. 48. And as he ended this *Fourth Book of Psalmes*, So I close up this my Version and Exposition of this *fourth Book*, with *Halelu-jah.*

ספר

ספר חמישי

THE FIFTH BOOK

Viz. OF

PSALMES.

THis precious Volume of Psalmes, being by the *Hebrews* (as hath been formerly o manifested) disparted into *five distinct Books*, may not improperly be stiled *DAVID's PENTATEUCH*: i. e. *Davids* Five-fold-Volume. The *FIFTH* and last *BOOK OF PSALMES* begins with *Psal.* 107. 1. &c. *and ends with Psal.* 150. 6.——*Halelujah.* (As the three First Books end with *Amen and Amen*: So the two last Books end with *Hale-lu-jah* p.) This *Fifth Book* then comprehends in it xliiii Psalmes: Having in it more Psalmes for number than any of the *four former Books*, yea than both *the third and fourth Book* put together; and being longer than any of the other *four Books*. Of these *fourty four Psalmes*, fifteen are by the Titles ascribed to *David*, viz. *Ps.* 108. 109. 110. 122. 124. 131. 133. 138. 139. 140. 141. 142. 143. 144. 145. None of the rest are ascribed to any other *Penman*, and most of them are without any Title at all prefixed in the Hebrew: and how many of them may certainly or probably be ascribed to *David*, will best appear when the particular Psalmes come severally to be considered.

o See the *Preface* to the Psalms Sect. VI. and before *Psal.* 42.

p Sixtin. Amam. in Gram. Hebr. A-nom. Special. in *Psal.* 42.

Psalm CVII.

Sect. I. *The Summary Contents.*

1. The *Psalmist* Exhorteth to the Praises of God, for his goodness and constant loving-kindnesse to man, *ver.* 1. 2. He layes down the Causes of praising the LORD, *viz.* His singular Providences to mankind: *Partly*, in the Redeeming and Delivering of (1) Exiles, dispersed and wandring, *ver.* 2. *to* 10. (2) Captives, *ver.* 10. *to* 17. (3) Sick and afflicted persons, *ver.* 17. *to* 23. (4) Sea-faring persons, *ver.* 23. *to* 33. *Partly*, in many varieties of his Dispensations, *ver.* 33. *to* 42. 3. He concludes the whole, *ver.* 42, 43.

Sect. II. *The Version out of the Hebrew.*

I.

1. UNto the LORD do-ye-confess,
   For *he is ever good*:
   Because *a* his-loving-bounteousness
   For-evermore *hath stood.*
2. The LORD's redeem'd *in every land*,
   Let them say *ever so*:
   b Whom he redeemed from the hand
   Of the-distressing-foe.

3. And gathered them out of the Lands,
   From North and from the Sea:
   From East and *c* West, *from all their bands.*
4. In *d* solitary way.
   They wand'red in the Wilderness:
   e No dwelling City found.
5. Hungry and Thirsty, *succourless*:
   Their soul in them, *f* did swoond.

6. Then they unto the LORD did cry
   In *g* their *extream* distress:
   And them he-set-at-liberty
   Out-of-their-anguishes.
7. Them likewise he conducted-on
   In right *and prosperous* way:
   To City of Habitation
   To come, *and there to stay.*

8. O let them to the LORD confess
   His loving kindness *then*:
   And *all* his wondrous-works *express*
   Unto the sons of men.
9. Because he hath the thirsty soul
   Compleatly satisfied:
   And he hath fill'd the hungry soul
   With good, *he did provide.*

II.

10. *h* They-that *in* darkness sit *alone*,
    In shade-of-Death also:

a Heb. his loving kindness.

b Heb. whom he redeemed.

c Heb. from west.

d Heb. in solitariness of way.

e Heb. found not a city of habitation.

f Heb. was overwhelmed.

g Heb. distress on them.

h Heb. they sitting in darkness.

In

In Iron and affliction.
Fast bound *with cords of wo.*
11. Because against the words of God
They deal rebelliously:
i Heb. they provoked. The counsel also *i* they down-trod
Of him that is most high.

12. Then *their proud* heart he humbled
With molestation,
They *suddenly* down-stumbled
And helper *there was* none.
13. Then they unto the LORD did cry
In their *extream* distress:
And them he set at liberty
Out of their anguishes.

14. Forth from the darksomness *beneath*
He did them bring *and take*,
And *from* the *dismal* shade of Death:
Their bands likewise he brake.
15. O let them to the LORD confess
His loving-kindness *then*:
And *all* his wondrous-works *express*
Unto the Sons of men.

k Heb. bars of Iron. 16. For he hath broke the Doors of Brass:
And hew'n *k Ir'n* barrs asunder.
17. Fools are for way of their trespass
Afflicted *and brought under.*
And for their *great* iniquities.
18. Their Soul abominates
All meat: They do aproach likewise
To Death's *amazing* gates.

19. Then they unto the Lord did cry
In their *extream* distress:
And them he saved *speedily*
Out of their anguishes.
20. He sends his word, *for remedies*,
Them likewise healeth he:
l Heb. corruptions i.e. corrupting qualities. From their *l* corrupting *maladies*
He also sets *them* free.

21. O let them to the LORD confess
His loving-kindness *then*:
And *all* his wondrous-work *express*
Unto the sons of men.
22. And Sacrifices sacrifice
Of *high triumphant* praise:
Let them declare his works likewise
With shouting-joy *always*.

III.

m Heb. They descending in ships — *n* Heb. doing labour. 23. *m* They that in Ships to Sea descend
That in great waters *be*
Where they *their n* labour do *attend*:
24. The LORD's *rare* works they see;
And in the deep his wonders *finde*.
25. For he *but* speaks, (*who saves*)
And *o* raiseth up the stormy winde:
And it lifts up its waves.

o Heb. maketh stand the wind of a storm. *p* Heb. they ascend the Heavens, they descend the deeps. *q* Heb. their soul was melted. *r* Heb. to JEHOVAH. 26. *p* Mount up unto the Heav'ns do they,
Down to the deeps they go:
Their *trembling* Soul doth melt away
In evil *and in woe*.
27. *q* They reel and stagger *up and down*
Like to a drunken one,
Likewise their wisdom *overthrown*
Is swallow'd up *and gone*.

s Heb. he makes stand to a gentle calm. 28. Then in their strait they cry *r* to GOD:
And them he brings *and takes*
Forth from their anguishes, *his rod*.
29. The storm *s* a calm he makes:
And quiet are the waves thereof.
30. Then they joy, *and admire*,
When they are still: And them he leads
To Har'n of their desire.

31. O Let them to the LORD confess
His loving-kindness *then*,
And all his wondrous-works *express*
Unto the sons of men.
32. Him also in the peoples Church
Let them exalt *always*:
In seting of *t* the Seniors. *t* Heb. seniors elders.
Him likewise let them praise.

IIII.

33. He Rivers *u* makes a Wilderness *x*
And waters issues *y* dry.
34. *Turns* land of fruits *z* to barrenness;
For their malignity
That dwell therein, *who came to nought.*
35. He *a* turns the desert to
A *a* water Poole: The land of drought
To *b* water-Springs also.

u Heb. puts to a wilderness. *x* Heb. to a thirstiness. *y* Heb. no saltness. *z* Heb. puts a Heb. pool of waters. *b* Heb. outgoings of waters. *c* Heb. a city of habitation. *d* Heb. and they sow — *e* Heb. make. *f* Heb. cattel. 36. And he the hungry seateth there:
And they *that were in want*,
c A dwelling City do prepare.
37. *d* Sow Fields, and Vineyards Plant:
And they fruit of revenew *e* yield.
38. Them also he doth bless,
And they are greatly multipli'd:
Nor their *f* flock makes he less.

g Heb. pouring. 39. And they by ill, grief, and restraint
Are minish'd, and bow down.
40. On Princes *he g* doth pour contempt:
And where no way *is known*
In wilderness he makes them erre.
41. Sets up *h* the poor likewise
From humbled state: And as a flock
He sets *his* Families.

h Heb. the needy. *i* Heb. righteous or, upright. 42. The *i* righteous ones *Gods equity*
Shall see, and shall rejoyce:
And all injurious villany
Shall stop her mouth *and voice*.
43. Who *is so* wise *in any land*
And will these *things* *k* regard:
And they shall fully understand
The *l* Mercies of the Lord.

k Heb. observe, keep. *l* Heb. or; loving-kindnesses.

Sect. III. *The Kind, Penman Occasion,* &c.

This Psalm is of mixt *Kind*, being for the Matter of it, *Hortatory* and *Laudatory*, *viz.* Exhorting all sorts of persons to praise the LORD for his eminent and various Providences to the Sons of men; and for the form or manner of it, *Untuled* (as many others *m* are,) and Penned with two sorts of verses inserted and divers times repeated, which are commonly called *n the burden of the Song*; This Psalm hath a *double burden*, The one *Narratory*, of mens distresses, of their crying to the LORD therein, and of his saving them out of their anguishes, *v.* 6. 13. 19. 28. The other *Hortatory*, inciting men thereupon thankfully to confess Gods loving-kindness and wonders to the Sons of men, *ver.* 8. 15. 21. 31. Some call these *Amœban verses o*, Wherein one Answers another by turnes. In like manner, two other Psalms, *viz. Psal.* 80. and 136. are Penned with such *Burdens* of the Song interwoven, but somewhat differently *p*. And it is very observable that these *three Psalmes* are for *matter* most Excellent; and for *Form* most Pathetical and vehement. And as *Ps.* 103. 104. 105. *and* 106. Represent the Arguments of Gods praises,

m See Ps. 1. Sect. 4.
n Versus intercalares, *or* versus amœbæi.
o Versus amœbæi. *Fran. Jun. in Psal.* 107. 1.
p See on Psal. 80. Sect. 1.

q *See on Pſ.* 103. Sect. 3

Ordinary and *Extraordinary*, as hath been noted q. So this 107th. Pſalme concludes this ſhort *Pentateuch of Gods praiſes*, with an Elegant Repreſentation of Gods ſingular and *extraordinary Providences, and wonderful diſpenſations* to mankind in *General*, as eminent and extraordinary Matter of Divine Praiſes.

Penman of this Pſalme is not certainly known, and Interpreters are much to ſeek herein. Yet to me it ſeems probable, that *David was Penman* of it: For, 1. The firſt verſe, *Confeſs ye to the LORD, for he is good, for his loving kindneſs is for ever*; is *Davids* Language in the Pſalme expreſly aſcribed to him, 1 *Chron.* 16. 7, 8. 34. and therefore its likely enough that *Pſ.* 106. 1. *and* 107. 1. *and* 118. 1. *and* 136. 1. wherein theſe words are uſed were all of them *Penned* by *David*. The *Matter* of this Pſalme is not limited to any times, perſons, or places, to render it unſuitable to *David* and his times: but rather is of ſuch General Concernment for all times and all ſorts of perſons, that it may agree to him and his times as well as to any other. *Auguſtine* thinks, this Pſalme was not Penned particularly for Iſrael, but alſo for the whole Church of God throughout the World r.

r Cantatur iſte de univerſâ Eccleſiâ Dei diffuſâ toto orbe terrarum. *Aug. Enar. in Pſ.* 106. *Tom.* 8.

Occaſion of writing it, in *Particular* is not known to us; but onely in the *General* it is evident from the Subject-Matter of this Pſalme, that the Pſalmiſts ſerious conſideration of Gods rare and wonderful Providences towards mankind, gave *Occaſion* to him of penning this choiſe Pſalme, for inciting all to praiſe and magnifie the Lord for his loving-kindneſs and wonders towards the ſons of men in his providential Diſpenſations.

Sect. IV. *The Scope.*

The *Scope* intended in this Pſalm, is; to exhort and excite men to the praiſing and glorifying of God for his eminent loving-kindneſs and wonderful works towards the ſons of men, in his providential Adminiſtrations of all ſorts towards the outward man. For ſundry wonderful providences being mentioned; This as the Burden of the Pſalm is ſundry times inſerted thereupon; *Let them confeſs to* JEHOVAH *his loving kindneſs, and his marvellous works to the Sons of Adam*, *ver.* 8. 15. 21, 31. Eſpecially they that have eminent experiences of ſuch providences, ſhould ſing theſe praiſes.

Si guſtâſtis aviditate, Confeſſione eructate. *Auguſt. in Enar. in Pſ.* 106. 1.

Sect. V. The Analyſis, or *Principal Parts.*

In this *Pſalme* principally note, 1. *An Exordium.* 2. *A Narration.* 3. *The Concluſion.*

I. *An Exordium*, Exhorting all to confeſs unto God, to confeſs to him with praiſes and thankfulneſs, for his goodneſs, and conſtant loving kindneſs, *ver.* 1.

II. *A Narrative* of the ſpecial Cauſes, why all ſhould confeſs unto the LORD, and praiſe him, *viz.* Gods merciful and wonderful Providence towards the Sonnes of men, eſpecially in reſpect of the outward man. Theſe Providences of the LORD are deſcribed, as diſcovering themſelves; 1. *Partly* in ſome certain ſelect and eminent Adminiſtrations. 2. *Partly* in variety of Diſpenſations.

1. *In ſome certain ſelect and eminent Adminiſtrations*, for redeeming, and delivering, and preſerving of perſons in ſome ſorts of diſtreſſes and extremities, v. 2. *to* 23. *viz.*

(1) *Of diſperſed and wandering exiles*, *ver.* 2. *to* 10. Here for the better inciting unto thankfulneſs; The LORD's merciſull and wonderfull Providences, in delivering exiles out of their miſeries, are illuſtrated. I. *By* the miſeries whereunto exiles are expoſed, As; 1. Oppreſſion under the power of their Enemy, v. 2. 2. Diſperſion up and down the Earth, v. 3 3. Wandring in ſolitarineſs in the Deſert, 4. Privation of fixed City or Habitation, v. 4. 5. Hunger and thirſt. 6. Overwhelming trouble of ſoul, upon all, v. 5. II. *By* the effect of theſe their Miſeries, *Crying unto the LORD*: which notes fervency, vehemency of their complaints to him. III. By the manner of the LORD's deliverances vouchſafed them, *viz.* 1. Seaſonably, upon their crying to him, v. 6. 2. Suitably according to the nature of their diſtreſſes, v. 7. This is amplified by an inſerted Exhortation to them, To *confeſs thankfully the LORD's loving kindneſs and wonders to the ſons of men*, v. 8. 2. Sufficiently and fully, according to the extremities of their wants and miſeries, v. 9.

(2) *Of Captives*, v. 10. *to* 17. Here are alſo deſcribed, I. The miſery of Captives, *viz.* *ſitting* 1. *In darkneſs*; 2. *In ſhadow of death*; 3. *Bound in cords and irons*, v. 10. II. The procuring cauſes of their miſeries, *viz.* 1, Rebellion againſt Gods Word. 2. Contempt of his Counſels, *verſe* 11. whereupon he brought them to deep and helpleſs abaſement, v. 12. III. The effect of their miſery, Their *crying* therein *to the Lord*. IV. The LORD's deliverance of them out of their anguiſhes: 1. Seaſonably, upon their cry, v. 13. 2. Suitably, according to the nature of their miſeries, v. 14. which is illuſtrated by the Exhortation, *To confeſs the Lords loving kindneſs, and his wonders to the ſons of men*, v. 15. 3. Powerfully and Irreſiſtibly, v. 16.

(3) *Of afflicted and ſick perſons*, v. 17, *to* 22. Here alſo note, 1. A ſharp reprehenſion of ſuch in reſpect of the cauſe of their affliction and ſickneſs; *Fooles*. 2. The procuring Cauſes of their affliction and ſickneſs, Their *Sins*, *ver.* 17. 3. Their great miſery under their ſickneſs, &c. (1.) *Abhoring all ſort of meat*. (2.) Approaching *to the Grave*, v. 18. 4. The effect of this their miſery, their crying to the LORD. 5. The LORD's *deliverances of them out of their anguiſhes*: (1) Seaſonably upon their cry, v. 19. (2) Suitably, ſuiting his remedies to their maladies, v. 20. This is amplified by an inſerted Exhortation to them, To *confeſs his loving-kindneſs and wonders to the ſons of men*; To *ſacrifice ſacrifices of Confeſſion*; To *tell his works with ſhouting*, *ver.* 21, 22.

(4) *Of Sea-faring perſons*, v. 23. *to* 33. Here are delineated, I. Their miſery in the tempeſtuous and troubled Sea. Where 1. They behold the LORD's works and wonders, v. 23, 24. 2. Theſe works and wonders eſpecially are; His *Raiſing up the ſtorm of wind*, which ſtrangely lifts up and makes rugged the Sea, tumbling and toſſing them, v. 25, 26. 3. They feel the ſad and miſerable operation of the troubled Sea and ſtorm upon them, *viz.* filling them with overwhelming fears, v. 26. making them *reel and ſtagger to and fro like a drunken man*, And ſwallowing up all their wiſedome and Art of Navigation, that they know not what to do, but onely to commit themſelves to Providence, v. 27. II. The effect of this their miſery and extremity; Their *crying to the LORD*. III. The LORD's Deliverance of them out of theſe extremities, 1. Seaſonably, upon their crying to him, v. 28. 2. Powerfully *making a perfect calm*, v. 29. 3. Comfortably, and proſperouſly, v. 30. This is amplified by an inſerted Exhortation to ſuch, To confeſs thankfully to the LORD his loving-kindneſs and wonders to the ſons of men, v. 31. To *exalt him in the Church of the People*, and, To *praiſe him in the ſitting of the Elders*, for theſe deliverances, v. 32.

2. *In variety of the LORD's Diſpenſation.* The LORD's Providence is moſt praiſe-worthy and obſervable in his various Diſpenſations and Changes which he effects here below. As, 1. Making fertile or *fruitfull Lands barren*. The cauſe whereof is declared to be, The *ſin of the Inhabitants*, v. 33, 34. 2. Turning contrarywiſe a Barren into a fruitful land, v. 35. This is illuſtrated, (1) *Partly*, By the comfortable and beneficial effects thence enſuing, viz.

his changing of mans outward estate from great straits and penury, to great abundance and plenty of all things, v. 36, 37, 38. (2) *Partly*, by the opposite events upon them, whom God blesseth and curseth, v. 39.

2. Debasing and pouring contempt upon Princes, dishonouring them among men, v. 40.

3. Honouring, exalting and increasing the poor and needy, from low to high degree, from small to great number, v. 41.

III. *The Conclusion of the Psalme*, wherein note, 1. *The duty* of all sorts, or the effects that will ensue to all sorts, righteous and wicked, in beholding these Providences of God. (1.) The righteous shall see and rejoyce at them. (2.) The wicked shall see and be confounded at them, v. 42. 2. *The wisdome* of every one observing these merciful and wonderful administrations of the Lords Providence, (though the Interrogation, *who is wise?* and the enallage or change of number, *who is wise* ——*they shall understand*, ——tacitly imply, that such are very few,) such have the promise of *understanding the loving-kindnesses of the* LORD, v. 43.

Psalm CVIII.

Sect. I. *The Summary Contents.*

David, 1. *Provoketh* himself to sing and give-praises to the LORD, *ver.* 1. *to* 6. 2. *Prayeth* for Gods assistance and salvation, according to his Promises, *ver.* 6. *to* 13. concluding with confidence in God for help against all his troubles and enemies, *ver.* 13.

Sect. II. *The Version out of the Hebrew.*

A *Song A Psalme of David.*

a Heb. firmly-prepared

1. MIne heart *is a* firm-prepar'd, O God,
Rapt from things transitory:
I will sing and sing-Psalme *abroad*
To thee, Ev'n *with* my Glory.
2. *My* Psaltery and Harp *full sweet*
Awake, *His praise display:*
I will awake, *as it but meet*,
At dawning of the day.

b Heb. I will sing Psalmes. or I will sing, praise-to-thee. c Heb. be-thou exalted o God. And over all.

3. O LORD, among the peoples *here*
To-thee-I-will-confess:
And in the Nations *every where*
b Thy-praise-I-will-express.
4. For o're the Heav'ns thy mercy's great:
Thy truth to skies *high story*.
5. O're Heav'ns, O God, *c* exalt-thy-Seat:
d O're all the Earth thy Glory.

6. That thy beloved *out of band*
Delivered may be,
Do thou *now* save with thy right-hand,
And-do-thou-answer-me.
7. God by his Holiness *thus* spake,
I will exult *with pleasure*,
I Shechem will divide *and take*:
And Succoth's valley measure.

8. *But e* mine *shall* Gilead,
And f mine Manasses ever:
And Ephr'im the strength of mine head,
And Judah my Law-giver.
9. *g For* washpot Moab *shall be* mine,
My shooe I will cast-out
O're Edom; Over Palestine
I will triumphing-shout.

e Heb. to me f Heb. to me g Heb. Moab the pot of my washing

10. *But* the City *h* fortified
Who will me lead along?
Or who will me conduct *and guide*,
To Edom *now so strong?*
11. *Is it* not thou, O mighty God,
That did'st-us-cast-away?
And wouldest not go forth, O God,
i In-hosts-we-did-stay?

h Heb. of munition:

12. O Give us-succour from-distress:
For *k* vain man's help *is known*
13. Through God we shall do valiantness:
l Our-foes he shall-tread-down.

i Heb. in our hosts. k Heb. false vanity is the salvation of earthy-man l Heb. And our-distressers.

Sect. III. *The Kinde, Penman, and Occasion of this Psalme.*

This is An *Entituled Psalme*, as to the *Form* of penning it: The Title declaring 1. The Denomination of it; *A Song, A Psalme*, The reason of this twofold Denomination hath been touched formerly *m*. 2. The Penman of it; *David*. And it is of a mixed *Nature*, *Partly* Eucharistical or Gratulatory; *Partly* Euchtical or Pethory, as to the *Subject-matter* of it. This Psalm is composed of the latter parts of two other Psalmes, viz. *Of Psal.* 57. 7, 8, 9, 10, 11. and *Psal.* 60. 5. *to the end*: very few expressions being altered. So that the *Subject-matter* of this Psalme, and of the latter parts of those two Psalmes, is one and the same, as the very words for most part are one and the same. But why the same Matters should thus be twice handled, is not so easie to be explained. If it may be lawful for me to conjecture from the matter of those two Psalmes, of which this is composed, I should think; 1. *That* when *David* penned, *Psal.* 57. & 60, he was in some danger by *Saul*, and by the *Edomites*, as the sad beginnings of those two Psalmes do somwhat notably imply unto us; yet he was not without much hope and confidence of overcoming them and prevailing, as the latter parts of those Psalms (whereof *Psal.* 108. is made up) do evidently intimate: but when he penned this 108. *Psalm*, he seems to have obtained a full victory over his dangers and enemies *n*. And therefore leaving out the *beginnings* of those two Psalms, which speak more *uncomfortably*; he joyns together the *latter parts* of them which speak more gladsomly, confidently, and triumphingly. Or, 2. *That* as *David* had expressed his prayer and thankfulness to God in those two *Psalmes*, for the hoped-for beginnings of deliverance from K. *Saul*, and the *Edomites* severally: so his thankful heart considering the greatness of these mercies compleatly vouchsafed him, desired again to express his thankfulness to God for these mercies joyntly, in *Psal.* 108. wherein the choice gratulatory parts of those Psalms are joyned together. Hence we may take direction and encouragement to *make up or compose a Psalme* of the parts of several Psalms, whose matter is suitable and agreeable, as here these are. *Occasion*, of this Psalme is for substance the same with that of *Psal.* 57. *and* 60. whereof it is composed.

m See on Psal. 30. Sect. 5.

n See to this effect *Sim de Muis in Arg. Psal* 108.

Sect. IV. *The Scope.*

The Prophets *Scope* intended in this Psalm is the same in part which is intended in *Psal.* 57. *and* 60. viz.

viz. 1. To praiſe the LORD for his great mercy to him, againſt the *Edomites in the valley of Salt*: 2. As alſo to pray unto him, and profeſs his confidence in him, for the more compleat perfecting and improving of received mercies.

Sect. V. *The Analyſis, or Principal Parts.*

The *Title* repreſents to us, 1. The Denomination: 2. The Penman, of this Pſalme.

In the *Subſtance of the Pſalme*, note

I. *Davids Provocation* of himſelf unto Praiſe and thankfulneſs to the LORD for Mercies received when he fled from *Saul* in the Cave, *Pſal.* 57. *tit. with* 2 *Sam.* 24. 1. *&c.* Herein are, 1. The Nature and Manner of his thankfulneſs, whereunto he incites himſelf, *viz.* (1) *With his heart firmely-prepared*, (2) *With his Glory*, his tongue, awakened, *ver.* 1. (3) With his Muſical Inſtruments awakened. (4) With his whole ſelf *awakened at day dawning*, or *awakening* (i. e. preventing) *the-day-dawning*, *v.* 2. 2. The Extent of this his thankfulneſs, even to Jewes and Gentiles, *v.* 3. 3. The ſpecial Perfections and Acts of God, which he will peculiarly praiſe, *viz.* His loving-kindneſs and truth: both amplified elegantly by their Greatneſs, *ver.* 4. All which he cloſeth up with an earneſt requeſt that God would, in behalf of *David* againſt his Enemies, exalt himſelf and his *Glory above Heaven and Earth*, *ver.* 9.

II. *Davids Prayer* for Gods Aſſiſtance, Deliverance, and Salvation by his right-hand, and by anſwering him. This is earneſtly preſſed by ſtrong Arguments, drawn from

1. Gods dear affection to him and his people, his beloved, *v.* 6.

2. Gods faithful Promiſe, confirmed by his inviolable Oath, touching the certainty and ſtability of *Davids* Kingdom, &c. For brevity ſake, ſee the reſt of the Analyſis of *Pſal.* 60. *from ver.* 6. *to the end*, and apply it here. The Matter being the ſame.

Pſalm CIX.

Sect. I. *The Summary Contents.*

David 1. *Complaineth* againſt his wicked, deceitful, ſlandering, and malicious enemies, *ver.* 1. *to* 6. 2. *Poureth* out dreadful imprecations againſt them, eſpecially againſt ſome one of them literally, and againſt *Judas* Prophetically; *compare verſe* 8. *with Act.* 1. 20. *ver.* 6, *to* 21. 3. Complaining of his own miſery, he prayeth for help, *verſe* 21. *to* 30. 4. Concludeth with Promiſes of thankfulneſſe, *ver.* 30, 31.

Sect. II. *The Verſion out of the Hebrew.*

To the Maſter-Muſician, A Pſalme of David.

I.

1. *a* HOld not thy peace, God of my praiſe.
2. For opened-wide at me
Are *both* the wicked's mouth *always*,
And mouth *b* of falſhie:
With me they ſpeak with tongue *c* of guile.
3. And compaſs'd me about
With words of hatred *all the while*:
And cauſeleſs with me fought.

4. They for my love *d* mine-enemies be,
But I *to* Prayer *go*,
5. And ill for good they put on me,
Hate for my love alſo.
6. O're him *e* *ex*-viſiter-command
The wicked-one *to ſtay*:
And let *f* the-Adverſary ſtand
At his right-hand *alway*.

7. *g* When-ever-he-ſhall-judged be,
Let him forth wicked go:
His *very* prayer let it be
Turn'd into ſin alſo.
8. His Office let another take:
Few be his dayes, *and liſe*.
9. Let *all* his Sons be Fatherleſs:
And widdow *make* his Wife.

10. And wandring wander let his ſons
And-let-them-begg *their bread*:
And from their deſolations
Let them ſeek *hard beſtead*,
11. Let th' Creditor enſnaring-take
h All that he-doth-poſſeſſe:
Let ſtrangers alſo *i* havock make
Of his laboriouſneſs.

12. Extending mercy unto him.
Let not be *any one*:
And favouring his fatherleſſe
On Earth let there be none.
13. *k* Be-*ſentenc'd* to exciſion
Let his poſteritie:
In th' after Generation
Blot-out let his name be.

II.

14. Let be remembred with the LORD
His Father's wickedneſs:
Likewiſe let not be wiped-out
His Mother's ſinfulneſs.
15. *Yea* let-them-be continually
Before JEHOVAH's *eyes*:
Let-him-cut-off the memory
Of them from Earth likewiſe.

16. Becauſe that he remembred not
Kind-mercy *l* to impart
But *m* poor and needy man purſu'd,
To ſlay the broke in heart.
17. He alſo curſing lov'd *with ſpight*,
And-to-him-let-it-come:
n In bleſſing he did not delight,
And him be it far from.

18. Likewiſe he curſing as his Robe
Put on: And *o* let-it-go
Like waters to his inward-*part*:
Like Oyle his bones into.
19. As Garment to him let it be
Whence he-himſelf-may-cover:
And-for-a-Girdle *p* *wherewith* he
May gird *himſelf* for-ever.

20. This be mine adverſaries *q* hire
Returned from the LORD:
And of thoſe *that* againſt my Soul
Do ſpeak *an* evil-word.

21. But

a *Heb. or*; ceaſe not as deaſe. *or*, be not ſilent
b *Heb. or* 3 of deceit.

21. But thou JEHOVIH Lord, *in this*
For thy Name do with me:
For good thy loving-kindness is,
O do-thou-rid-me-free.

III.

22. For *r* poor and needy I: My heart
Likewise is-pierc'd *s* in me.
23. As shade *t* declining, I depart:
As Locust tos'd I be.
24. My knees are weak through fasting: And
From-fat my flesh *u* doth-fade.
25. And unto them reproach I was:
They saw me, shak'd their head.

26. O Lord my God help me, *up stand:*
x In mercy save thou me.
27. And let them know *y* this is thy hand:
LORD, this is done by thee.
28. Let them curse, but do thou *still* bless;
Let them rise up, likewise
Be bashed; But with *gladsomnesse*
Thy servant let rejoyce.

29. O let my *spightful* enemies
z With-shame be cloathed-*over*,
As with a Cloak let them likewise
Themselves with their shame cover.
30. I with my mouth *most* vehemently
Will to the LORD confess:
And in the midst of many I
a His-Praises-will-express.

31. For at the needy-one's right-hand
He shall stand, *to controule*:
b And his Salvation-to-command
From Judges of his Soul.

Sect. III. The *Kind, Penman, and Occasion,*

This Psalme, as to the *Kind* of it, is a *Prayer*; A *Prophetical Prayer* c. ful of most dreadful *Thunderbolts of Curses* against, not only the Psalmists bitter, lying, slandering enemies, but also against the enemies of Christ and his Mystical Body and Members.

Penman of this Psalme, was *David*, as the Title expresseth.

Occasion when, or whereupon *David* wrote it, is not particularly described. *Some* refer it to the time of *Absalom's* rebellion, and that *Achitophel* is the person here principally cursed and devoted to misery and destruction. *Others* rather refer it to the time of *Sauls* persecution of *David*, when through the perfidious flatteries, malicious lies, slanders, &c. of *Sauls* Courtiers, Servants, &c. *Doeg the Edomite* and others (*See* 1 *Sam.* 21. *and* 22. *and* 23. *&c.*) *David* was brought oft-times into desperate straits, and perils of his life *d*. Nevertheless *David* in this Psalme so represents his sad afflicted condition by reason of his enemies, and by the inspiration of the Spirit of God thundereth out many terrible curses against them (like whereunto we scarce read in the whole Scriptures;) As that therein, He (as a Type of Jesus Christ and of his persecuted Body Mystical and Members,) Prophetically foretels and denounceth the woful curses and wrath of God that should fall upon *Judas* for betraying *Christ*, and the *Jewes* for *persecuting* and destroying him (*Compare Psal.* 109. 8. *with Acts* 1. 20.) as also the cursed condition which at last shall befall all the malicious, lying, slandering, reproaching, and persecuting enemies of the Church and Members of Jesus Christ *e*. And therefore, *as David* here flies to God, in midst of all the injuries, false-accusations, &c. heaped upon him by his enemies; knowing that God would fully protect him, and avenge him of them at last: *So* should we in all like cases make God our Refuge, knowing by these Prophetical Imprecations indited by the Spirit of God, that at last all the bitter, malicious, implacable enemies of Christ, his Church, and his Members shall utterly be destroyed.

r Psalmum hunc de Christo intere Prophetas, quibus alius adjungitur Ecclesiæ Typus. *Aug. Enarrat. in Psal.* 108. *Tom.* 8. *Ja. Fa. in Psal.* 109. *Tit. Franc. Ju. in Psal.* 109. *Hier. Miller. in Psal.* 109. *Sim. de Muis in Psal.* 109.

e Etsi autem dubium non est quin de illatis sibi injuriis conquestus sit *David*: quia tamen aliam personam sustinuit, proprie quicquid dicitur, id Christum Ecclesiæ Caput competit, & in singulos fideles, quatenus sunt ejus membra, ut injuste ab hostibus vexari cælestis sui vindicis opem imploreat. *Calvin. in Argum.* 109.

Augustine *also thinks this Psalme is not to be limited to Judas, but to be extended as a Prophecy against all like wicked enemies of* Christ, *&c.*——— Sed si de illo uno homine omnia quæ hic in malo dicta sunt intelligere conemur, Expositionis ratio non omni modo, aut vix valebit occurrere. Sic enim de tali genere hominum malorum, id est, inimicorum Christi, ingratorumque Judeorum, omnia mihi videntur posse clarius aperiri. *Aug. Enarrat. in Psal.* 108. *Tom.* 8.

Sect. IV. *The Scope.*

Davids Scope intended in this Psalme, *is*; 1. *Immediately*, To pray unto the LORD, for his Protection and Defence against his malicious, deceitful, slanderous and wicked enemies, and to imprecate his just revenge upon them; 2. *Mediately*, To foretell the malicious, falsehearted, and wicked practises of the Jewes and *Judas* against Christ, and of other ungodly persecutors against the Mystical Body and Members of Christ, for Christs sake; and to foreprophecy the woful and cursed end of all such at last as was the portion of *Judas* and the *Jewes*, *Act.* 1. 16. *to* 21. 1 *Thes.* 2. 14, 15, 16. That so the persecuted people of God may not be too much dismayed at the practises of their persecutors, seeing God in due time will take vengeance of all their adversaries.

Sect. V. The Analysis, or Principal Parts.

The Title expresseth, 1. The Denomination of it, A Psalme. 2. The Penman of it: *David*. 3. The Direction of it, as to the Musick———.

The Psalme it self hath in it chiefly foue Principal Branches, *viz.*———

1. *An Exordium*; wherein flying to God for relief he sadly complaineth of his enemies. Herein are, I. *His request to God* more Generally and Comprehensively expressed. Where note, 1. The Description of God; *O God of my praise*, i. e. whom I have cause to praise, for taking my part against mine adversaries 2. The Mercie which he begs of this God; That God would not be still, or silent in midst of all his sufferings from his Adversaries, *ver.* 1. II. *The Arguments* whereby he urged this his Request, are drawn from the vile Dispositions and Deportments of his Adversaries, 1. Being wicked and deceitful. 2. Calumniating him, Impudently. 3. Belying him falsly, *ver.* 4. *Compassing him about with words of Hatred*, maliciously. 5. Fighting against him, causelessly, *ver.* 3. 6, Recompensing him most ingratefully, with Enmity for his Amity and Piety, *ver.* 4. with *Evil* for *Good*, *with hatred for love*, ver. 5.

II. *A Dreadful Imprecation or cursing of these his enemies*, especially of some notorious one amongst them under which, the Spirit of God Prophetically cursed the *Jewes* and *Judas*, Christs enemies, and all other enemies of his Church and people, *ver.* 6. *to* 21. Herein are,

1. *The Imprecations themselves.* Wherein by the guidance of Gods Spirit, (which we by our private

spirit may not lawfully imitate) he prayes for mischief and evil, 1. Upon his enemies person, viz: (1) *That* he may be vexed and oppressed, by *a wicked man*, yea by *Satan* f, ver. 6. (2) *That* he may be condemned by man, yea by God also, ver. 7. (3) *That* his dayes *may be few*. (4) *That another may take his Office*, ver. 8. this is peculiarly applyed to *Judas* whose Office *Matthias* took, *Act.* 1. 16. to 21. 2 Upon his Wife and Children after his death, (1) *That* she may be a *Widow*. (2) *That* they may be *Orphans*, ver. 9. (3) *That* his *Children may be Vagabond Beggars*, his outward goods being wholly lost and spoiled, ver. 10, 11. (4) *That* his *Fatherless Children* may be unpitied, ver. 12. 3. Upon his whole Family, that it may be totally extirpated, and the memory of it utterly obliterated, ver. 13, 14, 15.

f Hoc utique meruit super se habeat Diabolum, *i.e.* Diabolo subditus sit, quia Christo subditus esse noluit. *Aug. Enar. in Ps.* 108. 8. *Tom.* 8.

2. *The Reason* of these Dismal Imprecations; *viz.* 1. *His* enemies mercilesnesse. 2. *His* cruel persecution of the poor and needy and broken in heart, to slay him, ver. 16. 3. *His* not loving blessing; but cursing, and even clothing himself with it: Therefore it is most equal it should be done to him, as he would have done to others, ver. 17, 18, 19.

3. *The close of the Imprecations*, Sealing up all these Curses upon his Adversaries, ver. 20.

III. *An earnest Prayer* contrariwise for himself, ver. 21. to 30. Wherein note, The particular blessings begged of God for himself. *viz.*

1. *That* God would do well with him, and deliver him. This he urgeth by many Arguments: As 1. For Gods *Name's-sake*. 2. *Because his loving kindness is good*, ver. 21. 3. *Because* his danger and distress is very much and great. This is Elegantly set down in an heap of particular Instances, ver. 22. to 26.

2. *That* God would help and save him according to his loving-kindnesse, ver. 26. This is urged from the end he had herein, *viz.* That his enemies might know the LORD had done it, ver. 27.

3. *That* God would deal with him in a way contrary to the dealings of his Adversaries, *viz.* *Blessing* him, when they *Curse* him. *Making him rejoyce*, but *clothing them with ignominy*, shame, and confusion when they rise up against him, verse 28, 29.

IV. *A Conclusion*, wherein, 1. *David* promiseth vehemently to *Confess unto the LORD*, yea, to praise him *in the midst of the multitude*, ver. 30. 2. He gives the Reason of this his Promise, *viz.* His assurance of Gods Protection of him, against these wicked Judges of *his Soul*, ver. 31.

Psalm CX.

Sect. I. *The Summary Contents.*

David compendiously Prophecyeth of, 1. Christs Supreme and Universal Kingdome, ver. 1, 2, 3. 2. Christs Eternal Priesthood, ver. 4. 3. Christs wonderful Conquest, ver. 5, 6. 4. Christs Passion, and Exaltation, wherein all this is acted and effected, ver. 7.

Sect. II. *The Version out of the Hebrew.*

A Psalm of David.

1. THE LORD said to my Lord, Do thou
At-my-right-hand *down-sit:*
Untill I put thine enemies *low*,
The-foot-stool *a* of thy feet.
2. The LORD shall of thy strength the *Rod*
Forth out of Sion send:
In midst of *all* thy foes *abroad*
b Do-thou-thy-Rule-extend.

3. *c* Thy people in day of thy Power,
Most willingly *shall come*.
In beauties of *pure* holinesse,
From early-mornings womb:
To thee the dew *d* of thy youth *take*
4. The LORD sware, *e* will change never;
Of th' Order of Melchizedeck,
Thou *art* a Priest for ever.

5. The *Mighty* Lord at-thy-right-hand,
Shall in the *dreadful* day
Of his *incensed* f wrath, wound *and*
Puissant g Princes *slay*.
6. Among the Heathen he shall judge,
h Shall fill with bodies-dead
Their Coasts: He *i* over Countreys great
Shall wound the *ruling* Head.

7. He of the torrent in the way
Shall drink *abundantly*:
He shall therefore *in his great day*
Lift-up the head *on high*.

a Heb. *etc.* b Heb. Rule thou. c Heb. Thy people of voluntaries in the day of thy power. d Heb. womb will unto thee. e Heb. *etc.* f Heb. *anger.* g Heb. *heads.* h Heb. *hath filled with corpses.* i Heb. *over a great land hath wounded.*

Sect. III. *The Kinde, Penman, and Occasion.*

This short Psalme, *short in number of words, Large in weight of Sentences* (as *Augustine* k hath it) as to the *Outward Form* of it, is an *Entituled Psalme* l. As to the *Subject-matter* of it, it is a *Prophetical* Psalme, as many others are *m*. This is an *Eminent Prophecy of the Person and Office of Christ*, *Matth.* 22. 43, 44, 45. and so Eminent, that I think it will be very hard to find so clear and compleat a Prophecy thereof, in so few words; in all the *Old Testament*. The observation of *D. Edw. Reynolds* (whom for Honours sake I here mention, having ever since I knew him in *Oxford* had an high esteem of his singular Piety, Integrity, and great Learning) upon this *Psalme*, hath greatly pleased me, saying; *This Psalme is one of the clearest and most Compendious Prophecyes of the Person and Offices of Christ in the whole Old Testament, and so full of Fundamental Truth, that I shall not shun to call it* Symbolum Davidicum, *The Prophet Davids Creed.* And indeed there are very few, if any, of the Articles of that *Creed*, which we all generally professe, which are not either plainly expressed, or by most evident implication couched in this *Model*. Ai. 110. at the beginning. p. 3, 4. Nulla autem extat concio ab hris veteris Testamenti, quæ tantâ brevitate, tam luculenter & tanto Orationis splendore eam Promissionem (*viz.* de Christo) evolvat, & majores res amplectatur. *Hen. Muller. in Psal.* 110.

k Breves sententiarum, magnum pondus sententiarum, *Aug. Enar. in Ps.* 1. to 50. *Ser.* 3. *Tom.* 8. l *Psal.* 110. m *Psal.* 2. *and* 16. *Act.* 2. *and* 13. *Heb.* 1. 5. *and* 5. 5. *Psal.* 45. 6. *Heb.* 1. 8. *Psal.* 72. 10. *Matth.* 2. 11. *Psal.* 68. 29. *Isa.* 60. 6. *Psal.* 72. 15. *Isa.* 53. 10. *Psal.* 22. 30. *Isa.* 53. 10. *Psal.* 40. 7. *Heb.* 10. 7. *Psal.* 68. 18. *Eph.* 4. 8. *Psal.* 16. 10. *Act.* 2. 27. *Psal.* 22. 22. *Heb.* 2. 12. *Psal.* 110. 1. *Matth.* 22. 44. *Psal.* 110. 4. *Heb.* 5. 6. *Psal.* 110. 5. *Psal.* 2. 9. *Rev.* 19. 15. *Psal.* 110. 6. *Psal.* 72. 9. *Isa.* 49. 23. *Psal.* 68. 21. *Psal.* 110. 7. *Psal.* 69. 21. *Psal.* 110. 7. *Psal.* 69. 21. *Psal.* 110. 7. *Psal.* 69

3. *His Resurrection,*
4. *His Ascention,*
7. *His Session at Gods right-hand,*
8. *His Intercession for us there,*
9. *His coming to judge Quick and Dead,*

} Are all comprized in v. 1. *Sit thou at my right-hand, untill I put all thy Foes for thy Foot-stool.* *Compare,* Act. 2. 32, 33, 34, 35, 36. Eph. 4. 8, 9, 10. Heb. 8. 1. and 9. 24. with Rom. 8. 34. Heb. 10 12, 13. 1 Cor. 15, 24, 25, 26.

10. *His Church,* in *verſ.* 2, 3. Gathered by the Scepter of his Kingdom, his Word and Spirit, out of Jewes and Heathen, Mediatory Offices executed in theſe his States of Humiliation and Exaltation, His Prophecy, *ver.* 2. Implyed in *his Rod ſent out of Sion* ——— which is his *Word* and *Spirit*, *Iſa.* 2. 3. *Act.* 2. 4. *and* 9. 1, 2, &c. His *Prieſthood*, in *verſe* 4, 7. expreſly. His *Kingſhip*, in *ver.* 1, 2, 3, 4.

11. *An holy Catholick Church*, in *ver.* 2, 3. Gathered by the Scepter of his Kingdom, his *Word* and *Spirit*, from out of Jewes and Gentiles, and made Volunteers to Chriſt.

12. *The Communion of Saints*, *ver.* 3. Chriſt conquered and gathered Voluntiers having ſweet fellowſhip together in the *beauties of Holyneſſe*.

13. *The Remiſſion of Sinnes*, in *ver.* 4. For Chriſt as Prieſt dyed, offering up himſelf a Sacrifice for our Sins, and for forgiveneſs thereof, *Rom.* 4. 25. 2 *Cor.* 5. 21. *Eph.* 1. 7. *Heb.* 9. 26.

14. *The Reſurrection of the Body*, in *ver.* 1. For, *Death is the laſt enemy that muſt be brought under Chriſts Feet*, as the Apoſtle argues from this pſalme: and therefore the dead muſt needs riſe again, 1 *Cor.* 15. 25, 26.

15. *Life everlaſting*, in *ver.* 4. Implyed in his everlaſting Prieſthood. Hence the Apoſtle inferreth the perfection, certainty, and perpetuity of our Salvation, from Chriſts living ever, and ſitting at Gods right-hand, *Rom.* 6, 8, 11. *and* 8. 17. *Eph.* 2. 6. *Col.* 3. 1, 2, 3, 4. 1 *Cor.* 15. 49. *Phil.* 3. 20. 21. 1 *Theſ.* 4. 14. *Heb.* 7. 25. 1 *Joh.* 3. 2.

By all this its moſt conſpicuous, that this Pſalme, as to the Subject-Matter of it, is wonderful Precious and Excellent.

Penman of it, was not *Eliezar* ſervant of *Abraham* o, but *David* as the *Title* expreſſeth, and Chriſt confirms: *The Holy Ghoſt* Inditing it, *Mark*, 12. 36.

Occaſion of *Davids* Penning it, is not evident particularly. *Some* think, that *David* (as a Type of Chriſt) being commanded to fight the Lords Battels, and ſubdue his enemies, 2 *Sam.* 7, 1. *&c.* wrote this *Pſalme*, Prophecying of Chriſts Conqueſts p, whether that be ſo, or no, I ſhall not determine. But this I ſay, This Pſalme ſo peculiarly agrees to Chriſt, as Chriſt himſelf hath taught us, *Matth.* 22. 43, 44, 45. *Mark*, 12. 36, 37. *Luke* 20. 41, 42, 43, 44. That it cannot be interpreted of any other. And therefore the later Jewes, or others, who would interpret it of *Abraham*, or of *David*, or of King *Hezekiah* are willfully and ſottiſhly blind: in the judgement of learned Interpreters q.

o *Sim. de Muis in Aug. Pſal.* 110.

p *Theod. in Pſal.* 110. *Tirin.*

q *Sim. de Muis in Aug. Pſ.* 110. *Jo. Calv. in Aug. Pſal.* 110. *Hen. Moller. in Aug. Pſal.* 110.

Sect. IV. *The Scope.*

The *Scope* intended in this Prophetical Pſalme, is; To foretell (for the ſingular ſupport of *David*, of his Family, and of the Church of God in and after his dayes) The Supreme and Univerſal Kingdom of the Meſſiah, that ſhould deſcend of him according to the fleſh: His Eternal and unchangeable Prieſthood *after the Order of Melchzedich*: The wonderful Effects of both, upon his Subjects, and upon all his enemies: And the States or way wherein Chriſt ſhould act and effect all this, *viz.* His deep *Humiliation* and Paſſion, and his glorious *Exaltation*. As the ſeries of the Pſalme moſt clearly evinceth.

Sect. V. *The Analyſis, or Principal Parts.*

In the *Title* are ſet forth, 1. The Denomination of it; *A Pſalme*. 2. The Penman of it, *David*.

In the *Pſalme it ſelf* is laid down a Compendious *Prophecy of CHRIST*: 1. Kingdom. 2. Prieſthood. 3. The Effects thereof. 4. And his Humiliation and Exaltation, wherein he acted thoſe Offices to the producing of ſuch Effects.

1. *Of CHRIST's Kingdom.* This is Prophetically foretold, deſcribed, and magnified, 1. *By* his Divine Ordination, Appointment, Unction or Obſignation to it, *The LORD ſaid* Heb. ——— *ſolemnly ſaid.* Denoting the verity and certainty of Gods Saying, of the Fathers Word or Decree 2. *By* the Eminency of the Perſon of this King: (1) Moſt Great in himſelf; *LORD.* (2) Moſt nearely allyed in blood and nature to David, and to mankind; *My Lord.* 3. *By* the Glory, power, and Heavenly excellency of this his Kingdom. In the Adminiſtration whereof he ſits at Gods right-hand; *Sit thou at my Right-hand.* 4. By the compleat victoriouſneſs thereof, And 5. By the Continuance of it, till all his enemyes be utterly Conquered, *untill I put thine Enemies the footſtoole for thy feet*, *verſ.* 1. compare herewith, 1 *Cor.* 15. 24, 25 26. 6. By certain Principal Regalities of Chriſt, *viz.* (1) *His Scepter. viz.* His *Goſpel-word*, animated by the Power of his *Holy Spirit*, and accompanied with the influence of the Fathers Authority and bleſſing, who ſendeth it abroad into the world; *The Lord ſhall ſend the Rod of thy ſtrength out of Sion*, The *Word* came out of *Sion*, *Micah.* 4. 2. and the *Spirit* out of *Sion* and *Jeruſalem*, *Act.* 2. 4. *and* 2. 17. This his Scepter is illuſtrated by the Adjunct Power of it; *The Rod of thy ſtrength*; and deſervedly. For, The Word and Goſpel is the Power of Chriſt, *Rom.* 1. 16. 2 *Cor.* 4. 7. *and* 10. 4. The *Spirit* alſo, is the Power of Chriſt, 1 *Cor.* 2. 4. 2 *Tim.* 1. 7. hence ſtiled *the finger*, and *Arme of the LORD*, *Luk.* 11. 20. *Matth.* 12. 28. *Iſai.* 53. 1. His Scepter then is his Word and Spirit. (2) *His Throne*, whence this his Scepter is extended, is *Sion*, The Church of the Jewes; *out of Sion. Sion* was the *Metropolitical-Church*, the Mother-Church of all Churches. The Word was ſent thence to all the Gentiles: (3) *His Government*, is ſafe, ſecure, undiſturbed, victorious Government, notwithſtanding all his enemies round about; *Rule thou in the midſt of thine enemies*, *verſ.* 2. 7. *By* the many Subjects of Chriſts Kingdome, recovered by his Scepter, maugre all his enemies malice. Touching theſe his Subjects here are fore-prophecied, (1) *Their* Relation to Chriſt, and his proper intereſt in them; *Thy People.* (2) *Their* willing, free, and ready Diſpoſition or Inclination unto Chriſt and his Service, they as Voluntiers expreſſing their Univerſal ſubjection, Self-reſignation, and Devotedneſs unto him; *ſhall be willing.* This their willing-diſpoſition is illuſtrated by the Cauſes thereof, *viz.* The Power of Chriſts Spirit and Grace upon them in Revealing his Goſpel unto them; *In the day of thy Power.* (3) Their honourable attire, or beautifull military robes wherein they are Voluntiers, appeare before him and attend upon him; *In the Beauties of Holineſs. viz.* Either in the comely-honours of the Sanctuary, that is, the comely places of the Sanctuary, The Church, as *Pſal.* 29. 2. Or rather in the beautifull-Ornaments of Holineſs, the various and manifold Graces of Chriſt as a Garment of divers colours r. As the Prieſts were adorned with *Garments for beauty and Glory*, *Exod.* 28. 2, 40. *Iſai.* 52. 1. *Revel.* 19. 8. & 14. (4) Their age, multitudes, and manner of their Birth; *Of the womb of the morning; to thee the dew of thy youth.* Or; *More-than the womb of the morning; To thee the dew of thy Birth* ſ. They are the dew of the morning, as many as the ſmall drops of dew, and they are born to

r *So Hen. Ainſw. in his Annot. on Pſal.* 110. 3. *and Edw. Reynolds in his Explicat. of Pſ.* 110. 3. *whom I chiefly adhere to in this Analyſis.*

ſ *See various interpretations of this moſt dark and difficult paſſage, in H. Ainſw. Annot. on Pſ.* 110. 3.

to him out of the womb of the morning, (as Dew is generated, not on earth, but in the Aire,) by an Heavenly Calling, and by the shining of the Morning-Starre and day-spring from on high upon their Hearts, 1 *Thess.* 5. 5. *verse* 3.

II. *Of CHRIST's Priesthood*, by the merit whereof he purchased that kingdom to himself. This is Prophetically described, 1. *By* the Foundation of his Priesthood, *viz.* (1) *Partly*, Gods sacred Oath; *The Lord hath sworn*, (2) *Partly*, Gods Immutability of Counsel herein; *and will not repent.* Hence, the Apostle infers, That *Jesus was made Surety of a better Testament*, *Heb.* 7. 20, 21, 22. 2. *By* the Nature or Quality of his Priesthood: not a temporall, but an Eternal Priesthood; *Thou art a Priest for ever.* Hence again the Apostle infers; *But this man, because he continueth ever, hath an unchangeable Priesthood*, &c. *Heb.* 7. 24, 25. 3. *By* the Order of it. Not *Aaron's*, but *Melchizedeck's*; *after the order of Melchizedeck*, *ver.* 4.

III. *Of the Effect of Christs Kingdom and Priesthood* powerfully Administred, *viz.* His Conquest of all his enemies, though never so potent or Numerous. This *Conquest* of Christ is here prophetically described in such manner as if it were done already, to denote the certainty of it. In this description of his victories note, 1. The Person Conquering, *The Lord.* 2. The Place where he shall be, when he shall obtain his Conquests; *At thy right hand.* This is an Apostrophe or elegant turning of the speech: and it may be spoken, either To God the Father, at whose Right hand Christ sits, *ver.* 1. *Or*, To the Church and people of God, at whose right hand Christ stands, for their Protection, Defence, &c. as *Psl.* 109. 31. *and* 116. 8. *Isai.* 41. 13. 3. The season or Time when Christ shall execute his judgements upon, and obtain Victories over his enemies. *In the day of his wrath*, *viz.* When the full and set time of his wrath shall become, and when his Enemies are fully ripe for his judgements. 4. The Powerful and victorious Acts which he shall exert or put forth against and upon his Enemies, *viz. Wounding* them, or imbrewing them in blood, or making them gore-bloody, or striking them through, the same Heb. word is here used twice, which notes a compleat Victory, or full confusion of the Enemy. (2) Judgeing them. Not with Government, as *Deut.* 32. 36. But with Punishment, as *Gen.* 15. 14. He shall execute Judgment of condemnation upon them. 5. The Objects of this his victorious vengeance, his various Enemies, *viz.* (1) *Kings*, *viz.* His most Potent and mighty Enemies, whether Spiritual, or Carnal. Satan, World, &c. (2) *Heathens*, *viz.* The multitude of his contumacious Enemies among the Gentiles, rebelling against his Gospel: as *Gog and Magog*, *Ezek.* 39. *Rev.* 20. 7, 8. 9. (3) *The Head over a great land*, or *Country.* *That is*, Either the *Principal* of his enemies every where. Or, *Satan, the God of this World, The Prince of the power of the air, that ruleth in the Children of disobedience*, 2 *Cor.* 4. 4. *Ephes.* 2. 2. Or, *Antichrist*, the Head of Nations, the chief of Christs Enemies, *Revel.* 13. 7, 8. *and* 14. 8. *and* 17. 15. 18. *Whom the Lord shall consume with the Spirit of his mouth*, 2 *Thes.* 2. 3. 8. and *take him, and cast him alive into the Lake of fire*, *Revel.* 19. 20. &c. 6. The greatness and speedines of these victories of Christ, over all his enemies; *He shall fill* (*viz.* all places) *with dead bodies.* That is, Christs victories shall be so Universal and speedy, That the enemy shall either have none left, or shall not have ability or leisure to bury their dead Corpses, *ver.* 5, 6.

t The time when Christ will execute wrath upon his and his Churches Enemies, is called *the year of Recompenses for controversie of Sion*, Isai. 34. 8 *The time to have mercy upon Sion*, Jer. 30. 18 *The set time* Psal. 102. 13. Christ hath a day of which a prefixed and continued time which he will be avenged of the greatest and most numerous of his Enemies. Now this time is bounded by these considerations.

1. *When* the sins of his Enemies are grown ripe, and their hearts most proud and insolent against God and his People, *Psl.* 119. 126. *Gen.* 15. 16. *Jer.* 51. 13. *Joel* 3. 13. *Isa.* 33. 8. 11. sins ripeness & fulness is evident, 1. *By* the Universality of it; when an whole Land is filled with it, that there are none to intercede or stand in the Gap. *Jer.* 33. 16, 11. *Ezek.* 1. 17. *Jer.* 3. 3. *and* 6. 15. 48. 4. *Ezek.* 22. 25. *to the end.* 2. *By* the Impudence. When sin is most bold and outragious, without fear or restraint, breaking all Bonds, and like a raging Sea overflowing the Banks, *Isai.* 5. 9. *Rom.* 1. 24. 26. *Isa.* 69. 27. 3. By the stiffnacy of it. When sin is stubborn and incorrigible, and obstinately rejected, &c. 2 *Chron.* 36. 16.

2. *When* Gods people are throughly humbled and prepared by their Enemies afflictions, *Isa.* 10. 12. and 27. 7. when God will judge his Enemies and deliver his people, he stirs up powerfully their hearts to pray for it; *Psal.* 102. 16, 17. *Dan.* 9. 2. but when he will destroy a people, he suffers not his Saints to pray, *Jer.* 14. 11.

3. *When* all humane hopes and expectations are gone, when a people is so broken and brought low, that they have no courage, means, succors or probabilities left, then is Gods time to deliver his Church, and punish his Enemies, *Deut.* 32. 36. *Psal.* 20. *and* 109. 31. *Isai.* 33. 7. *to* 13. See *Edw. Reynolds in his Explic. of Psal.* 110. 5. 6. 503. *to* 507. *London.* 1622.

IV. *Of Christs state and condition*, wherein he should act these his Offices, and effect thereby these great things, recovering such Subjects, and subduing all his enemies. *viz.* 1. His deep state of Humiliation, or his passion; *He shall drink of the Brook in the way.* *Brook*, notes his sufferings, passion, afflictions, &c. as *Psal.* 18. 4. 5. *and* 42. 7. *and* 69. 1. *and* 124. 4. 5. *Isa.* 30. 33. *Revel.* 19. 20. His *Drinking* devoces the abundance of wrath and afflictions that he did undergo, not only outwardly, but even inwardly. *In the way*, may note, either in Christs way to glory (or in mans way from Earth to Heaven, which was impassable for man till Christ had cleared the way, and as it were taken upon him that wrath and those sufferings that lay in the way, in the midst as it were betwixt Earth and Heaven. 2. His exaltation of himself, of his head above all these waters, above all these sufferings in the way, *viz.* by his Resurrection, Ascension, &c. as *Luke* 24. 26. 46. *Phil.* 2, 8, 9. 1 *Pet.* 3. 22. *therefore shall he lift up the head*, *ver.* 7.

Psalm CXI.

Sect. I. *The Summary Contents.*

The *Psalmist* praiseth the LORD and by his Example inciteth others also to praise him, *v.* 1. 1. Generally, For his Eminently Great and Glorious works, *v.* 2, 3. 2. Particularly, for his Gracious acts to *Israel* in *Ægypt*, Wilderness, *Canaan*, *and verse*, 4. *to the end.*

Sect. II. *The Version out of the Hebrew.*

1. a Praise-ye-JAH. א With *my* whole heart's *might*
I will-confess the Lord *alone*.
2. In b council of the *men*-upright,
And in the Congregation.

a Heb. Hallelu-jah.
b Heb. סוד the Secret.

ב. 2. Great the Lord's acts: ד. Sought-out of all
That-have-delight-in them *alway*.
ה. 3. His work, c High and Majestical:
ו. His Justice also standeth-for-ay

c Heb. In glorious Majesty and comely honour.

ז. 4. d Remembred he his Marvels made t
ח. Gracious and pitying *is* the LORD.

d Heb. He made a memorial of his Marvels.

D. 9. Prey to his-fearers *e* he convay'd:
℣. His Covenant *f* ay he will record.

D. 6. Unto his people he did show
The power of his Actions:
D. 9 In-that he did on-them bestow
The Heritage of Heathen-ones,

D. 7. His hands Acts Truth and Judgement *are*
All His Precepts faithful every-one.
D. 8. Stablish'd for-ay for-evermore:
℣. In Truth and Justice *they are* done.

D. 9. He to his folk Redemption sent,
℣. He did command *(for his own name)*
For evermore his Covenant:
℟. Sacred and fearful *is* his Name.

℣. 10. The *b* Rise of wisdom's the Lord's fear,
℟. Good understanding *i* have all they
That do those *his Commandments dear*:
℣. His praise *k* stands to perpetual-ay.

Sect. III. *The Kind, Penman, and Occasion of this Psalm.*

Here begins (as some *l* think) הלל הגדול Halelu-jah Magnum, *The Jews* GREAT HALELU-JAH, or GREAT HYMNE, Containing these eight Eucharistical Psalms, *viz. Ps.* 111, 112, 113, 114, 115, 116, 117. *and* 118. In the Hebrew, three of these begin with *Halelu-jah*, *viz.* 111. 112, 113. one both begins and ends with *Halelu-jah*, *viz.* 113. Three end with *Hulelu-jah*, *viz. Psal.* 115. 116. 117. The other two, *viz.* Ps. 14. *and* 118. neither begins nor ends with *Halelu-jah*. But in the Greek Version of the Lxxii Ἀλληλούϊα, *Halelujah*, is prefixed to all these *eight Psalmes*. *Some others m.* suppose this GREAT *Halelu-jah* contained only six of these Eucharistical Psalmes, beginning at *Ps.* 113. &c. But I should rather incline to the former Opinion: 1. *Partly*, because the Subject matter of all these eight Psalmes is Eucharistical, the Matter of the Psalmes foregoing and following being of different Nature and Matter. 2. *Partly*, because, as to the outward Form of Penning these six Psalmes, all these except two (whereof there is no doubt but they were part of the GREAT HALELU-JAH, viz. *Psal.* 114. and 118.) begin, or end, or both begin and end, with *Halelu-jah*. 3. *Partly*, because these eight Psalmes were very suitable to the *Jews* design of giving thanks to God in their three Solemn Feasts, wherein all their Males were obliged to appear before the LORD with their Gifts, viz. The Feast of *Unleavened Bread*, of *Weeks*, and of *Tabernacles*, *Deut.* 16. 16, 17. *Exod.* 23. 14. to 18. At the *Feast of Unleavened Bread*, they were thankfully to remember their *Redemption out of Ægypt*: At the *Feast of Weeks*, or Pentecost, *The giving of the Law*, when a tribute or first-fruits was thankfully to be presented to God, *Deut.* 16. 10, 11. At the *Feast of Tabernacles* or In-gathering, they were to bless God for *compleating their Harvest*, *&c.* Now in these *three principal Feasts* and in the *New-Moons* the Jewes were wont to sing this GREAT HALELU-JAH with greater Solemnity then all the rest of the Psalmes. Moreover in the night of the Passeove. when the Paschal-Lamb was eaten, after the eating thereof sitting down at the Table, they Solemnly did sing this HYMNE. And this is thought to be the Hymn which our blessed Saviour and his Apostles sung after his last Passeover, and after the Institution of the *LORDs SUPPER*, *Matth.* 26. 30. As I have formerly touched in my *Preface before these Psalmes*, Sect. VIII. *Thes.* 2. And some are of Opinion *n*, That this Psalm, and these seven that follow, were written by *David* purposely, that therewith the Jewish people, in their Solemn Assemblies (*See Ps.* 113. & 116. 18, 19. & 118. 19, 20.) might thankfully praise the LORD, especially in their three Solemn Feasts, for eminent Mercies received from the LORD, as their redemption from *Egypt*, preservation in the Wilderness, Introduction into *Canaan*, &c.

n Videtur hic Psalmus & aliquot sequentes in hunc usum conscripti esse à *Davide*, ut in publicis & sollennibus Festis, quando populus universus Hierosolymam conveniebat, de canterentur: præcipuè verò in Festo Paschalos ad esum Agni Paschalis hic Psalmus accommodatus est. Erant enim tria apud Judæos solennia Festa divinitus instituta, ut memoria beneficiorum Divinorum, quæ populo Judaico exhibita erant, quotannis renovaretur, & Deo pro his publicè gratiæ agerentur, &c. *Hen. Molleri in Argum. Psal.* 111.

Psalmi constituerent istum Hymnum quem Judæi vocare solent, Halelu-jah Magnum, הלל הגדול *in libro præceptorum. f.* 118. Israelitæ canebant hunc Hymnum in memoriam liberationis ex Ægypto & introductionis in terram *Canaan* (de qua Ps. 111. & 114) ut & Promissionis de Messia (de qua Ps. 118. agit): Sed Christus hoc Hymno beneficia Novi Testamenti prædicat, siquidem agni Paschalis Antitypum, Sacramsc. cœnam jamdum instituerat & administraverat, qua de re proculdubio occasione hujus Hymni Discipulos erudiit. *Gerh. Harv. Evangl. de Passione, &c. cap.* 1. *§.* 3. *b. Genev.* 16. 18.

m *Paulus Burgensis in Ps.* 112. *qui est* 113. *sic scribit*; Iste Psalmus cum 5. sequentibus usq; ad Psalmum, Beati immaculati, exclusivè, vocatur ab Hebræis HALELU-JAH MAGNUM, i. e. Hymnus Magnus, de quo singularem faciunt solennitatem. Num in tribus Festis præcipuis, & neomeniis stantes istum Hymnum cum majori cantant solennitate quam cæteros Psalmos totius Psalterii. Insuper in nocte Paschæ qua ndo agnus Paschalis comedebatur, post ejus Comestionem recumbentes ad mensam ipsum Hymnum solenniter dicebant Unde de hoc Hymno existis 6. Psalmus compositio intelligi debet illud quod imminente passione, *Matth.* 26. lenitur, *Hymno dicto exierant*, &c. eo quod Christus post agni Paschalis comestionem hujusmodi consuetum ritum servans Hymnum prædictum cum Apostolis recitavit. Quod etiam Hebræi hodiè Agno Paschali carentes in illa nocte Paschæ istum Hymnum cum azymis solenniter, ut possunt, Cantant. *Gerhard further adds hereunto*; Cumq; *Burgensis* ex Judæis fuerit conversus, ideo de hoc ritu certi quippiam eidem constare potuit. Burgensis sententiam approbat *Justinianus Episcopus Nebrissensis*, qui edidit Psalterium quinque Linguarum. *Densius. lib.* 7. *Observ.* 15. memorat. Judæos quamvis agno Paschali calentes in nocte Paschatos istum Hymnum cum azymis solenniter, prout possunt, etiamnum hodie cantare. *Jo. Gerhard quo supra.*

This *Psalm* 111. As to the *outward Form* of it, is an *Untituled Psalm o*, without any Hebrew Title prefixed, besides *Halelu-jah*. It is also *An Alphabetical Psalm*, every Sentence beginning with a distinct Letter of the Hebrew-Alphabet: There being two Letters in every verse beginning the Sentence, as א and ב in *verse* 1. ג and ד in v. 2, &c. except in the two last verses, wherein are three Sentences and three Letters beginning them in each. Which two last verses thinks *Calvin* might, agreeably enough to the Matter, have been divided into three verses: and so the Alphabet had been expressed exactly *p*. But *Muis* his Notion (if not too dilute) is, That the two last verses were purposely thus ordered, with three Sentences and three initial Letters in each, that to there might be but just ten verses, according to the number of the *ten Commandements*, ten being a perfect number: otherwise there had been *eleven verses*. The like also is done in the next Psalm *q*. But another is of opinion that both the *Alphabet* in this Psalm, and the ordering of the two last verses, import some singular excellency in the Musick in this Psalm, and so in the next, if we could possibly find it out *r*. The *Alphabet* is more exactly placed upon this Psalm then upon any of the former Alphabetical Psalmes, *viz.* 25. 34. 37. (as is obvious to him that will compare this with them:) whence *Hieronie* counts

o See Pf. 1. Sect. 4.

p *Jo. Calv. in Arg.* Pf. 111.

q *Sim. de Muis in Comment. ad Psal.* 111. 9.

r *Jo. Foord in Exposit. Ps.* 111. *Temp. &c.*

[Hieronym. in Comment. ad Psal. 110. Tom. 8.] equum this the *first Alphabetical Psalm?* The Alphabet seems intended rather as an help to the *Memory*, than to the *Matter*. The Alphabetical Psalmes being among the rest more Choice and Eminent, as rich *Diamonds* in a Jewel, &c. As to the Subject-Matter, This Psalme is *Exhortatory* and *Gratulatory*; in respect of Gods many Eminent Works toward's man, towards *Israel*, giving thanks to him and praising him.

Penman of it probably was *David*.

Occasion whereupon, or time when it was penned, is not particularly evident.

Sect. IV. *The Scope.*

The *Scope* intended in this Psalme, is; To celebrate the LORD with due Praises for his most Excellent Glorious and Gracious Works, manifested especially to his own people *Israel*, in *Egypt*, the *Wilderness*, and *Canaan*.

Sect. V. *The Analysis*, or *Principal Parts.*

This *Eucharistical Psalme* contains

I. *An Exhortation* of all Gods people to praise the Lord; Halelu-jah, *Praise-ye-JAH*, *ver. 1. begin.* This Exhortation is urged by the Psalmists own Example propounded herein for their encouragement and imitation. In which example are set forth 1. The object of his praise; JEHOVAH. 2. The Act of his praise resolved upon; *I will confess* †———. 3. The Manner of it; *with the whole heart.* 4. The solemnity of it in respect of place; *In Counsel of the righteous and in the Assembly*, *viz.* for the Churches edifying, *ver. 1.*

† Non semper peccatorum confessio est: Sed & laus Dei devotione confessionis exprimitur. Illa luget: hæc gaudet. Illa medico vulnus ostendit, hæc de sanitate gratias agit. *Aug. Enar. in Psal. 110. Tom. 8.*

II. *A Narration* of the Arguments or Causes, why the Lord is thus to be celebrated by himself and others, *viz.* These are the Matter and Grounds of Gods Praises,

1. The Supereminent Excellency of the LORD's Works, in General, *viz.* His Works of Creation, and Providence *u*. These are illustrated by sundry Adjuncts. As 1. Their Greatness. 2. Their desireableness, *for all their delights*, Or, *of all that delight therein.* The Hebrew may bear both Interpretations. *Sought out* X, *ver. 2.* 3. Their Glorious Majesty, and Honourable-dignity. 4. Gods constant and perpetual Justice in them, *ver. 3.*

u Hen. Molter. in Com. ad Psal. 11. 2. X *Sought out*] that is, regarded and cared for; *So Isa. 62. 12. a City sought-out*, that is, *cared for*, as *Deut. 11. 12.* Or, *Sought-out*] that is, found, or manifested unto, *as Isai. 65. 1.* Compared with *Rom. 10, 20.* Or, *Sought*] that *is*, worthy to be sought. As, *Praised*, *Psal. 18. 4. for praise-worthy. Of all that delight*] or, *for all their delights*, that *is*, The delights and pleasures of Gods works are such, *as* they are worthy to be sought into. The Original may bear either sence. *H. Ainsworth Annot. on Ps. 111. 2.*

2. The singular worthiness of his Works in particular, towards his people *Israel*, *viz.* I. *In* bringing them out of *Egypt* by his most Memorable Marvels, or Wonders. This is illustrated by the Impulsive Cause thereof, *viz.* The Lords 1. Graciousness. 2. Pittifulness towards his People there oppressed, *ver. 4.* II. *In* providing for them, and sustaining them afterwards with all Necessaries in the Wilderness. *He hath given a Prey to his Fearers.* The word may be rendered *A Prey*, *A Portion*, *Meat*, &c. and so Interpreters abound in their own sence; *Some* refer it, To the *Paschal-Lamb*, *Manna*, &c. *Some* to the Spoiles of the Egyptians, and of other Enemies conquered in the Wilderness, which Israel carried away as a Prey. I see no inconvenience in taking the word comprehensively, as implying all the Provisions, Portions, and Supplies which God vouchsafed Israel from Egypt till they come to *Canaan*. This is *Amplified*, 1. *By* the Object of this his Goodness, *viz.* His *Fearers*. To them peculiarly; and to others (though wicked) among them, for their sakes. 2. *By* the reason of it: His Constancy in his Covenant to *Abraham's* Seed, and Israels Posterity, *ver. 5.* III. In bringing them into the Land of *Canaan*, and giving them the Inheritance of the Heathens. This is *Amplified*, 1, *By* the mighty power of his Acts therein shewed to Israel, *ver. 6.* 2. *By* his Truth and Judgment in these Acts. 3. *By* the Faithfulness, Firmness, Truth and Righteousness of all his Precepts, especially shining forth in these his Dispensations, *ver. 7, 8.* IV. In Redeeming his people, even after they came into *Canaan*, often from their Enemies, and distresses. This is *illustrated*, 1. *By* the cause hereof; His constant fidelity in his Covenant: especially, his Covenant of the Commandements, which he had commanded at Mount *Sinai*. 2. *By* the Description of him and his Name, who hath done these great things for his People. It is he, whose Name is Holy and Fearful: and therefore most devoutly to be sanctified, Feared, and Reverenced, for all his works and wayes, *ver. 9.*

III. *The Conclusion of the Psalme.* Containing three Propositions, *viz.* 1. *The feare of the LORD is the beginning of Wisdome.* Thus Gods feare hinted in the *ninth verse* is magnified. 2. A good prudency or understanding have they that do them, *viz.* Gods Covenants and Commandements. Thus the Fear of the LORD is expounded: It stands in worshipping God according to his Comandements, and doing them. 3. The Praise of the LORD is perpetual: Thus the intent of this Psalme is attained, in proclaiming Gods magnifical and eternal Praise, Some referre this praise, to him that feareth God and keepeth his Commandements: which hath a Truth in it, but seems not here so fitly applyed, *ver. 10.*

Psalm CXII.

Sect. I. *The Summary Contents.*

An Exhortation to Praise the LORD, for his Goodness to the godly man. 1. This godly man is described, *ver. 1.* 2. His happiness is declared and praised in many particulars, *ver. 2. to 10.* 3. His felicity is illustrated by the contrary unhappiness of the Wicked, Envying at his prosperity, and his desire perishing, *v. 10.*

Sect. II. *The Version out of the Hebrew.*

1. PRaise-ye-JAH. א *a* Happy man
That feares the LORD *aright!*
ב 2. In his Commandments *every one*
That *b* greatly doth delight.
2. ג His Seed shall mighty be
On Earth *by him possest*:
ד 3. Of *men* upright the *c* progenie
Shall *certainly* be blest.

a Heb. O the blessednesses of the man fearing——
b Heb. vehemently.
c Heb. generation.

3. ה *d* Great

3. Ri'ches and wealth and riches *shall*
Within his House *still stay*:
1 His *righteousness* withal
a Standeth to perpetual-ay.
4. ℣. Light to the righteous
In darkness doth arise:
℟. *From God to him most* Gracious,
And *f* tender, just likewise.

5. ℣. A good man graciously-
Doth-deal, and *kindly* lend:
1. He will *g* his Matters *prudently*
With judgment *still h* dispend.
6. ℣ Be mov'd, sure, shall not he
Unto-eternity.
1. The righteous shall *estabish'd* be
i To endless memory:

7. ℣. He shall not *k* be-afraid
For ill hear-say, *or word*:
1. His heart *is* fixed, *undismai'd*:
Confiding in the LORD.
8. ℣. His heart *is l* stablished,
He shall not *ever*-fear.
℣. Till he see *mischief punished*
On his Distressers *here*.

9. ℣. He-hath-dispers'd-abroad,
Hath given to the poor:
1. His righteousness *before his God*
m Doth-stand for-evermore:
℣. His *flourishing* Horn shall be
Advanc'd with honour *great*.
10. ℣. The wicked shall *his* prospering see,
And *thereat* grieved-fret:

℣. He with his teeth, *through ire*,
Shall gnash; and melt-away:
℟. Of wicked-ones the *curs'd* desire
Shall-perish *quite away*.

Sect. III. *The Kinde, Penman, and Occasion.*

This Psalme, as to the *Subject-Matter* of it, is *Eucharistical*; Exhorting to the Praises of God, as the first word, *Halelu-jah*, imports. It is the *Second Psalme in the Jewes* GREAT HALELU-JAH, or GREAT HYMNE. As in the former Psalme the LORD is praised, for bringing Israel out of *Egypt*, sustaining them in the Wilderness, bringing them into the Land of *Canaan*, and often Redeeming them there, *&c.* So in this Psalm the Lord is praised for his blessings bestowed upon the Godly, whereby he makes them an happy people. In the former Psalme, is set forth Gods Goodness and Faithfulness to Israel according to his Covenant with *Abraham*, *&c.* In this, The happinesse of Israel by fearing this God and keeping his Commandements delightfully, as Gods Covenant engaged them. As to the *outward Form* of it, it is untituled: unless the first word *Halelu-jah* may be accounted a kind of prefixed Title. It is also an *Alphabetical Psalme*, ordered in the same manner exactly as the former in all the ten verses *n*. And it seems (in the judgment of some) to be nothing else but an Exegesis of the last verse of the foregoing Psalme; *The fear of the* LORD, *&c.* The beginning of this Psalme so plainly answering to that verse. It being expounded in this Psalme, How happy that man is that feareth the LORD, and keepeth his Commandements.

n See Pf. 111. Sect. 3.

The *Penman* of this Psalme is not here or elsewhere discovered: but *David* most probably is thought to be the instrumental Author of it.

The *Occasion* of *David*'s writing it, is not particularly notified: but in the General it is conjectured, that the former Psalms, with this and those that follow, were penned by *David* to be sung in the Temple, when the people met there at the three solemn Feasts especially, in memory of Gods delivering Israel from *Egypt*, *&c.* as in *Psal.* 113, 114. and of many other his mercies; as in *Psal.* 112, 113, 115, 116, 117, 118.

o Hic Psalmum——nihil videtur esse aliud, quàm exegesis postremi versus illius Psalmi, *Initium sapientiæ timor Domini*, &c. id quod dico propter hujus Psalmi initium, quod ad illum versum plane respondet. Expositus is hoc est Psalmo, quam ille beatus homo, qui Deum reverentur, ejusque mandata summa voluntate colit. *Brandis Mole in Arg. Psal.* 112. In his porro apparet manifesta quædam connexio inter istum Psalmum & antecedentem. Ibi enim in fine, Reverentia Dei, & Obedientia Christiana: hic autem felicitas prædicatur eorum qui Deum reverentur, & voluntatem ejus observant. Ità ut iste Psalmus sit illius veritatis probatio ac illustratio. *G. Amef. LeBlon, in Psal.* 112. *in Analyf.*

p Hen Moller in Arg. Pf. 111.

Sect. IV. *The Scope.*

The *Scope* intended in this Psalme, is; To excite men unto the Praises of God, for his manifold goodness unto those that fear God, and delight greatly in the keeping of his Commandements, whereby he makes them exceeding happy in this present life, to the envy, pining-away, and utter disappointment of wicked men beholding their prosperity.

Sect. V. *The Analysis, or Principal Parts.*

In this *Psalme* are

I. *An Exhortation* to Praise the LORD; *Halelujah.*

II. *The Argument* or Subject-Matter of this Praising the LORD, which is drawn from the eminent Happiness of the Godly, even in this present life, *ver.* 1. *&c.* Now here,

1. The truly godly man (to whom this happiness belong) is Described: *viz.* 1. *By* his fearing of the LORD. 2. *By* his delighting in his Commandements, *viz.* to do them. Which Delight is amplified by the eminent degree of it; *vehemently*, v. 1.

2. The Happiness of this godly man, asserted so emphatically, *v.* 1. *O the happiness of the man* fearing the LORD, &c. is Declared, by an induction of Gods many Blessings performed or promised to the godly; (*godliness having the Promise of the life that now is, and of that which is to come*, 1 *Tim.* 4. 8. 2 *Cor.* 1. 20. *Matth.* 6. 33.) These promised blessings are, 1. The mightiness of his Seed on Earth, and of the Generation of the upright; through divine blessing, *v.* 2. 3. His sufficient-wealth and riches in his house: through the constancy of his righteousness, *v.* 3. 4. His light of comfort, joy, prosperity, &c. arising to him in darkness of discomfort, grief, adversity, &c. &c. And this through Gods Graciousnesse, Compassionateness, and Justice *q*, *v.* 4. 5. His ability and willing inclination to exercise Humanity, in acts of kindnesse and lending: prudently managing all his affaires with judgment, *v.* 5. 6. His constant and unmoved stability in all perils and temptations: He still remaining to everlasting memory, *ver.* 6. 7. His unshaken courage and comfort against all inordinate fears, through any Hear-say, evil tidings or rumours. This is illustrated, (1) *Partly*, by the Cause thereof; *viz.* His trust or affiance in the LORD fixing his heart, *v.* 7. (2) *Partly*, by the event of his hearts establishment against such fears, *viz.* At last his seeing his desire upon his Distressers, after his faithful waiting on God, *ver.* 8. 8. His great liberality

q [Gracious] This may be understood of God, thus: *From him that is gracious &c.* as Pf. 111. 4. Or of the godly man, that *he is gracious &c.* as the next verse sheweth. Or of the *Light*, that *it is gracious, &c.* meaning it of God, who is our *Light*, as Psal. 27. 1. *H. Ainsw. Annot. in Pf.* 112. 4.

lity and bounty to the poor. *Amplified* by the effects thereof, *viz.* (1) The perpetual memory of his righteousnesse. (2) The high exaltation of his Horn, (that is, of his power, glory, dignity, &c.) with honour thereupon, v. 9.

3. This great and manifold happinesse of the godly man is emphatically illustrated by the opposite unhappinesse or wretchednesse of the wicked man, manifested two ways: *viz.* 1. In his malignity and malicious envy at the felicity and prosperity of the godly beheld by him. The torture of which envy is expressed by the effects thereof; (1) *Gnashing of his Teeth.* (2) *Melting* or *Pining away in his heart.* 2. In his utter disappointment in his desires, harboured either against the godly, or for himself; *The desire of the wicked shall perish*, v. 10.

Psalm CXIII.

Sect. I. The Summary Contents.

1. An Exhortation to Gods servants alwaies and every where to praise the Name of the LORD, *ver.* 1,2,3. 2. The Arguments or Causes why the LORD is so to be praised by them, *viz.* (1) His own Height and Glory. (2) His Providence in Governing the World. (3) His exalting of the abased. (4) His making of the barren fruitful, *ver.* 4. *to the end.*

Sect. II. *The first Version out of the Hebrew.*

1. Halelu-JAH.

1. O Praise, ye servants of the LORD:
Praise ye JEHOVAH's Name *ador'd.*
2. *Yea* blessed be JEHOVAH's Name,
From now and to-eternity.
3. From the Son's rising *generally,*
Unto *a* the-setting-of-the-same:
The LORD's *great* Name *is to be* prais'd.
4. Above all Nations *greatly* rais'd
The LOLD *is High, and doth excel*:
Above the Heav'ns his gloriousnesse.
5. Like *to* the LORD our God who *is?*
b Himself-exalting-high to dwell?
6. That doth *himself*-full-low-debase
To view *things that* in Heav'ns *high-place,*
And in the earth *below are done.*
7. He from the dust doth raise the poor:
He from the dunghil (*loathed more*)
Up-lifts the *abject* Needy-one.
8. Aim *eminently* *c* for-to-seat
With *d* Princes, *yea* with Princes *great*
Whom his *own* people *do afford.*
9. *e* He-makes the barren dwell *in* house,
A mother glad of *numerous*
Dear children. *O* Praise-ye-the-LORD.

a *Heb.* the-going-in-of-it

b *Heb.* lifting-himself high to sit.

c Heb. for-to-cause-to-sit.

d *Heb.* magnificent *or* liberal. Princes, the liberal. Princes of his people.

e *Heb* making sit the barren of House, a joyful mother of sonnes.

A second Version, for an easier Tune.

1. Halelu-JAH

O Praise, ye Servants of the LORD:
Do ye the LORD's Name praise.
2. Blest *a* be JEHOVAH's Name *ador'd,*
From *a* this time, and alwales.
3. From Sun's rising unto *b* his fall,
JEHOVAH's Name *be* prais'd.
4. The LORD's high over Nations all:
O're Heav'ns his glory *rais'd.*

5. Who's like the the LORD our God! On-high-Lifting-himself *c* to-dwell?
6. *Yet* himself-humbling *things d* to spy
In Hea'ns and Earth *full well.*
7. He from the Dust the poor *e* up-takes:
Lifts needy from the Dung.
8. With *f* Princes him-to-sit-he-makes,
His folk's Princes among.

9. *g* The barren *woman* maketh he
To dwell in House *well stor'd,*
A joyful mother of Sons *to be.*
Therefore, Praise-ye-the-LORD.

Sect. III. The Kinde, Penman, and Occasion.

This *Psalme*, as to the Nature and *Kind* of it is meerly *Laudatory* or *Eucharistical*, wherein the LORD is praised especially, for his Glory, Providence, Goodnesse, *&c.* and Gods servants are upon these grounds exhorted to Praise him every where, and at all times. It is one of the choice Psalmes comprized in the Jewes *Great-Halelu-jah* *h*: And it both begins and ends with *Halelu-JAH*, *ver.* 1. *and* 9. It is an untituled Psalme, unlesse *Halelu-JAH* must be accounted the *Title* of it.

h See on Psal. 111. Sect. 3.

Penman of it, and *Occasion* of penning it are both unknown. Onely, this conceived *i*, That this Psalm followes Psalme 111. and 112. both in time and order. For, The Psalmist having praised God, for giving to Israel the Promised Land, *Psal.* 111. and for promising, *Levit.* 26. *and Deut.* 28. to blesse the Israelites if they should fear the Lord and keep his Commandements, *Psal.* 112. Now in *Psal.* 113. he Exhorts the Israelites to praise God, for advancing them to this Dignity, who were oppressed formerly with the Egyptian yoke, and were but a small Nation in respect of other Nations, *Deut.* 7. 7. but now were become a mighty Nation, *Deut.* 4. 7. *and* 28. 13.

i *Jo. Pond in Expos. Psal.* 113. *Auth. & Temp.*

Sect. IV. *The Scope.*

The *Scope* of this Psalme, is; To praise the Lord and to excite all his Servants to praise him in all places continually, For his Glorious Majesty, His eminent Providence, and His singular Goodnes manifesting it self in his Providence, by exalting the abased, and making the barren fruitful.

Sect. V. The Analysis, or Principal Parts.

In this psalme are,
I. *An Exhortation* to the praises of the LORD.

Where-

Wherein note, 1. The Object to be praiſed, *viz.* *The LORD*, and *his Name*. 2. The Act of praiſe exhorted to, which is to be exerciſed and exerted towards this object. This is thrice urged: noting the excellency of the Duty, and our Dulneſs and Indiſpoſition therennto. 3. The Subjects on whom this Act is peculiarly impoſed, and who are able acceptably to do it: *The Servants of the LORD*, *ver.* 1. 4. The Continuation of this Duty, in all times, *ver.* 2. 5. The Extention of this Duty, to all places *ver.* 3.

II. *A Narration* of certain Arguments or Cauſes, why they are thus to praiſe the LORD. And they are drawn, I. *From* the Lord's Supream and matchleſs Majeſty and Glory. Which is elegantly illuſtrated by compariſon with the leſs, *viz.* 1. *He is above all Nations on the Earth*: 2. *His Glory is above the Heavens*, *ver.* 4. II. *From* his moſt accurate all-obſerving Providence, *Beholding* and ordering all things *in Heaven and Earth*. This is Pathetically, 1. *Amplified*, (1.) By the incomparableneſs of the LORD; (2.) By the Height of his Habitation, *ver.* 5. 2. *Deſcribed*, by his great Condeſcention and Self-debaſement to ſee and order things not only *in Heaven*, but alſo *in Earth*, *ver.* 6. III. *From* his ſingular goodneſs towards mankind in working moſt advantagious changes, and alterations for them, wherein his Providence ſhines forth moſt illuſtriouſly: *viz.* 1. In exalting perſons, moſt deeply debaſed, to higheſt Princely dignity, *ver.* 7, 8. 2. In making the barren joyfully fruitful, *ver.* 9. And ſo the Pſalme is cloſed up; as it began, with the Hortatory *Halelu-JAH*.

Pſalm CXIV.

Sect. I. *The Summary Contents,*

Here, 1. The coming of Iſrael out from *Egypt* is declared, *verſ.* 1. 2. The effects or conſequents thereof are deſcribed, *viz.* (1) As upon Judah and Iſrael, *ver.* 2. (2) As upon the dumb and dead Creatures, *ver.* 3. *to the end.*

Sect. II. *The Verſion out of the Hebrew.*

a Heb. In the going out of..... b Heb. was his Sanctuary.

1. a When Iſr'el out from-Egypt went:
The Houſe of Jacob's *race*
From people of-a-barbarous-ſpeech.
2. Judah b his Holy-place,
And his Dominions Iſrael was.
3. The Sea ſaw *it*, and fled:
The-Jorden turn'd-about *to paſs*
Backward *aſtoniſhed*.

c Heb. from of the flock i. e. lambs d Heb. why ar to thee?

4. The Mountains leap'd like Rams: Hills *high*,
Like c younglings of the flock.
5. O Sea, d what *ail'd* thee, thou didſt fly:
Jorden, *that* thou turn'dſt back?
6. O Mountains, *that* like Rams ye leapt:
Ye Hill's e, like Lambs *abroad*.
7. O Earth, f before the LORD's face quake:
g At face of Jacob's God.

e Heb. like lions of the flock. f Heb. from before the faces of the LORD. g Heb. from before the faces, h Heb. Turning.....

8. b That-turn'd the *dry* Rock to a lake
Of *liquid* Waters *there*:
The flint (*whence burning fire men take*)
To ſpring of Waters *cleare*.

Sect. III. *The Kind, Penman and Occaſion,*

This Pſalme, as to the outward *Forme* of penning it, is untituled *i*; As to the *Subject-matter* of it, is *Hiſtorical*, compendiouſly declaring the Hiſtory of Iſrael's wonderful deliverance out of *Egypt*, with the rare Conſequents enſuing thereupon, not onely upon Iſrael themſelves, but even upon the dumb and dead Creatures. *i* *See Pſal.* 1. Sect. 4.

Penman, and particular *Occaſion* of writing it, are unknown. It is one of the Pſalmes compriſed in the *Great-Halelu-jah*, as hath been noted *k*. It well follows the reſt of them in order, Declaring how wonderfully and graciouſly the LORD brought them out of *Egypt*; which as it was in it ſelf an eminent *Mercy*, ſo was it a ſingular *Type* of the Elects Redemption from the bitter bondage of Sin, Death, Satan, &c. by the Death of Jeſus Chriſt our true *Paſſeover*, *1 Cor.* 5. 7. And therefore this Deliverance is frequently remembred in the Scripture, as that which is often, yea alwaies to be admired and extolled. *k* *On Pſal.* 111. Sect. 3.

Sect. IV. *The Scope.*

The *Scope* intended in this Pſalme, is; Summarily to declare and deſcribe the Lord's wonderfull Power Goodneſs, and Providence in his wonderful deliverance of Iſrael out of *Egypt*, to Iſraels eminent advancement, and even the dumb Creatures amazement. That hereupon conſequently the LORD might be highly magnified, feared, and truſted in, throughout all Generations.

Sect. V. *The Analyſis,* or *Principal Parts.*

In this Pſalme are

I. *An Hiſtorical and laudative Declaration* of Iſraels Deliverance from *Egypt*. Where, 1. Iſrael, that was delivered, is deſcribed by their Deſcent; *The Houſe of Jacob*. 2. *Egypt*, Whence they were delivered, is ſet forth by the unſociableneſs and uncomfortableneſs of its native inhabitants, being to Iſrael *a people of a barbarous-ſpeech*, *ver.* 1.

II. *An Hiſtorical and gratulatory Deſcription* of the eminent Events or Conſequents of Iſraels deliverance out of Egypt; 1. Upon Iſrael. 2. Upon the dumb and dead Creatures.

1. *Upon Iſrael* a twofold eminent effect or event enſued, *viz.* 1. The LORD's ſacred Separation of that people to be above all people peculiarly Holy to himſelf; *Judah was his Sanctuary*, or *Sanctity*, or *Sanctification*: *viz.* which God had ſeparated and ſanctified to himſelf that he might dwell among them. As *Exod.* 19. 3, 4, 5, 6. *Levit.* 19. 2. *and* 20. 7, 26. *and* 26. 11, 12. *2 Cor.* 6. 16. *Judah* is by a Synecdoche named for all the reſt, it being the Principal Tribe, *Numb.* 2. 3. *and* 7. 12. *and* 10. 14. They now became his National *Church in the Wilderneſs*, wherein he dwelt. *Act.* 7. 38. 2. The LORD's Royal Government and Protection of them: He becoming their Lord and King, and they his Dominion and Kingdome, now no longer under *Pharaoh's*, or any others tyranny. This is elegantly oppoſed to their former ſervitude in *Egypt* hinted in the firſt verſe: *ver.* 2.

2. *Upon the dumb and dead Creatures*) which by a *Proſopopœia* are brought in, as deeply affected and moved at this great and glorious work of God, bringing Iſrael out of *Egypt*) ſundry miraculous effects did enſue, *ver.* 3, *&c.* Here, I. Some miraculous effects, in ſtead of all the reſt are inſtanced in. As, 1. The drying-up of the Red-ſea, for the people to paſſe through, *Exod.* 14. 21. *and Pſal.* 77. 17. *and* 78. 13.

and 66. 6. *and* 136. 13. 2. The dividing of the River *Jordan*, for them to pass over into *Canaan*, *Josh.* 3. 14. *to the end*, *Psal.* 66. 6. 3. The quaking and trembling of Mount *Sinai*, and other little Hills thereon or thereabouts, at the giving of the Law, *Exod.* 19. 18. *Hab.* 3. 6. 10. *Psal.* 68. 9. This is elegantly compared to the *leaping of Rams*, and of *youngings*, or *sons of the flock*, that is, Lambs, *ver.* 3. 4. II. The Cause or Reason of these miraculous effects is elegantly laid down. 1. *By* way of interrogation to these dead Creatures, to awaken mens stupidity the more forcibly. *What* ailed *thee*, *O Sea* ——— ? *Prosopop.* *ver.* 5 6. 2. *By* way of Resolution. The true cause of all their commotion was, The glorious and majestical presence of the LORD, the God of *Jacob*: at which the Earth is bidden to Tremble. Hereby the cause of their trembling being implyed, *ver.* 7. This God of *Jacob* (at whose awful presence the Hills trembled) is further magnified, by his mighty and miraculous Act, of turning the Rocks the Rock of Flint, *Deut.* 8. 15. (naturally yielding *fire* rather than *water*) *into a standing-lake of waters*, *into a Spring* or *Fountain of waters*, *ver.* 8. A singular Type of Christ, 1 *Cor.* 10. 4.

Psalme CXV.

a This 115*th*. *Psalme* is annexed to the former, as part thereof, by the *Greek Version of the Septuagint* by the *Vulgar Latin*, as also by the *Syriack*, *Arabick*, and *Æthiopick Versions*. And *Kimchi* notes that som Heb. do not here begin this Psalm. The Book *Ialkut* makes this part of the 114*th*. *Sim. de Mais in Arg. Psal.* 115. But, most Hebrew Copies here begin *Psalme* 115. And *Eusebius* saith, some Greek Copies here begin it. And the diversity of the Argument seems plainly to make this a distinct Psalme. *See on Psal.* 10. Sect. 3. *and on Ps.* 116. Sect. 1,

Sect. I. *The Summary Contents.*

In this *Psalme* Gods people are brought in, 1. As Imploring the LORD to take all the glory from them wholly to himself, for his Mercy and Truth (shewed them, *viz.* in bringing them from *Egypt*, through the Wilderness, into *Canaan*,) That the Heathen may have no cause to insult against them and their God, who alone is glorious, but their Idols and themselves vanity, *ver.* 1. *to* 9. 2. As hereupon Exhorting and encouraging one another to trust in the LORD alone, and this by many Arguments, *ver.* 9. *to the end.*

Sect. II. *The first Version out of the Hebrew.*

1. NOt unto us, not unto us,
But to thy Name, O LORD,
Give Glory: For thy *a* mercy *thus*
Shew'd, For thy Truth *ador'd*.
2. Why should the-Heathens *proudly say*
Where *is* their God now *bid*?
3. But in the Heav'ns our God *doth sway*:
All that he pleas'd he did,

4. Their *b* Idols gold and silver *are*:
Work of mens hands *they be*.
5. A mouth *c* they *have*, but do not speak:
They 've eyes but do not see.
6. Eares *have* they, but hear not a jot:
They 've nose, not smell they do.
7. Hands *have* they, but they handle not;
They 've feet, but do not go:

d Speech through their throat they utter none.
8. Like unto them be they
That make them: *And* *such* every-one
e Whose hope on them doth stay.
9. O Israel, trust in the LORD:
He's their help, and their shield.
10. O Aaron's House trust in the LORD:
He's their Help, and their shield.

11. The LORD's fearers, trust in the LORD:
He's their Help, and their Shield.
12. Us *will* remembred hath the LORD,
f To *us* he'l-blessing-yield:
He'l bless the House of Israel,
Bless Aaron's House he shall.
13. Bless *g* them-that-fear the Lord he will,
Ev'n with the great, the small,

14. *h* To you the Lord shall adde, To you
And to your sonnes *by birth*.
15. Ye *shall be* blessed of the Lord,
Which made the Heav'ns and Earth.
16. The Heav'ns, the Heav'ns JEHOVAH's *are*:
Likewise the Earth *below*
Upon the sons of Adam *here*
He *freely* did bestow.

17. *i* Those-that-are-in-the-state-of-Death
Shall not the Lord *God* praise:
Nor any that go-down *beneath*
To Silence *dumb always*.
18. But we will bless *and magnify*
k The-LORD *by us ador'd*,
From now and to eternity.
With us l Praise-ye-the-LORD.

a *heb. or*; loving-kindness. b *heb. or*, images, or Dolours, Sorrows &c so named, of the *curious-labour* in making and serving them, Jer. 10. 9. Isai. 44. 9. 12. 13. 15. or of *Sorrows* which they bring to their worshipers Psal. 16. 4. c *Heb.* to them ——— Eyes to them ——— Eares to them ——— A nose to them ——— hands of them ——— feet of them.

d Heb. [illegible] e Heb. [illegible] f Heb. [illegible] g Heb. [illegible] h Heb. or, upon you upon you and upon your [illegible] i Heb. The dead shall not praise JAH. k Heb. JAH l Heb. Hallelu-JAH.

The Second Version, &c. of another Meetre.

1. NOt to us, not to us, O LORD,
But to thy Name the Glory *a* afford:
For thy Truth, for thy Mercy's *sake*.
2. O wherefore should the Heathens say:
Where *is* their God now *gone away*?
3. But *b* Heaven's our God *his seat doth make*:
He hath done all-*things* that *c* he would:
4. Their *d* Idols silver *are* and gold:
The *meere* work of mans hands *they were*.
5. *e* They *have* a mouth, yet speechless be.
Eyes *have* they, but they do not see.
6. Eares *have* they, but they do not heare:

A nose *they* have, but smell no-jot.
7. *f* Hands *have* they, but they handle not;
Feet *have* they, but they do not go:
And *g* through their throat they do not speak.
8. Like them are they-that-do-them-make:
Each-one that trusts in them *is so*.
9. Trust in the Lord, O Israel.
He *is* their help *h* their shield as well.
10. Aarons house, in the Lord trust-ye
He *is* their help, their shield also.
11. The Lord's fearers, *i* the Lord trust to:
Their Help, likewise their shield *is* he.

a Heb. give b Heb. our God is in the Heavens. c *heb.* or; he pleased d *Heb.* or, images or; Dolours, Sorrows. e *Heb.* A mouth to them, yet they speak not: eyes to them, ——— eares to them, ——— A nose to them but they smell not. f *Heb.* Their hands ——— Their feet.

g *Heb.* they make not sound with their throat, h *Heb.* and their shall i *heb.* trust ye in the LORD.

12. JEHOVAH hath remembred us;
He will bless, He'l bless, Isr'els house

k He'l

4 He'l blessing Aarons house afford
13. He'l bless / God's fearers; great and small.
14. The LORD shall add *m* to you: to *all*
You, and your sons. 15. Blest of the LORD:
That Heav'ns and earth made. 16. Heav'ns,
Heav'ns be
The Lord's: But earth mens sons gave he.
17. The dead *they* shall not praise *n* the Lord
Nor any that to silence *o* go.
18. But we will bless *p* the LORD from now
And unto *q* ay. Praise ye-the-Lord.

Sect. III. *The Kind, Penman, and Occasion.*

This *Psalm*, As to the outward *Form* of it, is without Title in the Hebrew, as many others are *r*; As to the *Subject-matter* of it, is of a mixt *Kind*, made up of *Prayer* and *Exhortation*. Herein Gods people are brought in As praying to God, that himself alone would take the whole glory (*viz.* of their coming from *Egypt*, through the Wilderness, into *Canaan*;) for his own loving-kindness and faithfulness, That so the Heathen may have no cause of insulting against their God: As hereupon inciting and provoking one another to trust in this God, for help and defence, *&c.* And this Psalm is one of those, whereof the Jews *GREAT HALELU-JAH* was made up: as hath formerly been noted *s*.

Occasion, whereupon; and *Time* when; and *Penman*, by whom; This Psalm was written, are not particularly and certainly known, In the General it seems to have respect to *Israels* deliverance from *Egypt*, conduct through the wilderness, and Plantation in *Canaan*, by the LORD, of his meer loving kindness and faithfulness: whereupon they have cause to prefer him above all the vain, dumb, dead Idols of the Heathens, and to place their trust in him, as their only help and shield.

Sect. IV. *The Scope.*

The *Scope* intended in this Psalm, is. 1. To give unto the Lord alone the whole Glory of all his Mercy and Truth manifested to *Israel*, especially in bringing them out of *Egypt* through the Wilderness into *Canaan*: 2. To exalt him incomparably above all the vain Idols of the Heathens. 3. And to provoke all sorts amongst Gods people to confide in him alone, as their help and shield.

Sect. V. *The Analysis, or Principal Parts.*

This Psalm is 1. *Petitory.* 2. *Hortatory.*

I. *Petitory*, *ver.* 1. *to* 9. wherein Israel is brought in, as imploring the Lord, That the whole Glory, (*viz.* Of his dealing with them in Egypt, The wilderness, and Canaan,) may be given unto his own name, not to them at all. Their utter renouncing all share in this Glory is pathetically set forth in the ingemination of the phrase; *not unto us, not unto us.* This Petition is urged and illustrated, 1. *From* the cause and Reason why all the Glory should be given to the Lord's Name alone, *viz.* because all that the Lord did for his people, was meerly for his own loving-kindness, and faithfulness towards them: nor any their deserts, *verse* 1. 2. *From* the end or scope of giving all the Glory to God only, *viz.* That so all occasion of insulting may be cut off from the Heathen, that they may have no colour to say, where is now their God, that hath made such Promises to his people, &c. *v.* 2. 3. *From* the unparallell'd Excellency and Glory of Israel's God, above all the Heathens Idols, *v.* 3. *&c.* Here, (1) Israels God is described. 1. *Partly* by his Heavenly Majesty, enthroned in Heaven. 2. *Partly*, by his works, limited onely by his Will; *He hath done all that he pleased, v.* 3. (2) Heathen Idols are described, 1. *Partly* by their due Denomination, drawn from their effect upon their worshippers; *Their Dolours, their Sorrows, in Psal.* 16. 4. 2. *Partly*, By their extream vanity; Their matter being but *silver* and *Gold*, or such corruptible. Their Form or shape being such as workmens hands put upon them, *ver.* 4. Their ability (to do good or harm) being none at all: they having something like Organs or Instruments for Speech, Sence, Action, Motion; given to them, but no use at all thereof, *v.* 5. 6, 7. 3. *Partly*, by the like vanity, of those that *make them*. Of all that *trust in them*, *ver.* 8.

II. *Hortatory*, *verse* 9. *to the end*, where Israel is brought in, As exhorting and inciting one another, upon former considerations of Gods excellency, and Idols vanity, To place all their *Trust* and hope *in the LORD*. as *their help* to assist them, and *their sheild* to protect them. Now here are, 1. An Exhortation unto confidence in the Lord. This Exhortation is 1. Propounded and directed to three sorts, *viz.* *To Israel* generally: *To the house of Aaron*, specially: *To the fearers of the LORD*, peculiarly. 2. Explicated, How and in what sence or respects they are to place their confidence in the Lord, *viz.* As *their help*, for all manner of assistance: As *their sheild*, for all manner of Protection, *ver.* 9, 10, 11.

2. The Arguments enforcing this Exhortation, are drawn; 1. *From* Israels experience of Gods former gracious remembring of them, *ver.* 12. 2. *From* the *LORD*'s precious Promises, 1. Of blessing, *The house of Israel*, *The house of Aaron*, and all *his fearers small and great*, *ver.* 12. 13. 2. Of increasing or adding to them, and to their children more and more, *ver.* 14. 3. *From* the LORD's actual blessing of his People, with the Inheritance of the Earth. In this Argument are laid down, 1. Their Denomination upon Gods blessing them; *Ye are the blessed of the LORD*.

2. The Description of the LORD, the Author of this blessing: *Partly* by the Creation of *Heaven and Earth*. *Partly*, by his appropriation of *the Heavens of Heavens* to himself. 3. The specification of the mercy wherewith the Lord had blessed them; *Had given the Sons of Men the Earth*: *viz.* His people the Land of Canaan, *ver.* 15, 16. 4. The greateful Resolution of Gods people (though the dead cannot praise the Lord, &c.) *to bless the Lord for ever*, *viz.* whilest they live: which is their Ever in this world. Whereupon they incite all to Praise-the-Lord with them, *v.* 17, 18.

Psalm CXVI *a*.

a As the Lxxii, the *Vulgar Latin*, the *Arabick*, *Syriack*, and *Æthiopick* Versions joyn *Psal.* 11 *to* 114 as part thereof: So here they divide this *Psalm* 116. into two; at *verse* 10. beginning the latter Psalm. But the *Hebrew Copies*, and *Chaldee Paraphrast*, and other versions make this but one Psalm. And the Subject-matter of it, evinceth it clearly. *See Psal.* 10. Sect. 3. *and Psal.* 115. Sect. 1.

Sect. I. *The Summary Contents.*

The *Psalmist*, 1. *Professeth* his Love and Duty of praying to God whilest he lives for benefits received, *v.* 1, 2. 2. *Declareth* how in his extream distress, He prayed to the LORD, was delivered by the LORD,

And

and delivered in the LORD, (though not without some infirmity,) *v.* 3. to 12. 3. *Deliberateth* and studieth in what way he may be most thankful to the Lord, and resolves upon all Religious expressions of gratitude, Even in the solemn Assembly, *verse* 12. *to the end.*

Sect. II. The Version out of the Hebrew.

1. I Love, because JEHOVAH will
   My voice, *a* my Prayers hear.
2. And *b* through-my-dayes will call: because
   He bow'd to me his ear.
3. The *c cord-like* pangs of Death *combin'd*
   Encompassed-me-round,
   And Hell's distresses did me find:
   I straits and sorrow found.

4. Then on JEHOVAH's Name *ador'd*
   I called, *and did say*;
   Deliver thou my Soul, O LORD,
   d I-do-thee-*humbly*-pray.
5. The Lord is gracious, and just:
   And *e* tender God we have.
6. The LORD the simple keeps: *f* I-was-
   -Low, and he did me save.

7. Return, my Soul, *triumphantly*
   To thy *desired* Rest:
   Because the LORD *g* hath-bounteously-
   -Reward to thee exprest.
8. Because thou hast my Soul releas'd
   From Death *and deadly thrall*;
   Mine eye from *mournful h* tears, *now ceas'd*:
   My foot from *i* sliding-fall.

9. *And now* walk-on *delightfully*,
   k In presence of the LORD,
   In lands of living-ones will I,
10. I did believe *his word*,
    Therefore I spake *without delay*:
    I was afflicted *l* sore.
11. I in my hastning-*fear* did say,
    That m all men lyars *are*.

a *Heb.* my supplication for grace.
b *Heb. or*, in my dayes *i. e. whilst I live.*
c *Heb.* cords of death.
d *Heb.* O now, *or*; I beseech thee
e *Heb.* our God is commiserating.
f *Heb.* I was attennated. brough-low, &c.
g *Heb* hath bounteously rewarded untothee *or*, upon thee.
h *Heb.* tear.
i *Heb.* Sliding *or*; falling.
k *heb.* before the faces of
l *heb.* vehemently.
m *heb.* every man a lyar.

II.

12. What shall I render to the LORD
    In thankfulness for all,
    His *n* benefits upon me *pour'd*?
13. Salvations Cup I shall
    Take-up: Likewise I will *this day*
    Upon the LORD's name call,
14. My vowes, now, to the LORD I'le pay,
    Before his people all.

15. *Accounted very* precious
    Still in the LORD's eyes *is*
    The Death of his-Saints-gracious.
16. Sure, LORD, *I do confess*,
    That I *am o* servant-unto-thee,
    Thy servant *now am* I.
    Son of thine handmaid. (*thine was shee:*)
    My Bands thou-didst-unty.

17. Of confession the Sacrifice
    p Offer to thee I shall:
    I'le on the LORD's Name call likewise,
18. Before his People all.
    Now, to the LORD my vows I'le pay.
19. In *q* House, Courts of the LORD;
    In midst of thee, Jerusalem.
    With me, r Praise ye-the-Lord.

n *heb.* bountifull-re wards
o *heb.* thy servant.
p *heb.* I will sacrifice to I thee.
q *heb.* courts of the house of the LORD.
r *heb* Halelu JAH.

Sect. III. The *Kind*, *Penman*, and *Occasion*.

This *Psalm*, is 1, A most Eminent and Pathetical Gratulation for some singular Deliverance from extream mortal danger and distresse: as to the *Subject-matter* of it. Is untituled: As to the *Form* of Penning it. And it is one of those Psalmes whereof the *GREAT HALELU-JAH* was made up, as hath been already noted *t*. In the *Greek Version* of the *Lxxii* here is prefixed as a Title, Αλληλουια, both before *ver.* 1. *and vers.* 10. taking it for two distinct *Psalmes*. So also do the *Arabick* and *Æthiopick* Versions: Perhaps in prefixing this they had respect to the Jews Great Halelu-jah whereof this Psalm was part *u*. But in the Original *Hebrew* there's no Title at all, nor in the *Chaldee Paraphrast*, nor in the *Syriack Version*.

Penman of this Psalm, is not particularly hereof elsewhere expressed in the Scripture: but Interpreters do generally think it was *David*. And indeed the Matter and Expressions are most homogeneal to *Davids* in his other Psalmes.

The *Occasion* of *Davids* Penning this Psalm, is variously apprehended. The *Syriack Version* thinks it hath reference to the time, when *Saul* came into the Cave, in the sides whereof David and his men remained, 1 *Sam.* 24. 3 *x*, &c. *Others* to the time when *David* was betrayed by the *Ziphites*, and King *Saul* and his men had almost encompassed round about David and his men to take him: but the Lord diverted them by the *Philistines* invading the Land, 1 *Sam.* 23. 19. *to* 29. *y* Neither of these seem to have been the *Occasion* of *Davids* Penning this Psalme, because here is mention made of *The Courts of the House of the LORD*, *In the midst of Jerusalem*, *ver.* 19. But in *Saul's* time there were no Courts of the Lord's house in *Hierusalem*, and *Jerusalem* was then in the hands of the *Jebusites*, and long after. See 2 *Sam.* 5. 6. to 11. *Others* referre it to the time of *Absalom's* rebellion against his own Father David, wherein David was greatly endangered. See the History, 2 *Sam.* 15. to *Chap.* 19 *z*. *Sim. de Muis*, not satisfied with any of these, thinks David wrote this Psalm, presently after he had brought up the Ark into the City of David, and sate in peace in his own house, having rest from all his enemies, 2 *Sam.* 6. throughout, *and* 7. 1. *&c.* because in *ver.* 19. here's mention of *Jerusalem* and of *the Courts of the Lord's House* there *a*. In midst of all this variety and uncertainty, 'tis hard to determine any thing positively.

To speak my thoughts freely, I am not enough satisfied with any of these Opinions. Not with the *two first*; for the reason fore-alledged. Not with the *third*; *Because*, the *third Psalm* was plainly penned upon occasion of *Absalom's* rebellion. *See Ps.* 3. *Title*: And its scarce probable he would pen *two Psalms* upon one and the same *Occasion*. Nor with the *fourth*; because, in this *Psal.* 116. *ver.* 3. he mentions some particular, notable, extream danger of death, and deep distress and sorrow of soul which he was in thereupon; Gods gracious deliverance from which, upon his earnest prayer, gave him *Occasion* of Penning this Gratulatory Psalm: and about the time of his bringing up the Ark into the City of David, we read of no such Mortal danger, or deep distress of David, as is here mentioned, *v.* 3. This is certain and evident; That the Psalmists mortal danger and extream distress and sorrow thereupon, together with Gods gracious delivering of him out of all upon his earnest Prayer, gave the *Occasion* of his Penning this Psalm, and all this after David had conquered the *Jebusites*, gained *Jerusalem*, and brought the Ark of God thither; *Psal.* 116. *ver.* 3. 4. 5, 6, 7, 8, 15, 19. But the particular Kind and Circumstances of this his danger of Death and Deliverance, are uncertain and unknown.

t Ille etiam apud Athanas. in Psal. 116.

a Sim. de Muis in Arg. Psal. 116. vid. etiam Jun. Bond. Diquis. Psal. 116. Tarnov. in Occasio.

Sect. IV. *The Scope.*

The *Scope* of the Pſalmiſt here is; 1. To declare his ſingular affection, and reſolved Devotion unto the LORD, for his Eminent Deliverance vouchſafed him, upon his Prayer and Faith, from extream diſtreſſes and pangs of Death encompaſſing him about. 2. As alſo to teſtifie his reſolution to render unto the LORD for all his Benefits all poſſible thankfulneſſe by Confeſſion, Prayer, and performance of his Vowes unto the LORD publickly *in Jeruſalem in the Courts of the Houſe of the LORD*, before all his people.

O this is a moſt ſweet and heavenly *Platforme of thankfulneſſe*, for every Chriſtian to make uſe of: eſpecially after Gods Eminent Deliverances of him from extream Sorrows, Diſtreſſes, and dangers of Death. *Auguſtine* ſaid; *Let that Soul ſing this, that ſojourns from the LORD: Let that Sheep ſing this, that went aſtray; Let that Son ſing this, which was dead and is alive again, was loſt and is found* b. And I may adde; *Let him delight to ſing this Pſalme, whoſe Sorrowes God hath turned into Joy; whoſe feares and dangers are ſwallowed up with confidence & deliverance, whom the LORD hath reſcued from deep and long afflictions, from ſevere Bonds and Impriſonments, from the ſhadow of Death and brink of the Grave.*

b Cantet hoc Filius ille qui mortuus fuerat & revixit, perierat & inventus eſt. Cantet hoc anima noſtra, fratres & filii charissimi. *Auguſt. in Pſal.* 114. *Enarrat. ad init. Tom.* 8.

Sect. V. *The Analyſis, or Principal Parts.*

In this Pſalme the Pſalmiſt Pathetically repreſenteth his thankful 1. *Profeſſion*, 2. *Declaration*, 3. And *Reſolution.*

I. *His thankful Profeſſion*, *ver.* 1, 2. wherein note, 1. The Matters profeſſed, *viz.* (1) Dear love and affection to the LORD. (2) Conſtant Prayer or invocation of the LORD, *In my dayes*, may import, in the dayes of my life, *i. e.* whileſt I live. Or, In the dayes of my diſtreſſe, &c. both may imply conſtancy. 2. The Grounds of this Profeſſion, *becauſe* the Lord will hear his ſupplications; becauſe he did bow his ear to him. *ver.* 1. 2.

II. *His thankful Declaration*, *v.* 3. *to* 12. He thankfully declareth, 1. *How* he prayed unto the Lord in his diſtreſſe. Where are laid down, 1. The Occaſion of his Prayer, Great Extremities of affliction, repreſented by four Emphatical Expreſſions, *Viz.* (1) *Pang. of Death* like *Coards* encompaſſing him about, (2) *Hells Diſtreſſes.* (3) *Straits.* (4) *Sorrow*, *v.* 3. 2. The Object of his Prayer whom he then invocated; *Then he called on the Name of the Lord.* 3. The Subject-Matter of his reqneſt which he preſented, *viz.* That the Lord would *deliver his Soul*, i. e. not only his life from Mortal danger and diſtreſs, but alſo his Soul from inward agonies and perplexities. A very ſhort, but a comprehenſive and (through Faith) an Effectual Prayer, *v.* 4. II. *How* he was delivered by the Lord out of all theſe his dangers and diſtreſſes, according to his deſire. Here he grateſully and Elegantly delineates Gods deliverance, 1. *By* the Original Root and Riſe of it, *viz.* Meerly the Perfections and Properties of Gods own Nature: three Attributes being mentioned as Eminent herein; (1) He is *Gracious*: therefore helping and delivering moſt freely. (2) He is *Righteous*: therefore delivering and relieving according to his Promiſe moſt faithfully. (3) He is *Commiſerating-with-yearning bowels*: therefore layes to heart all his peoples miſeries and diſtreſſes moſt tenderly and compaſſionately, All which are amplified by the Relation and Intereſt which his people have to him and in him; *Our-God*—*ver.* 5. 2. *By* the Exemplification of the Lord's relief and deliverance, (1) Upon the *Simple*; *i. e.* the plain-hearted, that know not how to prevent or remove evil and danger. (2) Upon the Pſalmiſt himſelf, in his low condition, *v.* 6. 3. *By* the enſuing fruits or effects of this deliverance; *viz.* (1) His Souls Reſtauration to a quiet comfortable reſt and acquieſcence in the Lord, from both inward and outward trouble. *Return my Soul*, &c. *Apoſtrophe* to his Soul. As if he had ſaid; O my Soul, the Storm is over, now enjoy thy deſired calm and comfortable reſt in God. This is *Illuſtrated* by a Pathetical Deſcription of Gods Mercy in relieving him; More Generally, *The Lord hath dealt bountifully with thee*, *v.* 7. More Particularly; He *delivered*, His *Soul from death*: His *Eyes from teares*: His *Feet from falling*, *ver.* 8. (2) His reſolution and promiſe by way of gratitude, to walk uprightly before God and Man in the diſcharge of his Office, *v.* 9. 4. *By* his Faith in God even in midſt of all his extremities; *I believed*—. This his Faith is ſet forth here (1) *Partly*, from the Conſequent Effect of it; *Therefore have I ſpoken*, i. e. In my diſtreſſes and dangers, I have ſpoken to the Lord in my Prayer, as in *v.* 4. was noted; And alſo I have profeſſed and teſtified my Faith in God before others that I ſhould be delivered, raiſed up, &c. In this later ſenſe, the Apoſtle, 2 *Cor.* 4. 13. applyed this place to his preſent purpoſe. (2) *Partly*, by the extremity of his diſtreſs wherein he exerted this his Faith, *v.* 10. (3) *Partly*, from ſome infirmity of his Faith intermixed: *In his haſt counting all men, Samuel* and others, *lyars*, who promiſed him the Kingdom, &c. while mean time he was ready to be cut off by death, before it could be obtained. Or, we may take this paſſage, For an Abrenunciation of all humane help as falſe, vain, deceitful, in his extream diſtreſſes, God only being able fully to ſuccour him; *I ſaid in mine haſtening* (or aſtoniſhing-conſternation c) *All men are lyars*: i. e. unable to help in time of need, *Numb.* 23. 19. *Rom.* 3. 4. *Pſal.* 33. 17. but the former ſenſe ſeems more appoſite here, *v.* 11.

c In præcipitatione meâ. *Græc.* ἐν τῇ ἐκστάσει μου; *Lat.* in Exceſſu meo; *Aquila*, ἐν τῷ θαμβεῖσθαι; *Symach.* ἀδημονῶν; *D. Hieronym.* In ſtupore meo. Nempè hi exiſtimarunt hoc loco ſignificari ſtuporem ſeu perturbationem mentis, quâ interdum corripiebatur *David*, ac veluti obſtupeſcebat ad periculorum magnitudinem.——*Sim. de Muis in Comment. ad Pſal.* 116. 11.

III. *His thankful reſolution*, after deliberation, *v.* 12. *to the end.* Wherein conſider,

1. *A deliberating Queſtion*, intimating moſt Elegantly, 1. Both his ſingular readineſſe to render any thing to the LORD, for the benefits received from him: 2, And the tranſcendent greatneſſe of his Benefits beyond all poſſible returnes of gratitude, *verſe* 12.

2. *A determining reſolution*, wherein he promiſeth ſundry expreſſions of thankfulneſſe, *v.* 13, &c. This is illuſtrated, 1. *From* the Adjunct Manner of his expreſſing his gratitude. He promiſeth to do it in ſuch manner as was moſt agreeable to a Solemn Sacrifice of thankſgiving. *viz.* At their Thank-offerings for Mercies received, they kept a grateful Feaſt, for the *Levites*, and the poor, *Deut.* 14. 28, 29. At which, *taking the Cup*, they commemorated the Benefits received of God, and drank, *giving thanks to God.* As Chriſt did in his great Banquet of his *Supper*, 1 *Cor.* 10. 16, 17. Such a thing is here intended *v.* 13. 2. *From* the Impulſive Cauſe moving and inclining the Pſalmiſt to this way of thankfulneſs: *viz.* His ſeveral vows of ſuch ſolemn and publick gratitude, *v.* 14. 3. *From* the Subject-Matter of his thankfulneſs, *viz.* Gods ſingular love and tender-care, (1) In *General*, over the lives of all his Saints, *v.* 15. (2) In *Particular*, over the life and liberty of his ſervant *David*: *loſing his Bonds*, and ſo engaging him

Quiſquis benè cogitat quid voveat Domino, quæ votareddat ſeipſum voveat, ſeipſum reddat.

him to be *his devoted ſervant*, v. 16. 4. *From a Pa-*thetical Repetition of his promiſed Sacrifice of thankſgiving, and performance of his vowes unto the Lord, and both of them publickly *before all his people*, and in the Solemn place of Gods-Worſhip. And ſo he cloſeth up this ſweet Gratulatory Pſalme, with an Hortatory *Halelu-jah*, ver. 17, 18, 19.

Hoc exigitur, hoc deberur. Inſpecto Numo Domius dicit, *Reddite Cæſari quæ Cæſaris ſunt, & Deo quæ Dei ſunt.* Imago ſua reddatur Cæſari, Imago ſua reddatur Deo. *Auguſt. in Pſal.* 115. *Expoſit. Tom.* 8.

Pſalm CXVII.

Sect. I. *The Summary Contents.*

Prophetically all the *Gentiles*, and *Jewiſh people*, are exhorted to praiſe the LORD; for his great loving-kindneſs, and Eternal Truth towards them both.

Sect. II. *The firſt Verſion out of the Hebrew.*

a *Heb.* loud-him vehemently, *or*, earneſtly, *&c.*
b *Heb. or* loving kindneſs
c *Heb.* hath prevailed, hath been mighty.....
d *Heb.* Halelu JAH.

1. O All ye Gentiles *on the Earth*
Do ye JEAOVAH praiſe:
Ye peoples all *of Jewiſh birth*
a On-high-him-lauding-raiſe.
2. For his *b* kind-mercy towards us
c Is great, *to be ador'd*:
And the LORD's Truth *is glorious*
For-ay. *d* Praiſe-ye-the-LORD.

The Second Verſion.

a *Heb.* vehemently-praiſe him, *&c.*

1. YE Gentiles *on Earth* every-one,
Do ye JEHOVAH praiſe:
Ye peoples *too*
Each-one *of you*
a Do give him-lauding raiſe.
2. For, towards us
b Great *marvellous*
His kindneſs-is *declar'd*:
And *c* ever *doth*
JEHOVAH's truth
Endure. *d* Praiſe-ye-the-LORD.

b *Heb.* his loving kindneſs hath prevailed, *or* hath been mighty.
c *Heb.* was.
eternity. d *Heb.* Halelu-JAH.

The Third Verſion.

1. O Praiſe the LORD *alone*
Ye Gentile-Nations all;
Ye *Jewiſh* people every-one
Him-vehemently-extoll.
2. For, *a* his-kind-mercy is
Great towards us *up-ſtor'd*:
And to eternity *doth* his
Truth *dure*, *b* Praiſe ye the LORD.

a *Heb.* his loving kindneſs hath prevailed, *or*, hath been mighty.
b *Heb.* Halelu JAH.

Sect. III. *The Kinde, Penman, and Occaſion of this Pſalme.*

This Pſalme is the very ſhorteſt Pſalme in this Book of Pſalmes, yet, (like a rich Pearl or wedge of Gold) it comprehends much precious ſtuffe in a little compaſs, *Occaſion* of it is uncertain.

Penman of it is unknown, becauſe its *Pſalmus ἀ πατρόγραφος*, *without Title* or *Inſcription*; yet Canonical, Authentique, and indited by the Spirit of God as is plain from St. *Pauls* alledging it, *Rom.* 15. 11.

Kind of it is *mixt*, *Pſalmus* being *ἀπὸ συνεσεως* & *προφητικὸς*, Laudatory and Prophetical. *Explicitely* its an *Exhortation* of all Gentiles to praiſe God for his ſpecial Mercy and Truth towards them: *Implicitely* a *Prophetical Prediction of the Vocation of the Gentiles*, for which great mercy they are here thus moved to praiſe him, *Rom.* 15. 7. 11.

Sect. IV. *The Scope.*

Scope of it is to Quicken all the *Gentiles*, as well as the *Jewes*, to be wonderous zealous in praiſing God for his *mighty Mercy* and *conſtant Truth* to them both, principally in admitting the Gentiles into the ſame common faith with the Jewes. Compare the current of this Pſalme, with the Apoſtles manner of reaſoning in *Rom.* 15. 8. *and* 13. Not unfitly we may ſtile it, *The Gentiles Pſalme of Praiſe.*

Sect. V. The

Sect. V. The Analysis or Principle Parts.

The *Principal Parts* of the Psalme are two, *viz.*

1. An Exhortation of all Nations, &c. v. 1. wherein note
   1. Act or Duty it self required, *Praise*——
   2. Vehemency, whereby this duty is pathetically urged; 1. *By* ingemination of the phrase. 2. By the emphatical *accents* in the word שַׁבְּחוּהוּ, *shabbachu. Praise ye vehemently.*
   3. Object to whom this duty is to be performed; not to Heathenish Idols, but to *Jehovah.*
   4. Subject upon whom this duty is imposed and charged; *Gentiles*, or *Nations*: and *Peoples*. Both amplified by their generality and extent. *all, all.*
2. *Arguments*, or Motives enforcing it, v. 2. which are two.
   1. *Gods mercy*; amplified by
      1. Greatness of it; *is great.*
      2. Commonness of it, to both Jews and Gentiles; *towards us.*
   2. *Gods Truth*, amplified from the constant inviolableness of it; for ever. And so the Psalme is shut up with a short reflection at the duty first enjoyned; *Halelujah.*

Or, 1. Greatness. 2. Commonness. 3. Inviolable constancy or durableness, may be three adjuncts whereby both Gods mercy and truth are amplified. *Ames. Expos* ——.

Sect. VI. Textual Annotations, and Doctrinal Observations.

verse 1. *Praise Jehovah all ye Gentiles.*] In this verse is the *Exhortation*, wherein the Gentiles are enjoyned all of them to *praise the Lord*, yea to *praise him vehemently*, zealously, therefore this implies the vocation of the Gentiles. *Rom.* 15. 7-11. For how shall they Praise without mercy received, or how shall they praise Jehovah till they be turned from all their Heathenish Idols, to the only true God; whose Name alone is Jehovah? till then, Heathens, though they have many mercies, yet are they not so sensible of mercie, know not *Jehovah* nor his *Truth*; in vain therefore to move them to praise him.

2. Its not enough for Gods People to praise the Lord themselves, they should call upon others to praise him with them here Psalmist quickens up Gentiles to it, *Psal.* 118. 1, 2, 3, 4. ‖ 134. 1, 2, 3 ‖ 134. 1, &c. 135, 1, 2, 3. 19, 20, 21. ‖ 148. *per totum*

Object. But Mountains, Rivers, &c. dead and bruit creatures are oft called upon to praise God, as *Psal.* 148. 3. *&c.* therefore their praise no good Argument of the Gentiles vocation.

Answ. The whole Creation, and every work of God, praise God, *tacendo*, by silence, metaphorically *Joan. Calvin. in Com. ad Psalmum* 117. 1. This praise here required, of intelligent Creatures is another manner of praise, *viz.* for his mercy and truth, *as verse* 2. See this Prophecy fulfilled, *Act.* 13. 47, 48.

Prayse חַלְלוּ *Halelu.* Imperatively, *Praise* is not a carnal, Levitical, but a spiritual Sacrifice, *Heb.* 13. 15. *Psal.* 50. 13, 14, 23. More spiritually performed in the New Testament, then in Old Testament. We praise God, 1. *In heart*, by notice taking, esteeming- remembring, &c. his mercies, *Psal.* 103. 1, 2. 2. *In words*, so called *calves of our lips*, *Hos.* 14. 2. *Heb.* 13 15. of this praise, *Psal.* 63. 3. 5. ——— 3. *In works*, *Mat.* 5. 16. ——*Job.* 15. 8. Thankful Praise hath in it, 1. *Recognition* or notice-taking of the Mercy, *Psal.* 116. 6. 2. *Estimation*, *Gen.* 19. 19. *Exr.* 9. 13. 1. *Tim.* 1. 13. 3. *Retribution*, *Psal.* 116. 12, *&c.*

Jehovah] The prime essential Name of God, *Tetragrammaton*; no one word in any other language can exprepts it fully. The sense of it see elsewhere explicated *in my Annot. on Exod.* 34. 6, 7. *Jehovah* ——— D. 1, See *Zanch, de Natur. Dei l.* 1. *cap.* 13. ——— *Joan Buxtorf. Lexicon ad verbum* יהוה.—— *Sixtin. Amam. Antibarb, Biblic. dissertation. denomine* יהוה *p.* 473. *ad p.* 559. Herein implicitly Gentiles are called from worship of their *idols*, to worship of the *true God.* He is the God of praise to whom all praise is due, and should principally be directed, *Heb* 13. 15. *Ps.* 18. 3. ‖ 48. 1.

3. All are bound to praise the Lord, but singularly the called *Gentiles Rom.* 15. 7. 11. *Eph.* 3. 6, 18, 19, 20. 21. *Did* it. *Act.* 13. 47, 48. Consequently, The calling and conversion of the Gentiles was fore-prophecied of old, *Ps.* 117. 1. *with Rom.* 15. 7, 8, 9, 11.

All ye Gentiles,] כָּל־גּוֹיִם *Gojim.* The Jewes themselves interpret this word of such under whom they were in captivity. All people besides *Jewes*, are called *Gentiles*, or the *Nations* Before Christ accounted *not a people*, or *no people*, *Deut.* 32. 21, 1 *Pet.* 2. 10. *Hos.* 1. 10. But *now the people of God.* And all of them must praise, because *salvation* now *hath appeared to all men*, bond, free, &c. without respect of persons, *Tit* 2. 10.

Praise him all ye people.] The same Exhortation for matter and substance, but in different words שַׁבְּחוּהוּ Shabbechu signifies not barely, *to praise*, as the former word; but *to praise vehemently*, *earnestly*, *mightily*, &c. *Ames. in l.* and the Apostle implies such a thing in his alledging this verse, Ἀινεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ ἐπαινεσάτωσαν αὐτόν, &c. *Rom* 15. 11. q. d. *praise him, and better praise him.* Be earnest, zealous, constant in his praises, and the doubling also of the Exhortation intimates a doubling of diligence in this so important a Duty. We should by no means put that off carelessly, which is so carefully enjoyned. Yea in the close of this short Psalm, it's touched again, lest it should be neglected and forgotten.

People] הָאֻמִּים. *Haummim*, *theres* ה *emphaticum* prefixed, as if he did point at a special *people* of his own the *Jewes*, which in a special manner are called, *a people*, and *his people*, *Rom.* 15. 10.

Whereas Gentiles were counted *no people*, *not his people*; Psalmist then seems here to bespeak the praises of all men, both Gentiles and Jewes. And some refer the word אֻמִּים *Ummim*, *peoples*, to the Jews alone, as *Mollerus*. As גּוֹיִם *Gojim*, *Nations*, is referred by the Jewes themselves to the *Gentiles*. And usually, when *Gentiles* and *people* are mentioned

4. These praises should be performed to the Lord, not coldly and carelessly; but zealously and vehemently, *Psal.* 103. 1. ‖ 2 *Sam.* 6. 14. *Psal.* 48. 1. ‖ 105 3 ‖ 106. 47. ‖ 47. 1.

mentioned together. *People* imports the *Jewes* contradiſtinct from *Gentiles*. As in *Pſal.* 2. 1.

Verſe 2. *For his mercy hath been mighty [or increaſed and ſtrengthned &c.) towards us* חסדו] *Chaſdo*, notes our *miſericordiam & beneficentiam, eamque gratuitam. Riv. in Hoſ.* 4. 1. is taken, 1. *For* the Fountain and Cauſe of mercy, Gods free grace and *bene placitum*, meer good-will, when he expreſſes mercy contrary to our deſerts of his own gracious motion, notes *ſingulas paternam in Chriſto. Meller. Miſericordia eſt alienæ miſeriæ in corde noſtro compaſſio, quâ, utique ſi poſſumus ſubvenire compellimur. Auguſt.* Moſt fully it agrees to God, who moſt tenderly and compaſſionately layes to heart our miſeries. 2. *For* the good things, mercies and bleſſings themſelves beſtowed, *Rivet. in Gen.* 32. 10. Here underſtand both, well tranſlated, *merciful-kindneſs*, or *loving kindneſs*, גבר &c.] *Invaluit, prevaluit, robuſtus, fuit, corroboravit.* Buxt. *hath prevailed, hath been ſtrong and mighty towards us*, or *upon us. Us Jewes*, for the Pſalmiſt was a Jew that ſpoke it: *Us Gentiles*, for they were Gentiles to whom it was ſpoken. To both, theſe mercies of God have been mightily ſtrengthned and increaſed; principally in reſpect.

1. *Of Temporals*, what poſſeſſions, preſervations, deliverances, victories, varieties of bleſſings, &c. had they?

2. *Of Spirituals*, What priviledges had the Jews above all peoples? *Rom.* 3. 1, 2 | 9. 4, 5. What the *Gentiles*, by their General Vocation, *Rom.* 11, 12, 15. 17, 21, 3[1]. *Eph.* 2. *throughout.*

3. *Of Eternals*, in hope to both *Jewes* and *Gentiles.*

Thus his mercy hath been ſtrong and ſuperabounding to them both, *againſt their ſins*, their *enemies*, &c. hath made them *one people*, under one Head Chriſt, prophetically ſpoken. For this both muſt praiſe him.

The word גבר Gabar, *hath prevailed*, ſeems to import. That Gods mercy conquers all Oppoſitions and Difficulties within us: or without us, whatſoever, that it might embrace us.

And his Truth for ever.] This the ſecond main motive quickning both Jewes and Gentiles to be mighty in Gods Praiſes, *viz.* the conſtancy and firm inviolableneſs of his *Truth.* אמת *Truth*, is derived from אמן *in Niphal*, which ſignifies; that which is *firm, ſtable, conſtant*, &c. So *Aaron* and *Hur* did *confirm Moſes hands*, *Exod.* 17. 12. There was firmneſs in his hands, &c. *Truth* in Scripture. 1. *Sometimes* is oppoſed to lyes, as *Heſ.* 4. 1, 2. *Pſal.* 5. 10. *Eph.* 4. 25. 2. *Sometimes* to ſhadowes and types, *Job.* 1. 17. 3. *Sometimes* to injuſtice and injuries, &c. *So Deut.* 32. 4. 4. *Sometimes* to unfaithfulneſs, inconſtancy, &c. in Words, Covenants, Promiſes, noting, out *firmneſs, truſtineſs, fidelity, conſtancy*, not ſo much *faith* as *fidelity*, not ſo much *verity* as *veracity.* So *Gen.* 32. 10. *Pſal.* 40. 11. God is *Truth* in all reſpects (as *Zanch.* obſerves, who alſo diſtinguiſhes *Truth* in *veritatem Phyſicam* or *Metaphyſicam*, and *Ethicam*, ſhewing notably how God is Truth both wayes, *Zanch. de nat. Dei. l.* 3, *c.* 3.) But here I conceive the laſt chiefly intended; God is alwayes like himſelf, ſure and conſtant in his Word and Promiſes, &c. Faithfully performing all in due ſeaſon both to Jewes and Gentiles. He is *true* in threats, but *Truth* in Promiſes, rather matter of praiſe. לעולם *for ever.* From עלם *latitavit*, ſignifies *ſæculum*, viz. *tempus homini abſconditum, tam infinitum & æternum quam finitum*, Box. Hoc nomine עלם ſignificatur *æternitas*, quod æterniratis principium & finis ſimpliciter *lateat*: Seu quod nullum in ea principium, aut finis aut ſucceſſio reperiri queat *Zanch. de Nat. Dei. l.* 2. *c.* 3. *p.* 73. So that no time, nor age, can change Gods Truth, but its *ſemper eadem*, his Promiſes and Word can no more be moved and ſhaken then his Truth, nor his Truth then himſelf; *Deus eſt ipſiſſima veritas.*

Now *Gods Truth* is here affirmed to *be for ever*, not in oppoſition to the mercy of God, as if his mercy after a little flouriſhing proved momentany; for by the ſame Rule his Truth may be ſaid to be but *little*, in oppoſition to his mercy, which is *great*; But the ſenſe is, his mercy is ſo great towards us, as it alſo flowes *continuo curſu*, becauſe joyned with his *eternal Truth.* And if we reade it thus, *His mercy hath been ſtrengthned*, &c. Both his mercy and truth are adorned by their firmneſs and ſtability. *Calv. Comment. in Pſal.* 117. 2.

Mercy and *Truth* are here coupled together, as in many other Scriptures, *Gen.* 32. 10. *Pſal.* 40. 10, 11. | 57. 10.

1. *To fortifie* the godly in aſſurance of Gods mercies againſt temptations, deep afflictions, perſecutions, flouts and ſcornes of the wicked, extremities, &c. In all theſe his promiſes and truth remains ſtill firm, though his mercy may ſeem to be abated.

2. *To ſet forth* what a compleat and inexhauſted fountain of all goodneſs God hath opened to all men; *mercy* importing all fulneſs, *Truth* all firmneſs of all good things that may be deſired. *Primâ promittitur quod non debetur, alterâ præſtatur quod promiſſum eſt.* *A. Riv. in Pſal.* 40. 12.

הללויה *Halelujah Praiſe ye Jah.* Its compounded of two Hebrew words. *viz.* ex Imperativo *Piel* הללו *praiſe ye* (which in *Kal* and *Paul* ſignifies *inſanire*: in *Piel* and *Hithpael*, *laudare*) and יה Jah one of the ten proper names of God *ſyncopatum* a יהוה Its a word uſed often in the Hebrew, ſpecially in the Pſalms, both in beginning and ending: as, Pſal. 104. 35. where its firſt uſed, Pſal. 135. 1. 21. 106. 48.

Its retained alſo, in the Greek in New Teſtament, as *Rev.* 19. 1. 3. 6. Ἀλληλούια as alſo in the *Latine, Germane, Engliſh*, and other *Tongues*, as divers other Hebrew names, *Amen*, *Hoſanna*, *Abba*, &c. Some obſerve that its firſt uſed in the Old Teſtament, where conſuming of ſinners is mentioned, *Pſal.* 104. 35. and firſt in New Teſtament, where deſtruction of *Antichriſt* that man of ſin is foretold, *Rev.* 19. 1. 3. 6. *H. Ainſw. on Pſal.* 104. 35.

Vox eſt excitantium ſe & alios ad Deum laudandum & celebrandum; *Parens in Rev.* 19. 1. In *beginning of Pſalmes*, its a word of joyful exhortation, quickning themſelves and others to praiſe God for his mercies, as Pſ. 135. 1. In *end of Pſalmes*, as here is added as a cheerful acclamation, as an *Amen*, whereby the duty of praiſing God is emphatically enforced. The firſt word and laſt being forcible and ſticking words, leaving deepeſt impreſſions behind them, upon the Readers or hearers.

1. *The tender mercies of God are wonderful great and prevailing mercies* 2 *Sam.* 24. 14. ‖ *Pſal.* 57. 10. ‖ 86. ‖ 13. 103 8, 11, &c. 119. 156. ‖ 145. 8. 9. *Exod* 20. 6, *&c.* ‖ 34. 6, 7. *abundant* 1 *Pet.* 1. 3. *Rich, Eph.* 2. 4. ‖ *Father, &c.* 2. *Cor*, 1. 3 2. *Theſe mercies have been mighty prevailing mercies both to Jewes and Gentiles towards us. To Jews*, *Deut*, 4. 7, 8. ‖ 33. *ult.* ‖ *Pſ.* 76. 1. 2. ‖ 147. 19, 20. *Rom.* 3. 1, 2. ‖ 9: 4. 5. ‖ *To Gentiles Cant.* 8. 8, 9. ‖ *Eſa.* 54. 1, &c. ‖ *Math.* 21. 28, *&c.* *Act.* 10. 34. *Eph.* 2. 4 *&c.*

3. *The Truth of God in his mercy and promiſes is a conſtant and everlaſting Truth. Tit.* 1. 2.

4. *The tender mercy and Truth of God like inſeparable twins go ſtill together.*

Pſalm CXVIII.

Sect. I. *The Summary Contents.*

In this *Euchariſtical and Prophetical Pſalm*, are 1. *An Exhortation* to confeſſe in praiſes unto the LORD for his goodneſs and loving-kindneſs, or Merciful-kindneſſe, *ver.* 1. *to.* 5. 2. *An Experimental Narration* of ſundry Cauſes which the Pſalmiſt had to praiſe the LORD and to truſt in him alone in all Difficulties and Diſtreſſes, *ver.* 5. *to* 19. 3. *An Elegant Deſcription* (laid down Dialogue-wiſe) of *Davids* thankful and triumphant deportment upon his compleat coming unto his Kingdom, *ver.* 19. *to the end.*

In all which we have *A Prophetical Prediction* of Chriſts Afflictions, Paſſion, Reſurrection, and Entrance into his Kingdom; and ſo becoming *The Head of*

of the Corner, uniting both Jews and Gentiles into one Building, *making in himself of twain one new Man so making peace*, Ephes. 2. 14, 15, &c. with *Matth.* 21. 42. *Mark* 12. 10, 11. *Luk.* 20. 17. *Act.* 4. 11. *Ephes.* 2. 20, 21. 1 *Pet.* 2. 4, 5, 6.

Sect. II. *The first Version out of the Hebrew.*

I.

1. CONfess ye to the LORD,
For *he is* good *alway*:
a For his-kind-mercy, *still adored*
By his, *endures b* for-ay.
2. Let Israel now say,
c His mercy *dures* for ever.
3. Let Aaron's *sacred* house now say,
d His mercy dures for ever.

4. Let fearers of the LORD
Now say, *as heretofore*,
That *e* his kind-mercy, *much ador'd*,
Endures f for evermore.
5. I out of sore-distress
Upon *g* the-LORD did call:
h The-LORD in-ample-roomthiness
Did answer me *withal*.

6. JEHOVAH *is mine aid*
For me *against my foe*;
Therefore i I will not be afraid
What man to me can do.
7. JEHOVAH *hath for me*
With *all* mine helpers *sate*:
And *therefore* I shall *vengeance* see
On-them-that-do-me-hate.

II.

8. *Oh it is* better *still*
Upon the LORD *oft tride*,
k To-hope-for-safety *in all ill*:
Then in-man to confide.
9. *Yea*, *it much* better *is*,
Upon the LORD *must just*
l To-hope-for-safety *in distress*:
Than in Princes to trust.

10. All Nations *jointly came*,
Encompass-me-did-they:
But in the LORD's *victorious* Name
m I-did-cut-them-away.
11. They me encompass'd-round,
Yea compass me did they:
But in JEHOVAH's Name *renown'd*
n I-did-cut-them-away.

12. As Bees they compass'd me,
As fire of thorns were they
Quenched: *o* For in JEHOVAH's Name
p I-did-cut-them-away.
13. Thou (*enemy*) didst me thrust
Thrusting to *make me* fall:
But then the Lord, *mine only trust*,
Did help me *at my call*.

III.

14. *q* The Lords my strength and song,
And for salvation *high*
To me hath he been *all along*.
15. The voice of shouting-joy,
And of Salvation
In just-men's *r* dwellings *is*:
The right-hand of the Lord *alone*
Effecteth valiantness.

16. The right-hand of the Lord
It now exalted-*high*:
The right-hand of the *living* Lord
Doth *s* very valiantly.
17. I shall not dye, but live;
And tell th' Acts of *t* the Lord.
18. JAH *u* chastned me, but did not give
Me unto death *abhorr'd*.

19. Open unto me *this day*
The Gates of Righteousness:
That enter into them I may,
And may *x* the Lord confess.
20. This *Sanctuary* Gate
Of the *Almighty* Lord,
y The righteous-ones shall in thereat
Enter *with one accord*.

IIII.

21. To thee will I confess,
Because thou didst me hear:
And hast to me been *in distress*
For *z* Salvation *dear*.
22. The *very* Stone, *which some*
Chief builders have refused,
Is of the Corner *now* become
z The Head, *and chiefly used*.

23. This of the Lord was *laid*:
It's wondrous in our eyes.
24. This is the day the Lord hath made,
Let us be glad likewise
Rejoyce in it *with mirth*.
25. *a* I-pray-thee, Lord, save now:
Lord I beseech thee, *In the earth*
Now prosper *him* do thou.

26. He-that comes in the Name
Of *God* the Lord *be* bless't:
Out of the Lord's house *full of fame*
We bless you *with the best*.
27. *God is* the Lord *of Lords*,
And *b* us his light adornes:
Bind ye the Feast-offering with cords
Unto the Altar's hornes.

28. Thou *art* my God *alone*
And *c* thee confess I will:
My God *and sole Salvation*,
I will exalt thee *still*,
29. Confess-ye to the Lord,
For he is good *alway*:
For his *d* kind-mercy *still ador'd*
By his endure e for ay.

Sect. III. The Kind, Penman, and Occasion.

This most-excellent Song (as one *f* stiles it deservedly) is of a *Mixt Kind* or *Nature*, being *Eucharistical* and *Prophetical*, as to the Subject-matter of it. Wherein (1) *Under* the afflictions and enemies of *David*, the enemies *Christ* & his sufferings; (2) *Under* the Temporal Deliverances and Victories of *David*, the Spiritual Deliverances and Victories of *Christ*; 3. *Under* the coming of *David* into his Earthly Kingdom, the coming of *Christ* into his Heavenly Kingdom, being advanced after all his Debasements to be *the Head stone of the Corner*; And (4) *Under* the gladsome Appreeations of *David's* Subjects unto him, the like joyful Appreeations of *Christ* Spiritual Subjects unto him, are most notably shadowed forth and represented.

k Heb. to make one self. *l* Heb. or; to make one self. for covert, or safety. *m* Heb. I did cut them off.

n Heb. I did cut them off. *o* Heb. or; But—— *p* Heb. I did them cut off.

q Heb. JAH.

r Heb. Tents.

s Heb. with mightiness. *t* Heb. JAH. *u* Heb. chastning chastened me.

x Heb. JAH.

y Heb. the righteous ones shall enter into it

z Heb. For the Head.

a Heb. I beseech thee,

b Heb. he hath given light to us. or, he hath shined on us. *c* Heb. or; to thee—— *d* Heb. or, loving kindness merciful-kindness *e* Heb. to eternity.

f Hoc Pulcherrimum carmen ——sim. *de Musis in Arg. Ps.* 118

That this is an Eminent *Prophecy of Christ*, is evident; 1. *From* Christs own Testimony, applying some part of the Psalm to himself. *Compare* ver. 22. 23. *with Matth.* 22. 42. *Mat.* 12. 10, 11. *Luk.* 20. 17. 2. *From* the Testimony of the Apostles, interpreting and accommodating the same passages unto Christ, *ver.* 22. 23 *with Act.* 4. 11. *Ephes.* 2. 20, 21. 1 *Pet.* 2. 4, 5, 6. 3. *From* the use that the people and Children of the Jews made of this Psalm. The Jews counted it so famous a *Prophecy of Christ*, that with some of the passages in this Psalm they welcome Christ into *Jerusalem*, singing *Hoshiang-na*, or *Hosanna* (as it's expressed in the Greek) *to the Son of David, &c.* i. e. Praying God most High to save the King Christ, who then *came in the Name of the Lord, at his last Solemn entring into Jerusalem*, compare *Ps.* 118. 25, 26. *with Matth.* 21. 9, 15. *Luk.* 19. 37, 38. As to the *Form* of this Psalm, it is one of those that have no *Title* prefixed *g*. And it is the last of those Eucharistical Psalms, concluding the Jews *GREAT HALELU-JAH*, as hath been heretofore noted *h*.

Penman of it was probably *David*. Forasmuch as, 1. It is such an Evident *Prophecy of Christ*, and his enemies, sufferings, and Kingdom, wherein *David* was especial Type of him. 2. It most exactly agrees to the condition of *David*, who was exercised with many enemies and afflictions round about, was opposed and rejected by the chief Rulers in reference to his Kingdom, and yet at last was by the peculiar hand and Providence of the Lord both delivered out of all his troubles, made victorious over all his enemies, & peaceably possessed of his Kingdom. Herein the *Subject-matter* of this Psalm and the History of *David* do most harmoniously agree.

Occasion of *Davids* Penning this Heroick and Triumphant Psalm, seems to be thus; *David* having been long exercised with varieties of enemies and afflictions, As with *Saul's* restless malice, and after his death with *Ishbosheth Sauls* son, who by the assistance of *Abner* (his, and his Father *Sauls* General) kept *David* for a time from his rightful Reign over *Israel*, 2 *Sam.* 2. 8, *&c. to Chap.* 5. 1. And *Ishbosheth* being dead, and *David* annointed King over *Israel* thereupon, while his Kingdom was now distracted and unsetled, *David* had sundry conflicts with the *Philistines*, whom he victoriously destroy'd, 2 *Sam.* 5. *throughout*. Now when God had delivered *David* from all his troubles and afflictions, and from all these his enemies, that he was quietly possessed of the Kingdoms both of *Judah* and *Israel*, and so became *the Head-stone of the Corner*: then he is thought by way of grateful return to God to have penned this *glorious Psalm* with an heart and mouth full and overflowing with Divine Praises *i*. *Some* think *David* penned it after he had subdued sundry other Forreign Nations, mentioned in 2 *Sam.* 8. considering the expressions here in *Psal.* 118. 10, 11. 12, 22. yea after David in a Battel with the *Philistines* had that dangerous conflict with *Ishbibenob* the Gyant, who *being girt with a new Sword thought to have slain* David, *but Abishai succoured him and killed the Philistine*, 2 Sam. 21. 15, 16, 17. *k* and indeed Psal. 111 *ver.* 13. seems to import some such deliverance of David from a particular enemy. Only this Battel with the Philistines and *Ishbibenob* seems to be too long after *Davids* annointing by *Israel*: whereas this Psalm seems to be written presently after Davids coming to the Crown of *Israel*, from ver. 22, 23, 24, 25. And there might be some other deliverance of David from a particular enemy meant in ver. 13. As Saul, or *Ishbosheth*, &c. or, his adversary spoken of there in the singular number, may be intended collectively of all his enemies.

g See *Ps.* 1. Sect. 4.

h See on Psal. 111. Sect. 3

i H. Mollet. in Arg. Psal. 118. Sim. de Muis in Arg. Ps. 118.

k *Jo. Foord in Expos. Ps.* 118. *Tempus.*—

Sect. IV. *The Scope.*

The *Scope* of the *Psalmist* intended in this Psalme, is; 1. *Literally* to incite all sorts to confesse and give thanks unto God the LORD for his goodness and eternal loving-kindnesse, as also to enlarge himself in all possible affectionate thankfulnesse to God, for hearing him in trouble, helping him to subdue and destroy all sorts of his enemies, and after all difficulties and oppositions stablishing him upon the Throne of his Kingdom over *Israel*, as well as *Judah*, making him (though at first a *Stone rejected by the Builders*, yet at last) *the Head of the Corner*, by the LORD's own wonderful dispensation. 2. *Prophetically*, To praise the LORD triumphantly, and to provoke others also to extoll him, For the *true David* the *LORD Jesus Christ* that was to descend *of David* according to the flesh, That God heard and supported him in all his distresses, enabled him to subdue and destroy all sorts of his Spiritual enemies; and after all his deep Humiliation, Rejection, and Sufferings at last raised him from the dead, advanced him to his Kingdom at *his own right-hand*, and so made him (once *a Stone refused by the Builders*) *the Head of the Corner*, uniting both Jewes and Gentiles into one Spiritual Building, *Ephes.* 2. 13. *to the end.*

Sect. V. *The Analysis*, or *Principal Parts.*

In this *Psalme* are chiefly considerable.

I. *An Exhortation*, To confess unto the LORD: *viz.* all due praise (As *Hierome* and *Austin* do here rightly interpret it to be *A Confession*, not of *Mans sins*, but of *Gods praises* l. Here note. 1. The Act of Gratitude; *Confessing*. 2. The Object praised and to be confessed unto; *the LORD*. 3. The matter or cause for which he is to be praised: 1: *Partly*, His Goodness. 2. *Partly*, His eternall loving-kindness, or merciful kindness: 4. The parties who are incited to this Duty are, *Generally*, All sorts. *Particularly*, *Israel*, *Aarons house*, and *the Fearers of the LORD*, *v.* 1, 2, 3, 4.

l Confessio hæc non ad peccatorum remissionem sed ad laudem perducit Deitatis, *Hilar. in Com. ad Psal.* 117. *Tom.* 8. Hic nicertè manifestum est, vocem confessionis & sonum, non ad merorem pœnitentiæ sed ad lætitiam Festivitatis celeberrimæ pertinere *Aug. in Enarrat. Psal.* 117. *Tom.* 8.

II. *An Experimental Narration* of the many and great Causes which the Psalmist himself had to praise the LORD, and trust in him alone, *vers.* 5, *to* 19. Here,

1. His trust and affiance in God in all straits and conditions: is hinted, *viz. v.* 6, 7.

2. The grounds of such his trust and confidence are declared, *viz.* Because, 1. The LORD answered him with much inlargement in the day of his distress, *v.* 5. 2. The LORD was for him against his foes, *v.* 6. Yea, was chief among his helpers, *v.* 7. 3. It is *better to fly-to-the-LORD-for shelter and safety*, then to any Man, *v.* 8. Yea, then to the chief Potentates among men, Princes, *v.* 9. 4. In the Name of the LORD, he had cut off and destroyed *All Nations encompassing him*, yea, encompassing him like Bees, *v.* 10, 11, 12. 5. The LORD singularly aided him against the dangerous enemy, that thrusting, thrusted at him to make him fall, *v.* 13. 6. The LORD hath been his strength, song, and salvation, *v.* 14. 7. *The voice of joy and salvation is* at last *in the dwellings of the righteous*, *v.* 15. 8. *The right hand of the LORD doth valiantness*, for his people that rest upon him, *v.* 15, 16. 9. He *shall not* now *dye*, though he hath been sore chastized, *but live* to declare the LORD's Acts, *v.* 17, 18.

III. *An elegant and emphatical Description* of Davids high thankfulness to God upon his full coming into his Kingdom over Israel, *v.* 19. *to the end.* And this is laid down *Dialogue-wise*, as if it were a Discourse betwixt divers speakers. Here,

1. David speaks to the Porters and Levites to open

to

to him the Court gates of the LORD's Tabernacle, Declaring that to be the LORD's Sanctuary-gate into which *the righteous shall enter*, v. 19, 20.

2. David being entred in, I. *David* confesseth to the LORD with thankfulness, 1. *For* hearing his Prayer. 2. *For* being his Salvation, v. 21. 3. *For* making him the *Head Corner-stone* in his Kingdome, though formerly refused by the builders, v. 22. This last is amplified elegantly by a double *Epiphonema*. 1. *That*, this work was of the *LORD's* own contriving, and *marvellous in mens Eyes*, v. 23. 2. *That* this was a *Day of the LORD's own making*, and therefore a Day of Joy and Gladness to his people, v. 24. II. *The people* appreciate Salvation and prosperity to their King, v. 25. As once the Disciples and Children did to Christ entering into Jerusalem, *Matth.* 21. 9. 15. *Luk.* 19. 37, 38. III. *The Priests* bless King David out of the Sanctuary, *Coming in the Name of the Lord*, v. 26. IIII. *David* thus having received the Acclamations of the people, and benediction of the Priest. 1. Offers his Thank-offerings to God, v. 27. 2. Professeth the Lord to be his God, and that he will confess him, and exalt him, v. 28. 3. Concludeth, with an Exhortation to all to confess unto the LORD, for his goodness, and eternal loving kindness (as he began the Psalme) v. 29.

Psalm CXIX.

Sect. I. The Summary Contents of the whole Psalme.

In this *Psalme* are promiscuously laid down, 1. *The great happiness* of all such as in Christ rightly observe God's Law, Word or Doctrine. 2. *Manifold praises* of the Excellencies of the Law or Word of God, and of the sweet effects of the same. 3. *Many professions* of dear affections and sincere obedience to the Law or Word of God. 4. *Some complaints* against his afflictions, Persecuting and oppressing Enemies, and wicked-mens breaking the Law of God. 5. And *Sundry Sathetical Prayers*, Petitions, wishes and desires in order to the Psalmists due observance of the Law and Word of God. Which things are so frequently intermingled, that the Method and order of them cannot so well be noted and pointed out in the whole Psalme, as in the several *Othonaries* or *Parts* thereof. And therefore in the explaining of this Psalme, The usual method must be a little altered: *General Explications* being premised before the whole Psalm; *Particular Contents* and *Analysis* being annexed to the several *Othonaries*.

Sect. II. *The Nature or Kind, and Excellency of this Psalme.*

I. The Nature or *Kind* of this Psalme may be considered, 1. As to the *Subject-matter* of it, which is *mixt*, and made up of *Doctrines*, *Prayers*, *Praises*, *Professions*, *Holy Resolutions*, *Complaints*, &c. variously interwoven: but all having some eminent tendency, respect, or reference to the Law or Word of God, in one respect or another. In which respect, *Hierom* seems to say; *This Psalme contains in it a great mystery* a. 2. As to the *Form* of penning it; It hath no Title or Inscription prefixed. As hath been formerly noted ou *Psal.* 1. Sect. 4. And that in regard we are destitute of some certain light touching the *Penman* and particular *Occasion* of it. It is one of the *Alphabetical Psalmes* (as hath been noted) penned after the order of the *Hebrew Alphabet*, which consists of 22 Letters b. For in this Psalme are 22 parts (which the learned call *Othonaries*, every part consisting of 8 *verses or periods*, and every of those *verses* in the Hebrew, beginning with the same Hebrew letter respectively. As all the 8 periods or verses in the *first part* or *first Othonary* begin with the first Letter א. All the 8 periods in the second *Othonary* begin with the second Letter ב. All the 8 periods of the third *Othonary*, begin with the third Letter ג. And so they proceed unto the end. The *Alphabet* therefore observed in this Psalme is singular and differing from the manner of the *Alphabet* observed in all the other *Alphabetical Psalmes*. Whereby (as one c hath noted well) is declared unto us; 1. *The diligence of the Penner*: that with very careful meditation it was framed. 2. *The worth of the Psalme*. In that the Spirit fretteth and enamelleth it with these Characters. 3. *And the desire that the Reader should remember it*, being thus in order of Elements set down. Though some think this was onely or chiefly done for the help of memory d. And this course seems to hint unto us the excellency of this and all other Alphabetical Psalmes, being most worthy to be got by heart, and retained in memory by the people of God. *Hierome* notes this *Alphabetical* order in this this Psalme; and withall tells us, That *Josephus* (*in libris ἑξαπλοτέροις*) reports, that this Psalme, and the Song in Deuteronomie were composed both in one Metre, An Elegial Metre; the first consisting of six feet, the next of five, *Hexameters*, and *Pentameters* e. For quantity, This is the longest of all the Psalmes in this whole Book by far, consisting of 22. *Othonaries*, or 22. *Parts*, in every of which are eight *verses*. But the matter being such an Heavenly Meditation, *The longer it is* (as one said) *the better it is* f.

II. The *Excellency* of this Psalme is notably indigitated to us, in the artificial & singular *Alphabetical* composure thereof; In the pleasant and sweetly ordered prolixity thereof; but especially in the Holy and Heavenly *matter* thereof. *Hierome* (as was noted) saith; *This Psalme contains in it a great mystery*. *Augustine* thought this Psalme so profound, that it is understood by few. And therefore in his Expounding of the Psalmes, he deferred this till the last: and said; *The plainer it seemed to be, the profounder it was to him* g. ——— *Estey* tells us; ——— *It is altogether* (*as a man may term it*) *a Christal* (*not a flattering*) *glass of all true Godliness, or a Touchstone of all sincere-hearted worshippers of God, and lively Anatomy, or laying open of a good soul. Whereto the more one can find himself like the more mercy hath he found of God, and oweth him the more praise.* I may truly say of this Psalm; That it is a sweet bundle of holy meditations; A discovery of that blessedness which eminently accompanies true godliness; A clear Map of sincere universal constant obedience to the Law of God; An admirable adumbration of the holy frame, disposition, constitution and affections of a right gracious spirit; And especially an high Elogy and magnifical Commendation of the excellent Law or Word of God, and of its singular usefulness to the People of God in their whole Pilgrimage here on Earth, and peculiarly in their deepest afflictions and persecutions: Insomuch (that as it is well observed

a Ista Psalmus magnum in se mysterium continet. *Hieronym. in Com. ad tit. Psal.* 118. *Tom.* 8.

b See in the Preface to the Psalmes, Sect. VI. numb. IV. 2,

c *Geo. Estey in his Exposition on Psal.* 119. p. 47. *London.*

d Tantum ad memoriam juvandum videtur factum. *Sim. de Muis in Argument. Psal.* 119.

e Totus hic Psalmus est Scriptus secundum ordinem literarum: ita ut ab una litera octo versus incipiant & tursum à sequenti octo alii compleantur. Et hoc similiter usque ad finem texatur. Josephus autem refert, in libris ἑξαπλοτέροις hunc Psalmum & Deuteronomii Canticum uno metro esse compositum, & putat Elegiarum metrum in utroque posse deprehendi; quod scilicet prior versus 6 pedibus constet, inferior uno minus in Pentametram finiatur. *Hieronym. in Com. ad Psal.* 118. *tit. Tom.* 8. (Hic Psalmus est tanto præstantior, quanto prolixior, &c. *Sim. de Muis in Arg. Psal.* 119.

g. Psalmum vero 118. non tam propter ejus notissimam longitudinem, quam propter altitudinem paucis cognoscibilem differebam. ——— Quanto enim videtur apertior, tanto mihi profundior videri solet: ita ut etiam quam sit profundus, demonstrare non possim, &c. *August Præfat. in Psal.* 118. *Tom.* 8.

h G. Ames. in Prolegom in Ps. 119. ——Sim. de Muis in Arg. Ps. 119. Joan. Calvin. in Com. ad Psal. 119. ante vers. 1 -Hieronym in Com. ad titulum Ps. 118. Tom. 8. i S. Pagn. in Thes. ad verb. ירה

ved *h* by divers) in this long Psalme, there is not one verse wherein there is not one Synonymous word or other denoting this Law or word of God. As *Law, Statutes, Precepts, Commandment, Testimonies, Judgements, Justice, wayes of God, Word, Saying, Truth, Deposited-Precepts*, &c. (all which are Synonyma's with much elegant variety of notion; setting forth the manifold perfections and excellencies of the Law or Word of God,) except in verse 122. wherein though such a word be not, yet the thing is implyed in the Metaphor of a *Suretie*, which is wont to be done or given by a *word*. And therefore it will be useful for us to understand the proper sense and meaning of these severall Synonyma's, by the frequent use whereof the Law or Word of God is here more magnified, then in any other psalme or portion of Scripture beside.

תורה Torah, *Law, Doctrines*, &c. *Psalm.* 119. 1. *and often.* It is derived from ורה *Jarah*, signifying primarily, *To cast forth, viz.* stones, arrows, drops, showers, &c. *Secondarily*, it signifies to *Teach, Instruct* &c. by a Metaphorical allusion to *casting forth of rain* or *showers*. For as the often casting forth of rain makes the Earth abound with fruit: so the often casting forth of Gods Will, Doctrine, &c. makes the soul fruitful in knowledge *i*. It properly signifies, *A prescript, Reason*, or *Doctrine* delivered or revealed by God, touching his Will, whereunto our life and practice is to be conform. It's of more general extent then the word, *Law*. It comprehends all parts of Divine Doctrine, being a very generall comprehensive word.

2. דרך Derech, *way*, viz. *of the LORD*, *Psal.* 119. 1. 3. *and often.* It is a Metaphorical allusion to the *way* or *path* wherein a man walks from place to place. *And it denotes*; 1. *Sometimes* that way, course, or habitual order of life and practise which God hath appointed us to walk in, and the Rule or Guide thereof his Word: 2. *Sometimes*, The example of God, which in some things we are required to follow; as to be *Holy, merciful, perfect*, &c. as he is holy, merciful, perfect, *1 Pet.* 1. 16. *Luke* 6. 36. *Matth.* 5. 48.

3. ארח Orach, *Way, Path, Manner, Custome*, &c. *Psal.* 119. 15. &c. It is much of like signification with the former word, but not of so frequent use in the Holy Scripture.

4. דבר Dabar, *Word, Speech*, *Psal.* 119. 9. 16. *and very often.* This word is not applied, no not figuratively to things mute, that cannot speak, as Hebricians observe *k*. It denotes here Gods *Word written* whereby in a sort he *speaks* his mind and will to us. *Generally*, it imports the whole written Word of God. *Specially*, it sometimes imports his Word of Promise, *as ver.* 28. 65.

k Pagnin. Thes. in verb. דבר

5. אמרה Imra. *A saying, a pronouncing, a promise, Psal.* 119. 11, 38, 58. *and often.* Learned *Hebricians* do observe some Grammatical differences betwixt this and דבר *l, viz.* 1. *That* this word אמרה signifies *the act of speaking*, properly: but that word, *the disposition* of the thing or cause. 2. *This* word is applied to *things dumb* figuratively; as well as to *things that can speak* properly: but *that* word is only applied to *things that can speak*. 3. *The word* is still used with *reference to another*, to whom any thing is said: but *that word* is used oft-times *without reference to any other*. 4. *In construction*, This word is joyned onely with אל or ל but דבר is joyned with ב and את, and not אמר except when it signifies *speaking in the heart*.

l Vid. Pagnin. Thes. ad verb. אמר & verb. דבר

6. חקים Chukkim, and חקות Chukkoth, *Statutes, Decrees, Constitutions, constituted* or *prescribed Ordinations*, &c. *Psal.* 119. 12. 16. *and often.* It properly denotes (as *Mercerus m* hath it out of *Kimchi*) *Statutes, Decrees, Rites, Ceremonies*, &c. appointed and ordained of God, *about matters of Religion*, or the worship of God, as *Circumcision, Sacrifices, Festivals*, &c. and specially for those institutions, the reason whereof is in great part unknown; As about *not eating of Swines flesh, not wearing a garment of Linnen and Woollen*, &c. *n*. But some contrariwise, by חקים understand (saith *Calvin*) *Statutes* or *Rites divinely perscribed*, whereof the certain Reason is evident *o*.

m Mercer. in Pagn. Thesaur. ad verb. חקק statuere, scribere, describere.

7. משפטים Mishpatim, *Judgements, Psalm* 119. 7. 20. *and very often.* This word is often joyned with *Lawes and Statutes* in Old Testament, *Levit.* 26. 46. and they are thus differenced, *Lawes* import *Moral precepts* as the Decalogue: *Statutes*, all *Rites and Ceremonial Ordinances* about matters of Religion, Divine Worship, &c. *Judgements*, imply all *judicial Lawes* touching political Rites, belonging to the protection and wel-fare of humane society. But when this word *Judgements* is used seperately and alone, without *Lawes* and *Statutes*, it may have a larger acceptation, as *Mercerus* hath noted *p*; *Judgements* are often *Precepts which concern our neighbour*, although often generally by this Name the Decrees of *God*, and things pronounced or *judged by him* are understood. Called *Judgements*, because still appointed by God in *Judgement and Justice*: as *Calvin* notes.

n Simon. Medic. in Arg. Ps. 119. o Jo. Calvin. in Com. ad Ps. 119. in init. p Judicia faepe sunt praecepta quae forensem controversiam dirimunt, etsi saepe Generaliter hoc nomine Dei Decreta intelligantur, & pronunciata seu judicata. Mercer. in Pagn. Thesaur. ad verb. משפט q G. Ames. in Prolegom. in Ps. 119. r In Pagn. Thesaur. ad verb. חקק s Jo. Calvin. in Com. ad Ps. 119. in init. t Ames. in Prolegom. ad Ps. 119 S. de Muis in Arg. Ps. 119.

8. מצות Mitsuoth, *Commandement, Mandates*, &c. *Psal.* 119. 6, 10. 21. *and often.* It is derived from צוה *To Command, Decree*, &c. And that with the great Authority of the Law-giver (thinks *q Ames*,) And it properly notes; *An obliging*, or *binding command*. *A command that binds to observe any thing*: as *Mercerus r* observes,

9. פקודים Pikkudhim, *Precepts Psal.* 119. 4. 15. *and often.* It ariseth from the roote פקד *To visite, require, command, constitute, deposit, committ any office*, &c. And it properly signifies *An inspection, A requiring, An Office, committed to another*, &c. Hebrew Doctors say it imports properly, *Precepts belonging to the equitie of Natures*. *Kimchi* saith, They are those precepts which the understanding dictates, and are as it were a Deposited thing in the heart of man. *Deposited Precepts*, committed of trust to us to keep: As *Ames*, and *S. de Muis t*. So that this word is very emphatical.

10. עדות Ghueduth, *Testimony, witness*, *Psal.* 119. 2. *and often.* Its derived from עוד which in *Hifil* signifies *To testifie, bear witness*, &c. Hence *Testimony* denotes the Law and Commandements of God, which God gave in *a way of Covenant* to Israel (as *Calvin* notes:) *To witness and testifie betwixt God and them the Covenanted agreement u*. Hence the *Ark* containing the two Tables of the Law and Covenant, *Deut.* 5. 2, 3, 6. &c. Is called *the Ark of Testimony*, *Exod.* 25. 22. and 26. 33 and the *Tabernacle* containing the *Ark*, *The Tabernacle of Testimony*, *Numb.* 1. 11. And the *Tables* are called. *The Tables of Testimony Exod*, 31. 18. And 32. 15. and 34. 29. And *The Testimony*, *Exod.* 40. 20. But also generally this word *Testimony*, imports to us, the *Word of God* (saith *Mercerus*,) *whereby God testifies* his Will unto us *x*. And (as *Ames* further adds) *Testimonies*, so called; because this *Will*, as a *Testimony* or *Testament* of God, doth testifie, 1. *Of Right* what we ought to do. 2. *Of Fact*, when we do well or ill. 3. *Of Event*, what good or evil we are to expect according to the good or evil we do. And by this means it directs our *Consciences* in giving testimony, as well of our state, as of our actions past, present, and future *y*. So he.

u Simon. Medic. in Arg. Ps. 119. o Jo. Calvin. in Com. ad Ps. 119. in init. p Judicia faepe sunt praecepta quae forensem controversiam dirimunt, etsi saepe Generaliter hoc nomine Dei Decreta intelligantur, & pronunciata seu judicata. Mercer. in Pagn. Thesaur. ad verb. משפט q G. Ames. in Prolegom. in Ps. 119. r In Pagn. Thesaur. ad verb. חקק s Jo. Calvin. in Com. ad Ps. 119. in init. t Ames. in Prolegom. ad Ps. 119 S. de Muis in Arg. Ps. 119.

11. צדק Tsedeck, *Justice, Righteousness*, *Psal* 119. 40. 142. 144. The Law and Word of God is so called; because 1. It is in it self most exquisitely and exactly just, right and equal, *Rom.* 7. 12. *Psal.* 19. 9. 2. It is justified by all manner of proofs, trials, and experiments, *Psal.* 138. 2. And ought still to be justified by all the children of wisedom, *Matth.* 11. 19. 3. It renders a man just and righteous before God that uprightly observes the Law and Word of God, *Luke* 1. 6.

12. אמונה Emunah, *The Truth, faithfulness*, *Ps.* 119. 30. 90. 142. 151. The Law and whole Word of God is so stiled, The Doctrine, Promises, Prophecies, Threats, Narratives, &c. thereof being most exactly true,

true, faithful and ſure, without any the leaſt ſhadow of errour, deceit or falſhood.

By theſe *twelve words* (which for ſubſtance are *Synonyma's*, pointing out the Law and Word of God in this Pſalme) the excellency of this Pſalme, and of the Law and Word of God (the ſubject-Matter thereof) is notably illuſtrated, with Elegant variety. All which I thought neceſſary here to explain, becauſe the right ſenſe of them conduceth much to the true underſtanding of this choice Pſalme.

Sect. III. *The Penman, Occaſion and ſcope of this Pſalm.*

I. The *Penman* of this Pſalme is not here or elſewhere plainly declared who he was: But it is very probable, *David* was the *Penman* of the Holy Ghoſt in writing it. For, 1. The matter of it notably agrees to David's 19. *Pſalm*, wherein the *Synonymous Denominations*, and high praiſes of God's Law and Word are laid down, *v.* 7, 8, 9, &c. as in this Pſalm. 2. The afflicted and perſecuted ſtate of David, eſpecially under *Saul*, is frequently hinted in this Pſalm, what reproach, fears, dangers, injuries, oppreſſions, &c. he was expoſed unto by his enemies, yea, by Princes and great ones, *See v.* 19, 21, 22, 23, 25, 28, 39, 42, 46, 50, 51, 61, 67, 69, 70, 71, 75, 78, 84, 85, 86, 87, 92, 95, 98, 107, 109, 110, 115, 122, 134, 139, 141, 144, 150, 153, 154, 157, 161. which paſſages and expreſſions do moſt ſingularly agree to *Davids condition*, as it is repreſented in his Hiſtory, 3. This Pſalm doth all alone ſavour of the *Spirit of David*, being a lively Idæa of his Faith, Obedience, zeal, Heavenly affections and integrity in all. 4. This is one of the Alphabetical Pſalmes. There are in all, ſeven Alphabetical Pſalmes (as hath been hinted:) *viz. Pſal.* 25. 34. 37. 111. 112. 119, 145. Four of theſe, *viz. Pſal.* 25. 34. 37. 145. were Penned by David, as is evident by their *Titles*: the other three alſo, though untituled, more then probably were penned alſo by him, as both the matter of them clearly intimates, and this *Alphabetical Manner* of writing them (uſual with *David*) ſuggeſts unto us. 5. Interpreters, many conceive that *David* penned this *Pſalm*, though ſome are unſatisfied who wrote it z.

z D. Amb. in Prolog. ad Pſalm 118. Tom. 4.——verſe Arab. in Bibl. Polyglot.——Pran. Jun. in Annotat. ad Pſal. 119.——G. Ameſ. Prolegom. in Pſal. 119.——Joan. Foord Expoſit. in Pſal. 119.——Sim. de Muis in Argument Pſal. 119.——Joan. Calv. in Com. Pſal. 119. ad init.——

II. The *Occaſion* of the Pſalmiſts Penning this Pſalm ſeems from the *Subject matter* of it to be this; *viz. David* in the courſe of his Pilgrimage here on Earth, meeting with many and great viciſſitudes of affaires, conditions and divine diſpenſations, being excerciſed with many Enemies and potent Perſecutors; eſpecially *King Saul*, with deep diſtreſſes, plunges and difficulties; grievous dangers, afflictions and Perſecutions, and yet in them all being enabled by the rich Grace of his God, to adhere unto the *Law and Word of God* as his *Guide*, *Counſellour*, *Comfort*, *Portion*, *Delight*, &c. Whereby he held up his head in deepeſt waters of troubles, and at laſt happily arrived at a ſafe Shore: Did hereupon take *Occaſion* in this Pſalm to bundle up all thoſe his ſweet and Heavenly Meditations which in ſuch caſes he had in and about the *Word of God*, (his *General Antidote* againſt *all Maladies* and *Calamities*,) and his rich advantages reaped thereby in all conditions; That ſo he might out of his own experience magnifically extol the Word of God, and recommend the like uſe and improvement of it in all dangers, difficulties, troubles and afflictions whatſoever, to all the true-hearted people and ſervants of the Lord. *Davids Practice* and exerciſe in the Law of God, is here propounded for our Inſtruction and Exemplary Imitation.

III. The *Scope* of this Pſalm is; 1. *To ſet forth* the ſingular Happineſs of the Godly, that ſincerely love and obſerve the Law and Word of God in Chriſt. 2. *To diſplay*, praiſe and magnifie the incomparable Excellency, Worth, Preciouſneſs and uſefulneſs of the Word and Law of God unto his faithful people in all varieties of Conditions, Difficulties, Afflictions and Perſecutions, by his own great experience. 3. And *to Encourage* all the ſervants of the Lord, to make Gods word, their very *Refuge* and *Remedy* againſt all Evils, Extremities and Enemies whatſoever: Their *Counſellour*, *Comforter*, *Portion*, *Heritage*, *Joy and Delight* tranſcendent in all ſtates and conditions, throughout their Pilgrimage.

Sect. V. The Analyſis, or Principal Parts of the whole Pſalm.

Ambroſe obſerves; *That ſeveral ſingular Sentences are explicated in the ſeveral verſes of this Pſalm* a, &c. And for the moſt part it is ſo, throughout the Pſalm: It being made up of many conciſe *Aphoriſmes* or *compendious Sentences*, as moſt part of the Book of *Proverbs* is from *chap.* 10. &c. Like an heap of Gold rings or Precious ſtones, without connexion one to another. And therefore it will be very hard to repreſent any handſome *Logical Analyſis* of this whole Pſalm at once, which is prolixe and Sententious. The Contents and Parts of every *Octonary* ſeverally, may be more eaſily and profitably laid down. And as to the whole Pſalm, I ſhall content my ſelf with that diſtribution of it into *xxij Parts* according to the Number and Order of the *Hebrew Alphabet*, by the *Penman* of it.

a Singulis verſibus ſingula explicantur Sententiæ. Unde & per metra aſſeruntur eſſe deſcripti. *Amb. Prolog. in Pſal.* 118

Sect. V. *The Verſion out of the Hebrew, with the Summary Contents and Principal Parts of the ſeveral Octonaries.*

I. Octonary.

In this I. *Octonary*, 1. The Happineſs of the ſincere obſervers of Gods Word and Law, is propounded, *ver.* 1, 2, 3. 2. Gods command for diligent keeping of them is declared, *ver.* 4. 3. The great zeal and affection of the Pſalmiſt to the right obſervation thereof is pathetically deſcribed, *ver.* 5, 6, 7. 8.

I. *Verſion.*

1. *a* O *Wonderfully*-Bleſſed *are*
The-perfect-ones of way:
who in JEHOVAH's Law *with care*
Are walking *every day.*

a heb. The bleſſednеſſes of——

2. *b* O-Bleſſed-Bleſſed they that keep
His Teſtimonies *ſtill*:
They *that* him diligently-ſeek
With all the heart *and will.*

b heb. The bleſſednеſſes of the keepers of——

3. Yea, who work not iniquity:
But in his wayes *c* do go.

c heb. do walk.

4. Thy Laws, to be kept vehemently,
Commanded *oft* hast thou.
5. O that t' observe thy Statutes *high*,
My wayes *d* were-fix'd-direct!
6. Then shall I not be sham'd, *e* when I
All thy commands respect.

7. Thee I will *joyfully* confess
With *f* righteousness of heart:
When judgements of thy righteousness
I shall learn, *and impart*.
8. *Most heedfully* observe will I
Thy Statutes *thou shalt make*:
O do not unto vehemency
In anger me forsake.

d Heb. were firmly-directed.
e Heb. when I have respect unto all——
f Heb. rectitude or, straightness uprightness.

II. *Version.*

1. *a* BLest *are*-the-perfect-ones of way:
Who in JEHOVAH's Law, *b* do go.
2. *c* Blest *are* his Records keepers *ay*:
With all the heart seek him who do.

3. And they *that* work not *d* wickedness?
But in his wayes walk *heedfully*.
4. Thy Precepts thou commanded hast,
To be observed vehemently.

5. O that my wayes *e* were fix'd-direct,
To keep thy Statutes *thou didst frame*.
6. When I *f* all thy commands respect,
Then shall I not be bash't-with-shame.

7. With heart's uprightness *g* I'le the praise:
When thy just judgments I shall *h* know.
8. I will observe thy Statutes *wayes*:
Mee *i* very much forsake not thou.

a Heb. The blessednesses of——
b Heb. walking.
c Heb. The *blessednesses* of the keepers of his Testimonies——
d Heb iniquity.
e Heb. were firmly directed——
f *Heb.* have respect to
g *Heb.* I will confess thee
h *Heb.* learn
i *Heb.* unto vehemency.

In this *First Octonary*, (every verse whereof in the Hebrew begins with the *First Letter* א *Aleph*) Are considerable.

I. *A Declaration*, or Proposition of the wonderful Happiness of those that are truely obedient to God in his Word and Law. *O the blessednesses*, &c! This their obedience is illustrated, 1. *By* the Objects thereof, *viz. God*, himself, *The Law of* JEHOVAH: *His Testimonies*: *His wayes*. 2. *By* the Acts thereof *Seeking*, *keeping*, *walking*. 3. *By* the Adjuncts thereof, *viz.* Sincere *Perfection of way* or course of life. *Entire Cordialness* herein. Abnegation of all opposite iniquity. And constancy in all, *ver.* 1, 2, 3.

II. *A Signification* of the efficient Cause of keeping and observing Gods Precepts, *viz.* Gods will declared by his commands. This observing of his Precepts is amplified by the vehement and utmost endeavour that should be manifested therein; *to be observed vehemently*, *ver.* 4.

III. *A Pathetical Description* of the Psalmists singular Affection and zeal to this commanded obedience, wherein true Happiness is to be found, *ver.* 5. *to the end*. This his zealous Affection is laid down, and *Amplified*. 1. *By* way of serious wish, *That his ways*, his whole course of life, *were* so fixedly *directed*, that he might *keep Gods Statutes ver.* 5. 2. *By* the Reason of this wish, *viz.* A double advantage or effect that would ensue upon his obedience. That is; (1) An avoiding of shame and confusion by *having* sincere and entire *respect to all Gods commandments*, *ver.* 6. (2) An obtaining of sweet cause and Occasion of praising the LORD with righteousness of heart, upon learning the judgements of his justice, *ver.* 7. 3. *By* his holy Purpose of observing Gods statutes. *Amplified*, By a Deprecation of the LORD's utter deserting him: wherein is a tacit Imploration of the Lords assistance of him in his resolved obedience, *ver.* 8.

ג

II. Octonary.

In this II. *Octonary* the way of Happiness in observing the word of God is further Illustrated, 1. *By* the efficacy and usefulness of the Word to work Sanctity of life, even in youth, a subject least disposed thereunto, *ver.* 9. *By* that way and Course, according to the word, which the Psalmist (and consequently every godly person) desires and resolves to take, in order to this Sanctity of life, which is a great part of the Saints Happiness, *ver.* 10 to 17.

I. *Version.*

9. WHerewith shall young-man *a* purifie
His way *from sin abhorr'd*?
By-taking-heed *continually*
According to thy Word.
10. I have-thee-diligently-sought
With all mine heart's *intents*:
b Let me not erre, *no not in thought*,
From thy Commandements.

11. I hid thy Sayings in mine heart,
'Gainst thee *c* left I should sin.
12. O LORD, thou *ever* blessed *art*:
Thy Statutes teach me *in*.
13. All thy mouth's Judgments *d* forth-display
With my *glad* lips did I.
14. Did in thy Testimonies way,
e As in all riches, joy.

15. I'le on thy Precepts *f* muse, and *still*
To thy wayes have-respect.
16. *g* Delight I in thy Statutes will:
Thy words I'le not forget.

a heb. or; cleanse——
b heb. make me not erre or, wander.
c heb. that I might not sin——
d heb. I will or I declared——
e heb. in above all store of riches.
f heb. meditate.
g heb. I will delight my self or, recreate my self.

II. *Version.*

9. WHerewith shall young-man cleanse his way?
By-taking-heed *a* after thy Word.
10. From thy Commands *b* let me not stray;
With all mine heart I sought thee, *Lord*.

11. I hid thy sayings in mine heart,
That I might not against thee sin.
12. O Lord, thou *ever* blessed *art*;
Thy Statutes thou instruct me *in*.

13. I with my lips *c* did-forth-display
All thy mouth's Judgments *cheerfully*.
14. I in thy Testimonies way,
Did *still*, *d* as in all riches, joy.

15. I'le on thy Precepts meditate:
And *e* on thy wayes mine-eyes-will-set.
16. I'le in thy Statutes *f* recreate-
-My-self: Thy words I'le not forget.

a heb. or, according to——
b heb. make me-not err.
b heb. set.
c *Heb.* I did declare *or*, I did tell.
d *Heb.* as above all store of riches——
e *Heb.* to thy ways I will look *or*, have respect
f *heb.* delight my self.

In this *Second Octonary*, (every verse whereof in the Hebrew begins with the *Second Letter* ב *Beth*) The true Happiness of the godly in observing and keeping Gods Law or Word, is notably illustrated and *Amplified*;

I. *By the efficacy and singular usefulness of Gods Word* to effect Sanctity and purity of life, yea even in a *young man*, whose life is most apt to be contaminated with all manner of youthful lusts, and who is most indisposed to be cleansed from them. Here note, 1. *The*

The Matter Propounded, which doth emphatically comprize and represent, 1. A great spiritual malady, *viz.* Sinful defilement *of way*, of Conversation, or course of life, implyed in that phrase; *cleanse his way*. 2. The Patient labouring under this Malady; *A young man*. Most apt to be corrupted: and most indisposed to be reformed and cured. Consequently, by a *Synechd.* We may here understand, any man. 3. The Remedy, (1) Inquired after; *Wherewith shall he cleanse* ——— ? (2) Discovered, *Gods Word*. (3) Applyed; *By taking heed to his way*, his life, *according to his word*. II. *The Manner of Propounding*, viz. In form of a Dialogue, by way of question and answer, for the more clearness and emphasis, ver. 9.

II. *By that holy way or course of life*, (wherein no small part of the Saints Happiness in this life consists,) according to the word, which the Psalmist here, and every Godly person answerably, desires and resolves to take, in order to this Sanctity and Purity, of life, v. 10. *to* 17. *viz.* Particularly, 1. *In seeking the* LORD *with the whole heart*. And specially, that he may not suffer him to wander from his commandements, v. 10. 2. *In hiding Gods sayings in his heart, that he might not sin against him*, v. 11. 3. In desiring the blessed LORD, to *learn him his Statutes*, v. 12. 4. *In declaring abroad* (for Gods honour and others spiritual benefit) *all the judgements of Gods mouth*, v. 13. 5. In *rejoycing in the way of Gods Testimonies more then in all plenteous store of Riches*, v. 14. 6. In mediating upon Gods Precepts, and contemplating or having respect to his wayes, v. 15. 7. In *delighting himself*, or recreating himself *in Gods Statutes*, and answerably *not forgetting his Words*, ver. 16.

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III. Octonary.

In this *III Octonary* (which is *Petitory*) the Psalmist prayeth, 1. *Generally*, For Gods bounteous Beneficence to him, *ver.* 17. 2. *Particularly*, For, (1) Divine assistance against all inward inherent infirmities and impediments, *ver.* 18, 19, 20. (2) Deliverance from all outward adventitious evils whereby the world is wont to exercise and afflict the people of God, that desire to keep his word, *ver.* 21. *to* 25.

I. *Version.*

17. *a* THy Servant well-reward, *Then* I
Shall live and keep thy word.
18. Unveil mine eyes, that I may *b* spy
From thy Laws wonders, *Lord.*
19. I Stranger *am* on Earth: Hide not
Thou thy commands me fro.
20. My soul *c* is-broken with desire
d All times thy judgements to.

21. The proud accurs'd *e* thou-didst-controul,
From thy commands, who-swerv'd.
22. From me Reproach and *g* scorn off-roll
For I thy *h* Laws observ'd.
23. Yea Princes sate, against me spake:
i I on thy Statutes muse.
24. And my Delights thy *k* Records *make*;
My Counsel's men, *to use*.

a Heb. To thy servant reward-bountifully. b Heb. is broken smell. c Heb. in all times. d Heb. thou didst rebuke. e Heb. thou didst rebuke. f Heb. wandring. g Heb. contempt. h Heb. Testimonies. i Heb. thy servant meditateth on. k Heb. Testimonies.

II. *Version.*

17. REward *a* thy servant bounteously:
That I may live and keep thy word.
18. Unveil my *darkened* eyes, That I
May From thy Laws see wonders, *Lord.*

19. A stranger I on Earth *resident*:
Thou thy Commands hide not me fro.
20. My soul *b* is broken with desire
Ev'n c at all times thy judgments to.

21. The proud accurs'd *d* thou-didst-controul,
From thy commands *who* wandring *slept*.
22. From me reproach and *e* scorn off-roll;
For I thy Testimonies kept.

23. Yea Princes sate, against me spake:
Thy servant in thy Statutes *f* muse.
24. And my Delights thy *g* Records *make*;
Them as men of my Counsel *use*.

a Heb. to thy servant. b heb. is broken smell. c heb. in all time. d heb. didst thou rebuke. e heb. contempt. f Heb. meditateth. g Heb. Testimonies.

In this *Third Octonary* (every verse whereof in the Hebrew begins with the *third Letter* of the Hebrew Alphabet ג *Gimel*) which is a devout *Prayer*, The Psalmist Petitioneth, in order to the inciting of his Heart to the due study of the Word of God.

I. *More Generally*, for the LORD's bounteous-beneficence towards himself, His servant, That he may live and observe Gods Word, wherein note, 1. The Eminency of the favour desired. *Bounty*. 2. The Author of it. 3. The Subject recipient; *Thy servant*. 4. The end for which this favour is desired, Subordinately, *Life*. Ultimately, *Observing Gods word*, v. 17.

II. *More Particularly*,

1. *For Gods assistance* of him against, and deliverance of him from all inward inherent infirmities and impediments, hindring his due understanding and keeping of Gods Word. As, 1. His darkness of mind, v. 18. 2. His Imperfection, in his absence from the Lord, during his Pilgrim condition on Earth, v. 19. Against both which his request is enforced very pathetically, by the constant vehemency or intensiveness of his Souls desires after Gods Judgements, v. 20.

2. *For Gods defence* against and deliverance from outward adventitious evils wherewith the world is wont to exercise the Godly that desire to keep Gods Testimonies; As; *Reproach* and *Contempt*. This is laid down, v. 22. And urged, 1. *From* Gods justice, who is wont to rebuke *the Proud accursed, Wandring from Gods Commandements*, v. 21. 2. *From* the Psalmists constant care to perform his Duty to Gods Word: 1. *Keeping his Testimonies*. 2. *Meditating in his Statutes*. 3. *Making Gods Testimonies his Delights*, and *the men of his Counsel*. And all this with undaunted resolution, notwithstanding *Princes sate and spake against him*, v. 22, 23, 24.

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IV. Octonary.

This *Fourth Octonary* is a *Prayer*, setting forth the Excellent use of the Word of God in deepest afflicti-

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ons. Herein the Psalmist afflicted. 1. Prayes for certain benefits by or from the Word, for the better management of his afflictions. *ver.* 25. *to* 29. 2. Deprecates sundry other evils, *ver.* 29. *to* 33.

I. *Version.*

25. MY Soul unto-the-dust cleaves-*fast*:
Me-quicken *a* by thy word.
26. I shew'd my wayes, *b* heard me thou hast:
Teach me thy Statutes *Lord.*
27. Make-me-to understand the way
Of thy *dear* Precepts *all.*
And of thy wonders *day by day*
Much meditate I shall.

28. My Soul for-heavinesse doth drop:
According to thy Word.
Thou *mercifully*-raise-me-up.
29. *c* Take falshood's way *abhor'd*
From me: And give-me-graciously
Thy Law *clearly disclos'd.*
30. The way of Truth chosen-have-I:
Thy judgements I propos'd.

31. I to thy Testimonies clave *still*:
LORD, *d* let no shame me charge.
32. Run thy Commandments way I will,
When *e* thou'lt my heart enlarge.

a *Heb.* according to thy——
b *Heb.* and thou answeredst me——.
c *Heb.* take-away, *or*, remove——
d *Heb.* let me not be asham'd with shame.
e *Heb* thou shalt.

II. *Version.*

25. MY Soul unto the dust cleaves-*fast*:
Me quicken according to thy Word.
26. I shew'd my wayes, *a* heard me thou hast:
Do-thou-teach-me thy Statutes, *Lord.*

27. Thy Precepts way *b* make-me-to-know
I'le on thy Marvels meditate.
28. My soul *c* for grief-doth-dropping-flow:
After thy Word *d* me elevate.

29. The way of falshood from me *e* take:
And thy Law give-me-graciously.
30. The way of Truth *f* my-choice-I-make,
Proposed thy judgements have I.

31. I to thy Testimonies clave still:
LORD, *g* let not shame me overcharge.
32. Run thy Commandments way I will:
When thou shalt my *strait* heart enlarge.

a *Heb.* and thou didst answer me.
b *Heb.* make me-to-understand.
c *Heb.* droppeth for heavinesse.
d *Heb.* raise me up. *or*; lift thou me up.
e *Heb.* take-away.
f *Heb.* I have chosen.
g Heb. let me not be asham'd with shame.

In this *Fourth Octonary* (every verse whereof in the Hebrew begins with the *Fourth Letter* of the Hebrew Alphabet ד *Daleth*) The Psalmist being under deep afflictions *Prayeth*, and in his Prayer represents the singular benefit and usefulness of Gods word in the heaviest distresses. To this end,

I. *He Prayeth* for sundry benefits by or from the Word, in order to his better management of his afflictions. As for, 1. *Quickening according to his Word.* Which is urged, from the Extremity of his distress, *v.* 25 *. 2. *Instruction in his word.* Urged, from Gods former Answering of his Prayers, Experimented, *v.* 26. 3. *Information in the way of his Precepts.* Urged, from his resolution and promise thereupon to Meditate on Gods wondrous-Works, *v.* 27. 4. *Raising-him-up, according to Gods word.* Pressed, From the intensiveness of his distress; His *Soul dropping* (as it were melted into teares and dissolved) through heaviness, *v.* 28.

II. *He deprecateth* divers evils, Especially; 1. *The way of falshood. i. e.* The false way of Religion, erroneous Doctrine, Opinion, Worship, &c. Or the false way of sinful practises, &c. Both opposed afterwards to *the way of Truth.* This is illustrated, (1) *Partly*, By the proper Antidote against this way of falshood, here desired; *Gods Law given graciously to him*, *v.* 29. (2) *Partly*, By his opposite study and endeavour; He *having chosen the way of Truth, and Proposed Gods judgements to himself*, *v.* 30. 2. *Shame or Confusion.* That notwithstanding all his deep distresses *he may not be dasht for with shame*, or be overwhelmed with shame as disappointed of his hopes of deliverance and Divine support, &c. This he amplifies and urgeth, (1) *Partly*, From his former Constancy of Faith and obedience, cleaving to Gods Testimonies, *v.* 31. (2) *Partly*, From his pious Resolution for future, To mend his pace in the way of Gods commandments, *When God shall enlarge his sadned and straitned heart*, *v.* 32.

* *Theodosius* the Emperour being sharply reproved by *Ambrose* for his slaughter of about 7000. at *Thessalonica* innocent and nocent, without distinction, &c. entring into the Temple, not standing nor kneeling, but casting himself down upon the ground, recited that verse of *Davids*; *My Soul cleaveth unto the dust, quicken me according to thy Word*; and rearing his hair with his hands, he began to beat his forehead, to water the ground with his tears, and beg pardon, &c. *Theod. Eccl. Hist. l.* 5. *c.* 17.

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V. Octonary.

This *V. Octonary* is also *A Prayer* of like Nature to the former, *Touching the use of the Word in the Evil of affliction.* And as in the former the Psalmist had prayed for benefit by the Word against the Misery of Afflictions: So here he prays for good by the Word against the Temptations of Afflictions; 1. Petitioning to be Informed in, and inclined to Good, *ver.* 33. *to* 36. 2. Deprecating sundry Temptations unto Evil, *ver.* 36. to 41.

I. *Version.*

33. O LORD, teach me thy Statutes way,
a To keep it *to* the end.
34. *b* Learn me, that keep thy Law I may,
And *c* with whole heart it tend.
35. In thy Commands path make-me-go:
For *d* there my pleasure lies.
36. Thy Testimonies bow mine heart to
And not to avarice.

37. From seeing vainness mine eyes *e* turn;
In thy wayes quicken me,
38. To thy servant *f* thy Word confirm,
That's *fix'd* to-fear-of thee.
39. My *g* fear'd reproach away-turn-thou:
For, good thy judgements *be.*
40. Lo, I-have-love thy Precepts to:
In *h* Justice quicken me.

a *Heb.* And I shall keep it——.
b heb. make me understand.
c heb. with all the heart observe it.
d heb. in it have pleasure.
e heb. turn away.
f heb. thy saying.
g heb. reproach which I fear.
h heb. thy justice.

II. *Version.*

33. O LORD, teach me thy Statutes way,
And I shall keep it *to* the end.
34. *a* Learn me, that keep thy Law I may
And it with all the heart *b* attend.

35. In thy Commands path make-me-go:
Because in it *c* my pleasure lies.
36. Thy Testimonies bow mine heart to,
And not to *loathsom* avarice.

a heb. make me understand.
b heb. observe——.
c heb. I have pleasure.

2. From

37. From seeing vainness mine eyes *d* turn:
Me virify in thy wayes *dear*.
38. To thy servant *e* thy Word confirm,
That it *addicted* to-thy-fear.

39. *f* My fear'd reproach away-turn thou:
For very good thy Judgments be.
40. Lo, I have-love thy Precepts to:
Thou in thy Justice quicken me.

In this *Fifth Octonary*, (every verse whereof in the Hebrew begins with the *Fifth Letter* of the Hebrew Alphabet ה *He*) the Psalmist continues his *Prayer*, in reference to his *Afflictions*, and the Temptations incident thereupon, for benefit by the Word of God. And herein,

I. *He petitioneth for good*, viz. 1. To be *taught the way of Gods Statutes*. This is urged from his scope therein; *that he may keep it to the end*, ver. 33. 2. *To be made to understand*, to be made intelligent. This is urged, from his intended practice in keeping Gods Law, and entire observing thereof, ver. 34. 3. To be *made to tread in the path of Gods Commandments*, urged, from his *delight therein*, ver. 35. 4. That the LORD would *incline his heart unto his Testimonies*, v. 36. *in the beginning*.

II. *He deprecateth*, or *prayeth against sundry Evils*, or Temptations and Inducement to evils. As, 1. *Against* his hearts inclination to evil Concupiscences, *Synechdochically* noted by one kind thereof, *Covetousness*, v. 36. *latter end*. 2. *Against* all *false vanity*, all vain and evil external Objects, that by means of the outward senses are apt to make ill Impressions upon the Inward Soul: That *his Eyes may be turn'd away from beholding them*. This is Illustrated by the fruits or effects that shall be consequent thereupon, viz. (1) His *Quickening in Gods wayes*, v. 37. (2) The *Confirming and Fulfilling of Gods Saying*, Gods Promise unto him, *addicted to his fear*, v. 38. 3. *Against* all *reproach* and infamy, which through his failings he was afraid might fall upon him: that it might be averted and prevented. This is urged, From the goodness of Gods Judgments, whereby he should be preserved from this evil, v. 39. 4. *Against* all spiritual dulness and deadness in his obedience: implied in his Petition for *Quickening* him. This *Quickening* is urged; *Partly*, from Gods Righteousness and Justice. *Partly*, from his own affectionate love and desire after Gods Precepts, *ver.* 40.

VI. Octonary.

The VI. *Octonary* is mixt of *Petitions*, and holy *Resolutions*, *Purposes*, or *Promises*, upon the obtaining of those Petitions. These are interwoven one with another. Herein the Psalmist 1. *Prayeth* for Mercy and Salvation out of his Afflictions, *ver.* 41, 42. 2. *Deprecateth*, or Prayeth against Gods *pulling the Word of Truth out of his mouth*, ver, 43. 3. *Professeth* hereupon his endeared Respects to, and observance of Gods VVord, In VVork, VVord, and Heart, *ver.* 44. *to* 49. In the whole here's the right use of Gods VVord *after deliverance out of Affliction*.

I. *Version.*

41. ANd let-thy-loving-kindnesses
Come unto me, O LORD;
Ev'n thy Salvation from distress
According-to-thy-* VVord.
42. *a* Then shall I answer *easily*
b Him-that-reproacheth-me,
Because *c* I trusting-did-rely
Upon thy VVord *and thee*.

43. And thou Truth's VVord take not away
From my mouth *d* utterly:
Because I for thy Judgments *ay*
Have-waited-hopefully.
44. And I thy Law will keep alwayes,
For ay and evermore.
45. And I shall walk *e* at large, because
I sought thy Precepts *lore*.

46. And of thy Testimonies *deare*
I will speak *f* in the sight
Of Kings, and not be sham'd *or feare*.
47. And * I'le-my-self-delight
In thy Commands, which I have lov'd.
48. And *g* will mine hands up-rise
To thy Commands, which I have lov'd:
And on thy Statutes *h* muse.

* *Heb.* saying.
a Heb. *or*; And I shall answer a word.
b *Heb.* my-reproacher-myne-upbraider.
c *heb.* I trusted, hoped.
d *Heb.* unto vehemency.
e *Heb.* in largness, *or*, in a large-roomth.
f *Heb.* before *or*; in the presence of——
* *heb.* I will delight my self-delightfully. *The root is doubled.*
g *heb.* I will lift-up-my-palms—— h *Heb.* I will meditate.

II. *Version.*

41. *TO me let come thy *a* mercies all,
As-thou-saidst, thy Salvation, LORD
42. And *b* I my Scorner answer shall,
Because I trusted in thy VVord.

43. *c* Truth's VVord quite from my mouth take (never,
For, for thy Judgements waite did I.
44. And I thy Law will observe *d* ever,
For ay and perpetuity.

45. And in large-roomth then I shall walk,
For I thy Precepts sought *and claim'd*.
46. *e* I'le of thy Testimonies talk,
Before *great* Kings, and not be sham'd.

47. I also will in thy Commands,
Which I have lov'd *f*, me recreat.
48. And *g* lift to thy lov'd Lawes my hands,
And on thy Statutes meditate.

* *Heb.* And to——.
a Heb. loving kindnesses, according to thy Saying.
b *heb.* I shall answer my upbraider avoid,
c *heb.* And pull not the word of trueth utterly unto vehemency.
d *Heb.* All-waies.
e *Heb.* And I shall speak.
f *Heb.* or I delight my self delightfully loved which I have
g *Heb.* I will lift up my palmes to thy commands

In this *VIth Octonary*, (every verse whereof in the Hebrew begins with the *Sixth Letter* of the Hebrew Alphabet ו *Vau*) the Psalmist praying for Gods Loving-kindnesses and Salvation of him from affliction, & that God *would not utterly take the Word of Truth out of his mouth*, viz. by non-performance of his Promises, &c. for fulfilling whereof he desires his mouth might still magnifie him; Professeth and promiseth upon receipt of these favours by way of gratitude, to respect and observe his Word and Law, in Deed, Word, and Heart. More *Particularly*,

I. *He prayeth*, 1. *For* Gods *Loving-kindnesses* and *Salvation* (viz. out of Affliction,) that they *might come to him*. Where he expresseth, (1) The Ground of this his Petition, *viz.* Gods Word of Promise &c. v. 41. (2) The good effect which will ensue upon granting of it, *viz.* Thereby he shall be really furnished with an *Answer to every one that reproacheth him* for trusting in the Word of God, *ver.* 42. 2. *For* constant Cause or Occasion of extolling the Word of Truth in his mouth, *viz.* Upon Gods performance of his Word of Promise to him. This is implied in his Deprecating the contrary. And it is urged, from the Psalmists hopeful waiting for Gods Judge-

ments of his mouth to be accomplished for him accordingly, v. 43.

II. *He Professeth*, Resolveth and Promiseth, by way of gratitude upon Gods performance of his Requests, 1. *In Deed*, (1) His continual observance of Gods Law, ver. 44. (2) His constant walking in much *enlargednesse, having sought Gods Precepts.* (This Enlargednesse may import, either the enlargednesse of his heart in his duty, as ver. 32. or the enlargednesse and plainnesse of his way wherein he is to walk. As *Psal.* 18. 36. or the enlargednesse of his condition in way of mercy from God, as *Psal.* 4. 1.) ver. 45. 2. *In word*, his *speaking of Gods Testimonies*, to their praise, &c. *even before Kings: and not being ashamed of them*, ver. 46. 3. *In Heart*, (1) *His delighting himself in Gods Commandments which he had loved*, ver. 47. (2) His *meditating in Gods Statutes.* Amplified by his Resolution of revolving and *lifting his hands to Gods Commandments, which he had loved.* ver. 48.

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VII. Octonary.

This *VII. Octonary* is of mixt Nature, being *Petitory*, and *Narratory*. Wherein the Psalmist 1. *Petitioneth* for divine favour in his distress, *ver.* 49. 2. *Declareth* what great and manifold comfort he had from Gods Word in his greatest afflictions, *ver.* 50. *to* 57.

I. *Version.*

* Heb. remember.
a *Heb.* unto vehemency.
b *Heb.* I remembred thy Judgements of old

49. *THe Word unto thy servant minde,
For which thou mad'st me waite.
50. In mine affliction *still I finde*
This *is* my Comfort *great*:
That thy *sweet* Saying quickneth me.
51. The proud *a*exceedingly
Me scorn'd: *But* from thy Law *or* thee
Declined have not I.

52 LORD, *b* I recall'd thy Judgments old:
And my self comforted.
c *Heb.* burning horrour, *or*, a stormy terrour.
d *Heb. or*, from the wicked.
53. c Great-horrour did on me take-hold,
d For wicked ones *missed*,
Forsakers of thy Law *through Sin.*
54. Thy Statutes *precious*
Have unto me been Songs within
My Pilgrimages house.

55. Thy Name remembred I by night,
LORD, and thy Law observ'd.
56. This was to me: because *aright*
Thy Precepts I conserv'd.

II. *Version.*

a *Heb.* remember.
b *Heb.* affliction.
c *Heb.* unto vehemency
d *Heb.* of old I remembred, & comforted my self.

49. THe Word unto thy servant *a* minde,
For which thou-mad'st-me-wait *on thee*.
50. My comfort in my *b* woI *finde*
This; That thy saying quickneth me.

51. The proud have scorn'd me *c* vehemently:
I have not from thy Law declin'de.
52. O LORD, thy Judgments *d* old did I,
To my great comfort, call-to-minde.
53. *e* Great-horrour did on me take hold;
For wicked, that thy Law do leave.
54. Within my Pilgrimages house
Been Songs to me thy Statutes have.

e Heb. burning horrour hath seized on me, because of the wicked, that forsake thy Law.

55. By night remembred I thy Name,
O LORD; And I thy Law observ'd.
56. Unto me *therefore* was this *same*,
Because thy Precepts I conserv'd.

In this *Seventh Octonary* (every verse whereof in the Hebrew begins with the *Seventh Letter* of the Hebrew Alphabet ז *Zain*) The Psalmist, in reference to his Afflictions and distresses,

1. *Petitioneth* to the Lord, That he would *Remember his word of Promise to him, wherein he had made him hopefully to wait*, verse 49.

II. *Declareth*, and confesseth thankfully before the Lord, what great benefit and comfort he had from and in his word, in all his afflictions, *verse* 50. &c. The manner and way of his Comfort in Affliction by the Word, is particularized. *viz.* 1. *By* the vital vertue and enlivening efficacy of Gods Saying, especially his word of Promise, in affliction, *vers.* 50. The vigour of this his Comfort is amplified. By the concomitant and adjuvant Cause thereof, *viz.* His constancy in Gods Law, notwithstanding all the excessive scornes of his proud persecutors, *verse* 51. 2. *By his remembring and meditating upon the LORD's Judgments of old.* viz. Not only the ancient Judgements of his mouth Recorded in his Word: But also the Antient Judgements of his hands mentioned in his Word, both upon the wicked, and upon the godly; and how differently God deals with both *f*, *verse* 52. This is *Amplified* by the effect wrought upon him, by his remembring of Gods Judgements of old, viz. dreadful *horrour for the wicked*, the forsakers of Gods Law; whilst he considered their condition, *verse* 53. 3. *By* making the LORD's *Statutes his Songs in the House of his Pilgrimages*, wherever he as a Pilgrim sojourned, *ver.* 54. 4. *By remembring Gods Name in the Night.* Which is illustrated by the effect Practical, Hereby he was inclined to keep Gods Law, *ver.* 55. 5. *By his keeping of Gods Precepts*, which was a singular ground of all this his comfort from the Word. *This I had*——Heb. *This was to me*, viz. This manifold and sweet Consolation in all mine Affliction was vouchsafed me from thy Word, *because I kept thy Precepts*, verse 56.

f Vid. R. Moses Hadarsan & Jac. Cant. & Simeon Matsiliah.

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VIII. Octonary.

This VIII. *Octonary* is a zealous *Prayer.* The Psalmist, having in the former *Octonary* declared his singular comfort from the Word in his afflictions, doth here subjoyn and set forth his great zeale towards the LORD and his VVord, being acted and enlivened thereunto by his former Consolations. This his Zeal, Study, and Profession towards God and his VVord is described, 1. By the Adjuncts thereof, v. 57. 2. By the Effects thereof, *ver.* 58. *to* 65.

I. *Version.*

a Heb. to keep the
b Heb. Thy faces I carnestly besought.
c Heb. or shew grace to me

57. MY Portion, LORD, *alone thou art*;
I said, *a* I le keep thy words,
58. *b* Thy face besought I with whole heart,
c Thou-mercy-me-afford.

Accord-

According to thy saying *sure*.
59. My wayes I thought upon,
And to thy Testimonies *pure*,
I turn'd my feet *anon*.

60. I hasted to keep thy commands,
And lingred not *a jot*
61. Me robbed have the wicked's Bands:
Thy Law forgot I not.
62. *From sleep* at Midnight will I rise,
To the *praise*-to-confess;
For judgements (*which I dearly prize*)
Of thine-own-righteousness.

63. *d* Mate am I to all that thee fear,
And that thy Precepts keep.
64. LORD, Earth's full of *e* thy mercy *deare*:
Learn me thy Statutes *deep*.

d Heb. Companion am I to all that fear.

II. Version.

57. MY Portion, LORD, *alone thou art*;
I said, that I will keep thy words.
58. *a* Thy face besought I with whole heart:
As thou hast said, me-grace-afford.

59. I thought upon my wayes, and to
Thy Testimonies turn'd my feet.
60. I hasted, and *b* slack'd not, to do
All thy commands *it was most meet*.

61. Bands of the wicked robbed me:
Forgot thy Law *yet* have not I.
62. I'le raise at Midnight *c* to praise thee,
For judgements of thine Equity.

63. Companion unto all am I
That fear the, and thy Percepts keep.
64. Earth's full of thy *d* benignity,
O LORD: Learn me thy Statutes *deep*.

d Heb. kindness. mark.

In this *Eight Octonary*, (every verse whereof in the Hebrew begins with the *Eighth Letter* of the Hebrew Alphabet ח *Cheth*,) the Psalmist professeth his singular zeal and affection towards God and his Word, and described it in his Prayer,

I. *By the Adjuncts thereof, viz.* 1. His Intensive estimation of and affection to God, *as his Portion*. 2. His deliberate and fixed Resolution to keep Gods words; *I said*——*verse* 57. This verse may be variously rendred out of the Hebrew: *Portion* being referred either to *the LORD*, or to *the keeping of his Words*. As; *My Portion*, thou art *O LORD*, *I said*——Or; *O LORD*, *my Portion*; *I said*, *To keep thy Words*. Or; *My Portion*, *O LORD*, *I said* it is, *To keep thy words*. For Substance both of them are to the same effect: But I rather incline to referre [*Portion*] to *the LORD*.

II. *By the effects, Fruits, or Consequents thereof, viz.* I. His earnest Petition for Gods favour according to his Promissory saying. Wherein note, 1. The Object desired, Gods favour; *Thy face*. *viz.* In showing-Grace to him. 2. The fervency of the Prayer; *I earnestly-besought*——*with all the heart*. 3. The moving cause, the external impulsive cause, as also the rule and measure thereof, Gods Promise; *according to thy saying*, *verse* 58. II. His Repentance. 1. In aversion from evill, upon considering his wayes. 2. In conversion to good, *verse* 59. III. His singular care of an holy Religions course of life. This is set forth, 1. *By* his ready zeal thereunto without delay. *verse* 60. 2. *By* his constancy therein, even against greatest impediments, distrations and provocations, *v.* 61. 3. By two principal Acts and discoveries thereof, *viz.* (1.) His *arising at midnight to confess to the LORD for the judgements of his righteousness*, *verse* 62. (2.) His condecending to be a *Companion to all that fear God and keep his Precepts*, *ver.* 63. IIII. His further request to the LORD, to *Learn him his Statutes*, in order to all this. Which request he urgeth from the abundance of Gods loving-kindness throughout the Earth, *verse* 64.

IX. Octonary.

The IX. *Octonary* is A *Prayer*, Wherein the Psalmist, 1. *Thankfully acknowledgeth* the good which he already received from the Lord, in his afflictions, and according to Gods Word, *verse* 65. 2. *Earnestly Petitioneth* for further good, judgement, and knowledge in the Word. Urging this request by many Arguments, *verse* 66. *to* 73.

I. Version.

65. O LORD, good with thy servant thou
a After thy word hast done.
66. *b* Good sense and skill learn me: For thy
Commands beleiv'd I on.
97. I, ere afflicted, *c went* astray:
But now *d* thy word I keep
68. Thou *art* good, and dost good *alway*:
Learn me thy Statutes *deep*.

69. The proud *e* forg'd lyes of me: I keep
Thy Precepts with *f* whole might.
70. Their heart is-gross as-fat: *But* I
Me in thy Law delight.
71. *O, it is* good-for me, that I
Have been afflicted *thus*:
That I may learn *more perfectly*.
Thy Statutes *precious*.

72. The Law *g which* thy mouth *did express*
To me is better *farr*,
Then *all* the thousands *numberless*
Of Gold and Silver *are*.

a Heb. *or*, according to thy word
b Heb. Goodness of taste (*or*, a favour, sense judgement, *&c.*) and knowledge
c Heb. erring straying.
d Heb. thy Saving.
e *Heb. or* composed; against me a lye *or* falshood.
f *Heb.* all the heart.
g *Heb.* of thy mouth.

II. Version.

65. O LORD, good with thy Servant thou
According to thy word hast done.
66. a Good sense and knowledge learn me, *how*.
For thy commands beleiv'd I on.

67. I, ere afflicted, *b went* astray:
But now thy saying I observe.
68. Thou *art* good, and dost good *alway*:
Learn me thy Statutes, *left I swerve*.

69. The proud against me *c* forg'd a lye:
I keep thy Precepts *d* with whole might.
70. Their heart is gross as fat: But I
Did in thy Law my-self-delight.

71. Good for-me that afflict-I-was:
That I may learn thy Statutes *sure*.
72. To me thy Mouth's Law *e* doth surpass
Thousands of Gold and Silver *pure*

a *Heb.* Goodness of take *or* savour, sense, judgement, *&c.*
b Heb. *was* erring straying.
c Heb. *or* composed falshood.
d Heb. with all the heart.
e Heb. Is better than

In this *Ninth Octonary*, (every verse whereof in the Hebrew begins with the *Ninth Letter* of the Hebrew Alphabet, ט *Teth*) the Psalmist.

I. *Acknowledgeth thankfully* that good which the Lord had already done to him and for him, *viz.* in refer-

reference to his Affliction; As supporting him under them, benefiting him by them, and delivering him out of them. This is amplified by the causes thereof, 1. *Gods faithfulness*, as the Fountain. 2. *Gods Word of promise*, as the Channel or Instrumentall cause, *ver.* 65.

II. *Prayeth devoutly*, For further goodness of Sense, savour, taste, relish, or judgement, and knowledge. *viz.* In the Word of God, *ver.* 66. *beginning*. This request he Vehemently Urgeth by sundry Arguments. As, 1. *From* his Faith in the Word, *verse* 66. *to the end*. 2. *From* his Reformation wrought upon him by Affliction, described by (1) His *straying* before Affliction. (2) His *keeping Gods saying* afterwards. *ver.* 67. 3. *From* the Nature of God. Being *good*, and *doing good*, *ver.* 68. 4. *From* the integrity of his heart and good Conscience towards this Word of God, wherein he desires more and more to be instructed. This is set forth, (1) *Partly*, By his constancy, *In keeping Gods Precepts with all his heart*, notwithstanding all the lyes and falshoods that his proud Adversaries had cunningly forged and contrived against him, *ver.* 69. *In delighting himself also in Gods Law*, though his proud Enemies hearts made *gross* and senseless *as fat*, were hardned against it, *ver.* 70. (2) *Partly*, By his proficiency and reaping much good by his Afflictions and oppositions of his Enemies. Thereby gaining more Experimental and practical insight into Gods Statutes, *ver.* 71. Thereby also being brought to a more high Estimation of the *Law of Gods mouth* accounting it *better to him then thousands of Gold and Silver*, *ver.* 72.

X. Octonary.

This X. *Octonary* is A *Prayer* also, 1. *For* Divine Instruction in the Word and Law of God, *ver.* 73. *to* 76. 2. *For* Divine Mercy and consolation, *v.* 76. *to* 80. 3. *For* integrity of heart in Gods Statutes, *verse* 80.

I. *Version.*

73. ME made and a fashion'd have thine hands:
To-understand-make-me,
That I may learn *all* thy commands.
74. Thy fearers shall me see,
And joy, b that I hop'd for thy Word.
75. I know, that righteousnes
Thy judgements *are*, and thou hast, Lord,
Me c scourg'd *in* faithfulness,

76. Oh, let thy loving-kindness *ay*
To comfort me be *near*:
According d as thy self didst say
Unto thy servant *dear*
77. Thy bowel-mercies unto me
Let come, that live I may:
Because thy Law *is and shall be*
My *Soul's* e delights *alway*.

78. The proud let be asham'd, for they
f Deprav'd me causelessly:
But in thy Precepts *night and day*
Still meditate will I,
79. Thy fearers shall to me convert,
And who g thy Records know.

80. b Pure in thy Statutes be my heart:
Lest shame me overflow.

a *heb.* fashioned-me.
b *heb.* Because I have hope-fully-waited.
c *heb.* afflicted—
d *heb.* to thy Saying.
e *heb.* delightful-delights, *in this word the root is doubled Emphatically.*
f *heb. or*; perverted me falsly.
g *heb.* thy Testimonies.

II. *Version.*

73. THy hands me made, and fashion'd me:
a Inform me, to learn thy Commands.
74. They'l see me, and joy, that fear thee:
Because b my hope for thy Word *stands*.

75. I know Lord, just thy judgements *be*,
c Thou me afflict'st *in* faithful-way.
76. Oh, let thy d mercy comfort me,
As to thy servant thou didst say.

77. Thy bowel-Mercies unto me
Do thou let come, that live I may:
Because thy Law, *is and shall be*
My *Soul's endear'd* e delights *alway*,

78. The proud let be asham'd, for they
f Perversly-us'd-me causelessly:
But in thy Precepts *night and day*
Devoutly meditate will I.

79. Thy fearers shall to me convert,
And who thy Testimonies know.
80. g Sound in thy Statutes be my heart,
That shame may not me overflow.

a *Heb.* fashioned-me. b *Heb.* hope-fully-waited. c *Heb.* afflicted—
d *Heb.* according to thy Saying to thy—— e *Heb.* delightful Delights. *Here the root is doubled.* f *Heb. or*; perverted me falsly. g *Heb.* Let my heart be perfect, sincere, pure, &c. ——that I be not ashamed. *Or* abashed.

In this *Tenth Octonary* (every verse whereof in the Hebrew begins with the *10th. Letter* of the Hebrew-Alphabet, י *Jod*) the psalmist prayes for sundry blessings, having in all of them a singular aim and respect to the *Word of God*, As,

I. *For more compleat understanding*, that he may *learn Gods Commands*. This Petition is urged earnestly, 1. *From* Gods Creating and *Fashioning him*. Therefore he was able more and more to illuminate him, and as it were to New-create him, *ver.* 73. 2. *From* the effect of joy, which they that fear God should manifest, upon sight of him so illuminated, *ver.* 74. 3. *From* his own ingenuous acknowledgement of the *righteousnes of Gods judgements*, and *that in very faithfulnes* according to his word *he had afflicted him*, for good: and therefore now he was the better fitted and prepared to receive Gods instructions, *ver.* 75.

II. *For Gods loving-kindness*, to comfort him against his dejections, according to Gods promise, *ver.* 76. and *for his bowel-mercies, to quicken him* against all deadness. These requests he urgeth, 1. *From* his singular delights in Gods Law, the instrumental means of comfort and quickning, *ver.* 77. 2. *From* the shame and confusion that hereupon shall befal his proud enemies, depraving him falsly, causelessly. Which evil carriage of theirs is aggravated by the Psalmists opposite religiousness, *meditating in Gods Precepts*, *ver.* 78. 3. *From* the gathering together of the godly unto the Psalmist thus honoured with Gods mercies. These godly are described, 1. *By* their *fear* of God. 3. *By* their *knowledge* in Gods *Testimonies*, or Word, *v.* 79.

III. *For perfection and integrity of heart in Gods Statutes*. Urged, From the great mischief that would ensue upon the Psalmist in case his Prayer should not be granted: He should *be ashamed of his hope* and trust in God, &c. *v.* 80.

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XI. Octonary.

This *XIth Octonary* is a continuation of the Psalmists *Prayer* under his affliction continued. Wherein the *Excellent use of Gods Word* under *Gods delaying of expected help and relief against long afflictions*, is notably represented. Here, 1. He complaines of the greatnesse of his misery under his long continued afflictions *ver.* 81. *to midst of* 84. 2. He Petitions for Divine Judgement upon his persecuting enemies, and for Gods aid against them, *ver.* 84. *to* 88. 3. He prays for quickning, *ver.* 88.

I. *Version.*

81. MY Soul for *a* thine health faints-away,
While for thy Word I wait.
82. Mine eyes *b* fail for thy Word: I say,
When wilt me consolate?
83. Though I am *parched* like unto
A Bottle in the smoke,
Yet did I not forget, *start fro*,
Thy *sacred* Statutes *yoke*.

84. How many *are* thy servants dayes?
c When shall thy judgements be
Done on my Persecutors *wayes*?
85. The proud digg'd pits for me
d To thy *just* Law which do not *suit*.
86. *e* Truth *are* all thy commands:
They *f* wrongfully me persecute,
Help thou me *from their hands*.

87. Almost consumed me had they
On Earth, *to be forgot*,
But thy *choice* Precepts, *my Souls stay*,
Forsaken have I not.
88. After *g* thy Mercy *and thy Truth*
Do thou me vivify:
The Testimony of thy mouth
Then *well* observe shall I.

II. *Version.*

81. MY Soul for thy Salvation *a* quailes:
Whilst for thy Word I hoping-wait.
82. For thy *dear b* mine eyes do fail,
Saying, when wilt me consolate?

83. I've not forgot thy Statutes *wayes*,
Though I as Bottle am *c* in fume.
84. How many are thy servants dayes?
When *d* wilt my Persecutors doome?

85. The proud have digged pits for me,
e To thy *just* Law which doth not suit.
86. All thy Commandments *f* faithful *be*,
Help me, *g* whom they mis-persecute.

87. Almost they me consum'd on Earth:
But *h* from thy Laws I did not swerve.
88. After thy mercy quicken me:
And thy mouth's *i* Records I'le observe.

a Heb. or; Is consumed.
b Heb saying mine eyes are consumed.
c Heb. In the smoke.
d Heb. wilt thou do upon my persecutors judgment.
e Heb. which is not according to thy Law.
f Heb. faithfulnesse.
g Heb. they persecute me falsly, wrongfully, causelesly.
h Heb. I have not forsaken thy Statutes. i Heb. Testimony.

In this *Eleventh Octonary* (every verse whereof in the Hebrew begins with the *Eleventh Letter* of the Hebrew--Alphabet, כ *Caph*) The Psalmist having been long continued and exercised under afflictions, and, still Divine help and deliverance being delayed, showes what use he made of *Gods word* in that case, for our instruction and imitation in like condition.

I. *He complains* of the greatnesse of his misery, through his afflictions continued, and Gods help delayed. So great were his miseries, that 1. His *Soul fainted for Gods salvation.* Yet he still *hopefully-waited on Gods Word*, *ver.* 81. 2. His *eyes failed for Gods Word* of promise, that it might be fulfilled in Gods *comforting* of him, which he thought long deferred; *When wilt thou comfort me?* *ver.* 82. 3. His body was lean, shrivelled, and wrinkled *like a Bottle* dryed *in the smoak*. Which is *Amplified*, by his *not forgetting Gods Statutes* in all this extremity, *vers.* 83. 4. The dayes of his misery, and the time when it should end, was wholly in suspence and uncertain to him, *v.* 84. *at the beginning.*

II. *He Petitions* God to *avenge him of his Persecutors*, and *help him* against them: Complaining that God herein so long delayed, *v.* 84. *latter end, &c.* Enforcing these his requests, 1. *From* the fidelity of all Gods commands. 2. *From* the unlawful, injurious, and wrongful dealing of his proud Persecutors, *v.* 85. 86. 3. *From* the extremity of his distresse which they had brought upon him, having almost consumed him. This is illustrated, by his constancy in Gods Precepts notwithstanding, *v.* 87.

III. *He closeth up all*, Praying the LORD *according to his loving-kindness to quicken him.* Urging this request, by his promise *observe the Testimony of Gods mouth* when he shall so be enlivened, *v.* 88.

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XII. Octonary.

This *XIIth Octonary* is a devout *Prayer*. As, in the former he sets forth his distresse and misery while his affliction was continued, and Gods help was deferred; and what respect he had to Gods Word in the mean time: So in this *Octonary* the Psalmist showes how he comforted himself by Gods Word during the said continued affliction and temptation upon him, *viz.* *By* considering well the exquisite perfection of the Word and Will of God, *ver.* 89. *to* 94. 2. *By* Praying for Gods Conservation of him in his afflicted condition, *ver.* 94, 95, 96.

I. *Version.*

89. FOr ever *a* stedfast is thy word,
LORD, in the Heavens *high*.
90. To generation and generation
Is thy fidelity:
Thou-hast-established *b* the Land,
And *firmly* stand-it-shall.
91. *This* day they to thy judgments stand:
For thy servants *are* all.

92. *c Had* not thy Law *been* my Delights,
In mine affliction
Then had I perished *outright*.
93. For ever *d* I'le think on

a Heb. or 3 standing, settled.
b Heb. the Earth.
c Heb. unless thy Law *had been* my delightful-delights, *the Root is doubled in the word.*
d Heb. I will not forget.

Thy *precious* Precepts: For by those
Thou didst me vivify.
94. I *am* thine, save thou me; because
Thy Precepts sought have I.

95. The wicked-ones for me did waite
Me wholly to destroy:
But I thy testimonies *great*
Consider *in my eye*.
96. An end of all perfection I
Have seen *in full extent*:
But ever all e broad vehemently
Is thy Commandement.

e Heb. *or*, large-wide. *i.e. of infinite extent.* &c.

II. *Version.*

89. O LORD, thy Word in Heavens *high*
a Is settled to perpetual-ay.
90. To *b* each age thy fidelity:
Thou Earth did'st found, and it shall stay.

91. *This* day they to thy judgements stand:
For thine-own servants *are* they all.
92. c Had not thy law *been* my delights,
Then had I perish'd, in *d* my thrall.

93. e Forget thy Precepts will I never,
For thou by them *f* my life hast wrought.
94. I *am* thine, save thou me *for ever*,
Because I have thy Preceepts sought.

95. The wicked watch'd me, me to stroy:
But I'le thy *g* Records understand.
96. Of all perfection end saw I:
But b vehemently large *is* thy Command.

a Heb. *or*, is standing for ever.
b Heb. generation and generation.
c Heb. unless thy law *had been* my delightful delights. *the Root is doubled in the word.*
d Heb. my affliction.
e Heb. For ever *I* will not forget.
f Heb. hast quickned me.
g Heb. Testimonies consister.
h Heb. vehemently large, broad, wide, &c. i.e. *of boundless extent and comprehensiveness.*

In this *Twelfth Ogdoary* (every verse whereof in the Hebrew begins with the *twelfth Letter* of the Hebrew Alphabet, ל *Lamed*,) the Psalmist comforts himself (for our instruction and imitation in like case) under his continued afflictions, especially two wayes: *viz.*

I. *By a serious and exact consideration had of the matchlesse perfection of Gods Will and Word.* This Perfection thereof he sets forth, 1. By the immutable and heavenly constancy or perpetuity thereof, v. 89. 2. By the faithfulnesse of God, (*viz.* in his word) to all Generations. 3. By Gods firme establishment of the Earth, and the course of all things therein to this day, by vertue of his Judgments, *viz.* his Word, Ordinance, and Appointment. The reason whereof is given from Gods Dominion and Rule over *all*, as his *servants*, v. 90, 91. 4. By the Psalmists own Experience, who in his great and long afflictions was sufficiently comforted by the Law and Word of God, when all other succour failed, v. 92. This his noble Experience he illustrates by one excellent effect thereof upon him, *viz.* That he *would never forget Gods Precepts*, whereby the LORD did so *quicken him*, *ver.* 93.

II. *By earnest Prayer to the LORD to save and preserve him in his long and great afflictions.* This his request he urgeth, 1. *From* the Interest and Propriety that God had in him; *I am thine, save thou me.* 2. *From* his zeal to, and diligent seeking after Gods Precepts, v. 94. 3. *From* his constant study and consideration had of Gods Word, notwithstanding all his mortal dangers of being destroyed by his wicked enemies, *ver.* 95. The reason of which his constant adhering to Gods Word, he tacitly declares to be the infinite fulnesse, comprehensiveneſse, and perfection of Gods Word, surpassing all other perfection in this World as he observed in his own experience, v. 96.

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XIII. Ogdonary.

This *XIII. Ogdonary* contains the Psalmists holy Exclamation, touching 1. His intensive love to the Law and Word of God, *ver.* 97. to 103. 2. His sweetest Delight in the Word, *ver.* 103, 104. Both resulting from his experience of the Words exceeding consolatory vertue in time of Affliction, as was expressed in the former *Ogdonary*.

I. Version.

97. O How love I thy Law! All day
a I meditate thereon.
98. Thou-mak'st-me-wiser than my foes,
By thy commands *alone*:
For *b*, it with me-for-ever *goes*.
99. I am more prudent *farre*
Than all my Teachers: For c thy Lawes
My meditation *are*.

100. I more than th' Ancients understand,
For I thy Precepts kept.
101. From each ill way I have restrain'd
My feet, *and wary stept*.
That I might *well* observe thy word.
102. Departed have not I
Farr from thy Judgments *just*, *O LORD*.
For thou taught'st me *thereby*.

103. How sweet unto my palate are
Thy Sayings, *and thy Truth*
Yea, *to my spirit* sweeter *farre*
Than Honey to my mouth.
104. By thine *excelling* Precepts I
Do-understanding get:
Therefore *d* each path of falsity
I *utterly* do hate.

a Heb. my meditation.
b Heb. to, or, to my commandments.
c Heb. thy Testimonies.
d Heb. every path of falshood.

II. Version.

97. OH, How I love thy Law! It *is*
My meditation all the day.
98. Thou-mad'st-me-wiser than my foes
By thy *a* Law: For it's with me *b* ay.

99. I'm wise my Teachers all before:
For thy Records my pond'ring *are*.
100. Than Ancients understand I more:
For I thy Precepts kept *with care*.

101. I have my feet from each ill way
Restrayn'd, that I may keep thy word.
102. I from thy Judgments did not *d* stray:
Because thou hast me taught, *O LORD*.

103. Thy words unto *e* my taste how sweet!
f 'Bove Honey to my mouth *are they*.
104. I by thy Precepts *g* knowledg-get:
I therefore hate *h* each falshood's way.

a Heb. commandements: for it, i. e. every one of thy commands.
b Heb. for ever.
c Heb. Testimonies *are* my meditation.
d Heb. Depart.
e Heb. my palate.
f Heb. *about* honey, *or* more than honey.
g Heb. *or* understanding.
h Heb. every path of falshood.

In this *Thirteenth Ogdonary* (every verse whereof in the Hebrew begins with the *thirteenth Letter* of the Hebrew Alphabet, מ *Mem*) The Psalmist, having formerly expressed, How sweet and comfortable the Word was to him in his great Afflictions, here he pathetically bursts forth into a rapture of Exclamation and Admiration touching the incomparable *dearness of the Word* unto his heart and affections. Pathetically declaring before the LORD

I. *His vehement and intensive Love to the Law and Word of God*: with a kind of Admiration, *ver.* 97. This he illustrates, 1. *By* the effect of this love. His constant *meditation* in the Word, *ver.* 97, *lat. end.* 2. By the moving-cause inclining him thus to love Gods Law: *viz.* That Wisedom, Prudence, and Intelligence (*i.e.* all manner of perfect direction in spirituals) which he gained by the Word. Which skill and direction is set forth by a triple comparison: being preferred, To the *wisedome of his* craftiest *enemies*, To the *Prudence* of this *Teachers*, and to the *Intelligence* of the long-experienced *Ancients*, *ver.* 98, 99, 100. 2. *By* his practical respect unto the Word: *Partly* eschewing all evil, that he might keep the Word, *ver.* 101. *Partly*, Persevering constantly in Gods judgments, the LORD having taught him so to do, *ver.* 102.

II. *His sweet and great delight which he took in the Word and Sayings of God.* This is laid down with Admiration, *ver.* 103. *in the begin.* This is illustrated, 1. *Comparatively* The sweetness of the Word to his Soule, being preferred to the delicious sweetness of *honey to the mouth*, *ver.* 103. 2. *Declaratively.* The reason of this his surpassing delight in the Word being signified, *viz.* His gaining of spiritual and saving understanding thereby. Whereupon on the contrary he *hated every path of falshood*, *ver.* 104.

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XIV. Octonary.

This XIIII. *Octonary* is of Mixt Nature, being *Promissory*, *Petitory*, and *Narratory*. As in the former he had set forth his endeared Affections to the Word: So here he makes known his singular care and study to conform his whole Conversation to the Word. Declaring 1. the Word to be the Rule of his life and course, *ver.* 105. 2. The firmness of his Resolution herein, *vers.* 106. 3. The invincibleness of his purposes to this end, against all manner of impediments of afflictions and enemies, *v.* 107. *to* 111. 4. His constant complacency in the Word, *ver.* 111. 5. His hearts constant inclination to walk according to Gods Word, *ver.* 112.

I. *Version.*

105. THy Word's a Lamp to my foot *still*,
And to my path a light.
106. I sware, and-it-confirme-I-will,
To keep a thy Judgments right.
107. I am afflicted *here below*
b Most vehemently; O LORD,
Me *favourably* quicken thou
According to thy Word.

108. Accept my mouth's Free-offerings *c* now,
Which, LORD, *thou did'st command*:
And me thy judgements learn do thou.
109. My Soul's *d* still in my hand:
But I have not thy Law forgot.
110. The wicked ones have laid
A snare for me: yet have I not
From thy *deare* Precepts straid.

111. For-heritage-I-have possest
Thy Testimonies *rare*
For evermore: For of *e* my breast
The *very* joy they *are*.

112. Mine heart *and Inwards all* have I
Inclined, *and still bend*,
To do thy Statures *faithfully*
For ever *to* the end.

a *Heb.* the judgments of thy righteousnesse.
b *Heb.* unto vehemency.
c *Heb.* according to--
d *Heb.* or, I pray thee.
e *Heb.* Testimonies.
f *Heb.* I have inclined my heart to do thy Statutes, for ever to the end.

II. *Version.*

105. THy Word's a Lamp to my foot *still*:
And to my path a *shining light*.
106. I sware, and stablish it I will,
For-to-observe thy Judgments right.

107. Afflicted *b* sore I am, *and low*:
LORD, quicken me *c* after thy Word.
108. Accept my mouth's Free-offrings *d* now,
And me thy judgements learn, O LORD.

109. My Soul still in my hand *I beare*:
Yet have I not thy Law forgot.
110. For me the wicked laid a snare:
Yet, from thy Precepts strayd I not.

111. Thy *e* Laws I took-for-Heritage
For ay; For mine hearts joy *are* they.
112. *f* To do thy Statutes, I engage
Mine heart, *unto* the end for ay.

In this *Fourteenth Octonary* (every verse whereof in the Hebrew begins with the *Fourteenth Letter* of the Hebrew Alphabet, נ *Nun*) The Psalmist earnestly desiring and resolving to conform his heart and life unto the Word, Declares

I. *The word of God* to be the Rule of his Course and Practice, in every particular step, *verse* 105.

II. *The firmness of his Resolution* in making choice of the Word as his Rule of life. This is set forth, 1. *By* his serious vow or Promissory *Oath*, to observe Gods judgements, 2. *By* his faithful resolution to confirm, stablish, or *perform* this accordingly. 3. *By* the moving cause of both, *viz.* the *Righteousnesse of Gods judgements*, *verse* 106.

III. *The invincibleness of his purposes* herein against all impediments and discouragements, is evidenced, by his answerable. 1. Affection to Gods Word. Begging quickning according to the Word, in his extreamest afflictions, *verse* 107. Praying the Lord to *learn him his judgements*, &c. *verse* 108. 2. Practice of Gods Word, notwithstanding he *had alwayes his Soul in his hand*, the sentence of Death in himself, *verse* 109. And notwithstanding the snares that wicked ones have laid against him, *verse* 110.

IIII. *His great and constant Complacency in Gods Testimonies*, as in his Heritage. Amplified by the Delight his heart took therein, *verse* 111.

V. *His hearts inclination to do Gods Statutes, for ever to the end*, *verse* 112.

ם

XV. Octonary.

This *XV. Octonary* is mixt of *Profession* and *Petition*. Herein *David* sets forth how careful he was, according to the Word, to eschew evil. To this end, 1. He Professeth his extream enmity to evil, and great opposite love to the Word, *ver.* 113. 114. 2. He illustrateth his hatred of evil, and love to the Word, (1.) *Partly*, by the effects and by the Adjunct thereof, *ver.* 115, 116, 117. (2.) *Partly*, by the Causes or Motives thereof, *verse* 118, 119, 120.

I. *Version.*

I. Version.

113. VAin-cogitations I do hate:
But I do love thy law.
114. I for thy Word do hoping-wait:
My *a* shroud and shield *art* thou.
115. That I may keep my Gods commands,
Ill-doers *b* part from me.
116. *c* Stay me, as saidst, that I may live;
d Nor for my hope sham'd be.

117. Sustain me, and be sav'd shall I:
And in thy Statutes *way*
I will delight continually.
118. Thou trodst-down all that stray
From thy *e* Lawes: For their guile's a ly.
119. *Like* dross *f* thou dost remove
Earth's Wicked all: Therefore do I
Thy Testimonies love.

120. For dread of thee *LORD (glorious)*
My flesh *g* quakes *much dismaid*:
And for thy judgements *righteous*
I *deeply am afraid.*

a Heb. covert, (secret-place,) and my Shield.
b Heb. depart ye.
c Heb. uphold me according to thy Saying.
d Heb. and let me not be ashamed for———.
e Heb. Statutes for their deceit is falshood.
f Heb. thou makest cease
g Heb. feeleth horrour

II. Version.

113. VAin-cogitations I do hate:
But I do *dearly* love thy Law.
114. For I thy Word do hoping-waite:
My Covert, and my Shield *art thou.*

115. That I may keep my Gods Commands,
Yee doers-ill depart from me.
116. *a* Stay me, as saidst, that I may live;
b Nor for my hope sham'd let me be.

117. Sustain me, and be sav'd I shall:
And *c* still in thy Statutes joy.
118. Who from thy Statutes stray, them all
Thou-trodst-down: For *d* their guile's a ly.

119. Earth's wicked all cease-thou-dost-make
As dross: Thy *e* words I love therefore.
120. My flesh for dread of thee doth quake:
And for thy judgements fear I *sore,*

a Heb. uphold me according to thy Saying.
b Heb. And let me not.
c Heb. continually I will delight in
d Heb. their deceit is falshood.
e Heb. Testimonies.

In this *Fifteenth Octonary* (every verse whereof in the Hebrew begins with the *Fifteenth Letter* of the Hebrew Alphabet ס *Samech*,) *David* continues this pious Professions and Petition in reference to God Word. And, as in the former *Octonary* he had set forth his zeal in *Pursuing* of that which is good: So in this he manifests his diligence in opposing and *eschewing of evil.* More Particularly,

I. *He professeth his opposition to evil.* Which is vehement, (1.) *Intensively*, as to his Act; *hating it.* (2.) *Extensively*, as to the object, not only evil works and words, but even *vain thoughts*, where evil first discovers it self. This he illustrates on the contrary, by his professed love to Gods, Law, the cause and principal of his haring evil, *verse* 113. Of this his love to Gods Law he gives the ground or reason, *viz.* His comfortable hope he had of Gods Protection of him, according to his Word, *verse* 114.

II. *He further illustrateth and Amplyfied*, This his hatred of Evil, and his oppoite love to Gods Law.

1. *By the effects and an Adjunct thereof.* 1. By the *effects* thereof. Which were, (1) *Partly*, His declining of evil doers (2) *Partly*, His desire to keep the Commandments of God, *ver.* 115. 2. *By* an *Adjunct* thereof, especially of his hope of Gods Protection according to his Word. *viz.* By his Adjunct Prayer, so God firme upholding him, that he might live and not be ashamed of his hope, *verse* 116. And of Gods sustaining him, that he might be saved from all evils and Enemies. Which he Amplifies by the effect ensuing, *viz.* His continual delight in Gods Statutes, *ver.* 117.

2. *By some Secondary Causes or Motives thereof, viz.* Gods severe judgements upon the ungodly. Here, 1. These ungodly are described, (1) *By* their deviation from Gods Statutes. (2) *By* their Wickedness on Earth. 2. Gods judgements upon them are elegantly expressed, By the Metaphors, (1) Of treading them down; (2) And of causing them to cease *or removing of them as dross* from the pure Mettle. 3. One Reason of Gods judgements upon them is given, *viz.* Because *their Deceit is falshood, or a lye, a lying vanity.* To wit, All their deceits for themselves, in retaining Gods blessings, or avoiding his judgements, or in dissembling their wickedness; And all their Deceits against the Righteous to work them mischief, &c. All is but falshood and vanity, abortive, and not like to take effect, v. 118, 119. *beginning.* 4. The effects of these judgements of God upon the Wicked. The godly reap double advantage by those Motives, *viz.* *Partly*, More love Gods Word, according to which they are judged, v. 119. *Partly*, More awful dread of God and his judgements. ver. 120.

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XVI. Octonary.

This *XVI. Octonary* is A *Prayer.* Wherein *David* principally Petitioneth, 2. *For* Gods Aid and Protection against his proud oppressing Enemies, *ver.* 121, *to* 124. 2. *For* Gods instructing of him in his Word so throughly, that no Enemies or Afflictions may divert him from it, v. 124, 125. 3. *For* Gods appearing in his judicial Acts against the Wicked, *making void Gods Law, ver.* 126. *to* 129.

I. Version.

121. IJudgment and *true* righteousnesse
Have done: Leave thou not me
To mine oppressours *mercilesse,*
122. *a* Pledge *for* thy servant be,
For good: Let not the proud *assail*
Or me oppresse *down thrust.*
123. Mine eyes for thy Salvation fail:
And for *b* thy sayings just.

124. According to thy *c* mercy do
With *me* thy servant *here:*
Thy Statutes learn thou me also.
125. I *am* thy servant *dear,*
d Do-thou-instruct-me, That I may
Thy Testimonies know.
126. Time for the LORD to work; *for* they
Have frustated thy Law.

127. Thy *choice* Commandements therefore
Exceedingly I love,
Above Gold *and all wealthy store,*
Yea fine-gold-*farre*-above.
128: Therefore as righteous-I-esteem
Thy Precepts all *for ay,*
Concerning every-thing *in them:*
I hate each falshood's way.

a Heb. *w*, Surety.
b Heb. the Sayings of thy justice.
c Heb. loving kindness.
d Heb. make me understand.

II. *Version*

II. Version.

121. TO mine Oppressors leave not me,
I judgement did and righteousnes.
122. Thy servants surety, for good be:
Let not the proud-ones me oppres.

123. Mine eyes for thy Salvation fail:
And for *a* words of thine equitie.
124. In *b* mercy with thy servant deal:
Likewise thy Statutes learn-thou me.

125. I *am* thy servant, *c* me instruct:
And I'le thy Testimonies know.
126. *'Tis high* time for the Lord to act:
For they-have-frustrate made thy Law.

127. Above gold, yea above-fine-gold,
d Hence, thy commands I estimate,
128. *e* Hence, all thy Precepts just-I-hold
In *f* all-things: each false way I hate.

In this *Sixteenth Octonary* (every verse whereof in the Hebrew begins with the *16th. Letter* of the Hebrew-Alphabet, ע *Hbbajin*) the Psalmist, much afflicted with many proud, oppressing, and wicked enemies, Petitioneth to the LORD.

I. *For* his aid and Protection against his Adversaries and their oppressions. Here, 1. His enemies are described, (1) *By* their oppressive-dispostion. (2) *By* their pride. 3. Gods Protection is set forth, (1) *Partly*, by *not leaving him to his oppressors*. (2) *partly*, by *being surety for him for good*. 3. His Petition for Gods protection is urged, (1) *From* the integrity of the Psalmists practice, *having done Judgement and Justice*, and therefore having given no occasion to his enemies, &c. *v.* 121. 122. (2) *From* Gods long delaying to help him, & yet his own constant hoping in the LORD for Salvation, and waiting for the accomplishment of his most righteous sayings or promises, *v.* 123.

II. *For* Gods instructing of him in his Word, lest through enemies, perils, afflictions, &c. he should languish in his piety, or depart from God. 1. This request is laid down in divers expressions. 2. It is urged, (1) *Partly*, from the moving-cause thereof, Gods loving-kindnesse. (2) *Partly*, from his own special Relation to God, as his *servant*, *v.*124,125.

III. *For* Gods vindictive works and judgements upon the wicked, pathetically. Here, this Petition is urged and amplified, 1. *From* their demeriting Gods judgements, by *making frustrate his Law*. 2. *From* the long time that God hath had patience with them, even till their sins were grown to the height, *ver.* 126. 3. *From* the Psalmists opposite affection to, and estimation of Gods Commands and Statutes: and contrary *hatred* of *every way of falshood*, *verse* 127, 128.

ד

XVII. Octonary.

This *XVII. Octonary* is a *Prayer*, made up of *Commendation*, *Petition*, and *Lamentation*. Herein *David*, 1. *Commends* Gods Word and Doctrine highly, *ver.* 129. *to* 132. 2. *Petitioneth* for sundry blessings, capacitating him to keep Gods Law, *ver.*132. *to* 136. 3. *Laments* the neglect and breach of the Law of God by others, *ver.* 136.

I. Version.

129. THy Testimonies *a* wondrous *are*;
My Soul keeps them therefore.
130. The opening of thy words, *full rare*,
b Enlightens *more and more*,
Instructing simple-ignorants.
131. My mouth wide-opened-I,
And panted: For, for thy commands
I longed-earnestly.

132. To me *c* do-thou-the-face-disclose,
And gracious-be to me:
According *d* to *thy* use to those
That love thy Name *and thee*.
133. My goings in thy Word *alone*.
Direct-thou-steadily:
And o're me have dominion.
e Let none iniquity.

134. From men's oppression (*lest I swerve*)
Redeem thou me, *as thine*:
And I thy Precepts will observe.
135. On thy servant make-shine
Thy face: And me thy Statutes learn.
136. Of waters *f* streams down-flow.
Mine eyes: Because *that I discern*
They do not keep thy Law.

a *Heb. or* ; wonderful. marvellous, &c.
b *Heb.* giveth light, giving-understanding to the simple ones.
c *Heb.* do-thou turn-the-face, do-thou-look.
d *Heb.* to the judgement, custome, manner, &c.
e *Heb.* let not all iniquity--- i.e. *any of all*———
f *Heb.* or, rivers-floods. *hyperbole*.

II. Version.

129. THy Testimonies *a* wondrous *are*;
My Soul doth them observe therefore.
530. The *b* entrance of thy word shines-clear.
Teaching the simple *more and more*.

131. *c* I long'd for thy Commandments *so*,
My mouth I opened, and did pant.
132. *d* Look-on-me, and to-me-grace-show.
To thy Name's lovers *e* as-are-wont.

133. Guide my steps in thy Word: o're me
Reign *f* let not any Iniquity.
134. From mans oppression *g* rid-me-free:
And thy Commands observe-will-I.

135. Make thy face on thy servant shine:
And me thy Statutes learn *to know*.
136. Of waters *h* floods run-down mine eyne:
Because they do not keep thy Law.

a *Heb.* or, marvellous, wonderful.
b *Heb.* opening of thy words giveth light, giving-understanding to the simple-ones.
c *Heb.* because For———
d *Heb. or* ; turn-the-face to me.
e *Heb.* according to the judgment to the lovers of thy name
f *Heb.* let not all——— i. e. *not any of all*.
g *Heb.* redeem me.
h *Heb.* Rivers, streams, Divisions, &c.

In this XVII. *Octonary* (every verse whereof in the Hebrew begins with the *17th. Letter* of the Hebrew Alphaber, פ *Pe*) the Psalmist persists in his zealous estimation of, and affection to the Word of God, in his Devout meditation and Prayer. More particularly herein are,

I. *His* high estimation and commendation of Gods Word and Doctrine; 1. As *most wonderful* in themselves. This admirableness thereof, being illustrated by the effect thereof upon his Soul; desiring to keep them, *v.* 129. 2. As most *illuminating*, in the *Opening thereof*, or *first entrance thereunto*. This illuminating perfection of the Word is *Amplified*, 1. *By* the Subjects illuminated thereby; *the simple*, *ver.*130. 2. *By* the Psalmists vehement desire, *panting*, and *longing for Gods commands*, for this marvellous perfection therein, *v.* 131.

II. *His* Petitions for several blessings, in order to his better learning and observing of Gods Word, (according to his manner through this whole Psalm) As, For 1. The Lord's favourable aspect towards him. 2. His shewing-grace to him. Both illustrated, from the purity of Gods dealings with *those that love his name ver.* 132. 3. Gods directing every step of his life firmly in his Word. 4. Gods removing of *Sins Dominion*

minion from him, *ver.* 133. 5. His redeeming him from the oppressions of men. *Amplified* by his promise thereupon to observe Gods Precepts, ver. 134. 6. Gods illustrious manifestation of his favour to him, *making his face shine upon him.* 7. Gods *learning him his Statutes*, ver. 135.

III. *His* lamenting others opposite neglect and violation of Gods Law. This his lamentation being Hyperbolically as described; discovered by *Rivers of waters* i *running down his eyes* for others prophanenesse, v. 136. *they keep not*] i. e. men in general, or, the wicked, or his enemies, as v. 139. How did he lament his own, that thus lamented others sins; what intensive zeal was here to the Word and Law of God!

i Cur autem non custodità lege sic fletur, nisi ut impetretur gratia, quæ præsentis delet iniquitatem, & credentis adjuvet voluntatem? *August. Enar. in Psal.* 118. *Conc.* 27. *ad fin. Tom.* 8.

ע

XVIII. Octonary.

This XVIIIth. *Octonary* is mixt: being especially *Laudatory, Narratory*, and *Petitory*. Wherein, 1. Many perfections and excellencies of Gods Word are laid down, for raising up in all Gods people an high estimation of it, and due affection to it: As, The *Righteousness, Faithfulness, Purity, Truth*, and *Perpetual justice* of it, *ver.* 137. *to midst of* 144. 2. Hereupon the Psalmist prayes to the LORD according to his word) to instruct him in the way of life, *ver.* 144.

I. *Version.*

137. O LORD, thou *art most* just: likewise
Thy judgments righteous.
138. Thy Testimonies Righteousness
And faithfulness *to us*,
Thou-hast-commanded vehemently.
139. My zeal doth me *a* suppress:
Because thy words forgot have *b* they-
That-do-me-sore-distress,
140. Thy word *is c* most refin'd; And *so*
Thy servant loveth it,
141. Small and despis'd *am* I: *But* do
Not thy Precepts forget.
142. Thy justice *is* justice for-ay:
And thy law, Truth *still stands.*
143. Distress and anguish *d* on me lay:
My *e* joyes *are* thy commands.
144. Thy Testimonies righteousness
For-ever *is*: O *f* give-
-Me-understanding *touching this*,
And I shall *sweetly* live.

a *Heb. or*; cutteth-off, i. e. consumeth.
b *heb.* my-distressers
c *heb.* fined vehemently *is* thy Saying
d *heb.* have found me.
e *Heb.* delights.
f *Heb. or*; make-me. understand.

II. *Version.*

137. O LORD, thou *art most* just: likewise
Thy judgement righteous *on each hand*
138. Thy Testimonies Righteousness
And Truth, thou *a* greatly did'st command.
139. My zeal *b* consumes me: For-that my
Distressers did thy words forget.
140. Thy word *is* fined vehemently:
Thy servant therefore loveth it.
141. Small and despis'd *am* I *each way*:
Thy precepts *yet* forgot not I.
142. Thy justice *is* a justice ay:
Thy Law likewise *is* verity.
143. Distress and anguish *c* on me lay:
Me thy Commands delights *do give.*
144. Thy Testimonies justice *d* ay:
e Instruct-thou-me, And I shall live.

a *Heb.* vehemently.
b *Heb.* suppresseth me, curs me-off.
c *heb.* found me.
d *heb.* Righteousness.
e *Heb.* Give-me-understanding.

In this *Eighteenth Octonary*, (every verse whereof in the Hebrew begins with the *Eighteenth Letter* of the Hebrew Allphabet, ע *Teade*) *David*, for raising esteem and affection towards the Word of God, doth principally two things, *viz.*

I. *He declares and magnifies sundry Perfections and Excellencies of the Word of God.* As, 1. *The Righteousness thereof.* Illustrated by Gods righteousness, the Author of it, *ver.* 137. 2. *The faithfulness of it.* This faithfulness and justice being amplified, (1) *By* Gods *vehement commanding of them*, and so establishing them, to be such, *ver.* 138. (2) *By* the Psalmists zealous indignation against his distressers that forget Gods Words, *ver.* 139. 3. The most *exquisite Purity of the Word*, being *refined vehemently. Metaphor* from Mettles refined in the fining Pot. This is illustrated, by the effects of this purity of the Word upon the Psalmist. (1) *He therefore loved it*, *ver.* 140. (2) He therefore (though *small and despised*, yet was mindful of it to keep it, *ver.* 141. 4. *The Everlasting justice and Truth of the Word*, *ver.* 142. This is *Amplified*, (1) *By* his delights in Gods commands, notwithstanding all his distress and anguish that came upon him, *v.* 143. (2) *By* the like perpetual righteousness of his Testimonies, *ver.* 144. *in the beginning.*

II. *He petitioneth the LORD* (upon consideration of all these Excellencies and perfections of Gods Word) *to-give-him-understanding therein.* Urging his request, from the happy effect of life which shall thereupon redound to himself, *ver.* 144. *in the end.*

פ

XIX. Octonary.

This *Nineteenth Octonary* is *Petitory*. Wherein *David*, Exercised with many Afflictions and Enemies, Prayes for, 1. Hearing of his Prayers, *ver.* 145. 2. Salvation out of all his Afflictions and from his Enemies, *v.* 146. *to* 149. 3. Hearing and Quickning, *verse.* 149. *to* 153.

I. *Version.*

145. LORD, with whole heart I cry'd, *a* me hear:
Thy Statures I'le conserve.
146. To thee I cry'd. save me *from fear*:
And I'le thy *b* lawes observe.
147. *c* I cry'd, preventing morning-light:
I for thy Word did wait.
148. Mine eyes prevent watches-*by-night*:
d Thereon to meditate.
149. My voice, LORD, *e* of thy mercy hear:
f In judgment quicken me.
150. They

a *heb. or*; answered-me.
b *heb.* Testimonies.
c *heb.* I prevented in the twilight (*or* day break,) and cry'd
d *heb.* in thy saying to——
e *Heb.* According to——
f *heb.* According to thy judgment.

150. They that miſchief purſue, draw near:
Farre from thy Law they be.
151. LORD, thou *art* near: And verity,
All thy commands *alway*.
152. Thy Teſt'monies of old knew I.
g Thou foundeſt them for-ay.

II. *Verſion.*

145. I with *my* whole heart cry'd, *a* me hear,
LORD: I thy Statutes will conſerve.
146. I cry'd to thee, Save me, *draw near*:
And I thy *b* Records ſhall obſerve.

147. I did prevent *c* the morning-light,
And cry'd: I for thy word did wa't.
148. Mine eyes prevent watches-*by-night*:
In thy Saying to meditate.

149. My voice, *d* of thy kind-mercy, hear,
LORD: *e* In thy judgment quicken me,
150. They that purſue miſchief, draw neat:
But from thy Law farre-off-they-be.

151. O LORD, near *unto thine art* thou:
And thy commands all, Truth *are they*.
152. Thy Teſt'monies of old I knew.
That thou haſt founded them for ay.

In this *Nineteenth Octonary* (every verſe whereof in the Hebrew begins with the *Nineteenth Letter* of the Hebrew Alphabet, ק *Koph*) the Pſalmiſt, ſtill under great afflictions, eſpecially by reaſon of his many and potent enemies, returnes to his earneſt Prayers to the LORD, for *Hearing*, *Saving*, and *Quickening* him, *according to his Word*.

I. *He* prayes more generally for the LORD's *Hearing* and *Anſwering his Prayers*. Which he urgeth, 1. *From* the Adjuncts of his Prayer, *viz.* (1) The fervency thereof; *I cry'd*. 2. The Integrity thereof *with whole heart*. 2. *From* the end and fruit of ſuch hearing; *keeping Gods Statutes*, v. 145.

II. *He* prayes for Salvation and deliverance from all his afflictions and enemies. Urging this Petition, 1. *From* the Adjunct fervour of his requeſt. 2. *From* the end or fruit unto which he promiſeth to improve this bleſſing when received, *ver.* 146. 3. *From* the adjunct vigilancy, hope in Gods Word, and meditation thereon, joyned with his fervent Prayers, *ver.* 147, 148.

III. *He* prayes for Audience and Quickening; Preſſing theſe requeſts, 1. *From* the loving-kindneſs of God, the fountain-cauſe thereof. 2. *From* the Promiſe of God in his Word; *According to thy judgement*——*ver.* 149. 3. *From* a Compariſon, of his miſchievous enemies, *drawing near to hurt him*, with neglect and contempt of Gods Law; and of *Gods being near to help him* and his, to the juſtifying of the Truth of his Word, *ver.* 150, 151. The conſtancy and permanency of Gods Word being declared, and illuſtrated by *Davids* long knowledge and experience thereof, *ver.* 152.

XX. Octonary.

This *XXth Octonary* is an earneſt Prayer, as the former, and for the ſame bleſſing of Deliverance from his deep afflictions which his enemies had brought upon him. Herein, 1. He ſets forth his Requeſts for Deliverance out of Trouble, *ver.* 153, 154. 2. He urgeth his requeſts by many Arguments, drawn from His own conſtancy, The wicked's impiety, Gods tender-mercies, His own zeal and affection to the Word of God, *ver.* 153. *to* 161.

I. *Verſion.*

153. SEe mine Affliction, and *a* me free:
Thy Law forgot not I.
154. Plead my plea, and Redeem-thou-me:
Do-thou-me-vivify,
b As thou didſt *in thy promiſe ſay*.
155. Salvation *is* farre
From wicked-ones, becauſe *that* they
Seek not thy Statutes *rare*.

156. Thy-bowel-mercies *conſtantly*
Are manifold, O LORD:
According to thy judgements *high*
c Me-quickning-thou-afford.
157. My Perſecutors *d* multiply
And my diſtreſſers *ſtill*:
But from thy Teſtimonies I
Declined not to *ill*.

158. I ſaw *e* tranſgreſſors, and was griev'd,
That they kept not thy word.
159. See that thy Precepts I have lov'd:
Me-quicken-thou, O LORD,
According to thy *f* graciouſneſs,
160. *g* Thy word's beginning's true:
Each judgement of thy righteouſneſs
For ever *is* alſo.

a *Heb.* release me. deliver me: For——
b Heb. according to thy Saying. *or*, for thy Saying.
c Heb. quicken thou me.
d *Heb.* are many. many.
e *Heb.* properly, prevaricators. unfaithfull tranſgreſſors and I cut my ſelf in ſunder with grief.
f Heb. loving kindneſs
g *Heb.* The beginning of thy word is truth.

II. *Verſion.*

153. SEe mine affliction, and me *a* free:
For I have not forgot thy Law.
154. Plead my plea, and Redeem thou me:
Me, for thy ſaying, quicken thou.

155. From wicked-ones Salvation's farre:
For they ſeek not thy Statutes *high*.
156. LORD, *b* thy-dear-Mercies many *are*:
Me *c* of thy judgments vivify.

157. My *d* purſuers and foes increaſe:
I from thy *e* Records have not ſwerv'd.
158. I ſaw *f* tranſgreſſors, and griev'd was,
That they thy word have not obſerv'd.

159. See *g* how I love thy Precepts, LORD:
Me *h* of thy kindneſs quicken thou.
160. Truth, the beginning of thy word:
For-ay *i* each thy juſt judgment too.

a *Heb.* releaſe deliver.
b *Heb.* thy bowel-mercyes.
c *Heb.* according to——
d *Heb.* perſecutors and my diſtreſſers are many.
e *Heb.* Teſtimonies have not declined
f *Heb.* unfaithfull tranſgreſſors and I cut my ſelf in pieces with grief. g *Heb.* that I——— h *Heb.* according to thy loving kindneſs. i *Heb.* every judgement of thy righteouſneſs.

In this *Twentieth Octonary* (every verſe whereof in the Hebrew begins with the *twentieth Letter* of the Hebrew Alphabet, ר *Reſh*) *David* perſiſting in his former requeſt to the LORD for deliverance from his Afflictions and Enemies.

I. *Propounds and ingeminates his Petitions* for his Deliverance out of all his diſtreſſes, Pathetically: Praying the LORD, 1. To *ſee* his Affliction. 2. To *releaſe* him from it. 3. To *Plead his plea*, his Cauſe, *viz.* Againſt his Enemies. 4. To *Redeem* him. 5. To *quicken* him, *ver.* 153, 154.

II. *Preſſeth and Urgeth* theſe his requeſts by many Arguments, or Motives. As, 1. *From* his conſtant mindfulneſs of Gods Law, *verſe* 153. 2. *From* Gods Promiſe, or Promiſſory ſaying, *verſe* 154. 3. *From* wicked

wicked mens contrary incapacity of Salvation and deliverance out of trouble, in that *they seek not Gods Statutes*, *verse* 155. 4. *From* the multitudes of Gods bowel-Mercies, the prime efficient Cause of all deliverance, &c. 5. *From* Gods judgments revealed in his Word, v. 156. 6. *From* the multitude of his *Persecutors*, and *Distressers*, necessitating him to fly to the LORD for succour: v. 157. *beginning*. 7. *From* his own gracious qualifications and deportments, *viz.* (1) Not *declining from Gods Testimonies* notwithstanding all his Enemies, v. 157. (2) Deeply *grieving* upon sight of *unfaithful transgressors* contempt and violation of Gods Word, v 158. (3) Dearly *loving* Gods Precepts, in uprightness in the sight of God, v. 159. This his love to Gods Word is *illustrated*, from the impulsive cause or Motives thereof, *viz.* The Excellency, Truth, Righteousness, and perpetuity of Gods Word and Judgments therein. *The beginning of thy Word is Truth*; or, as the Hebrew may be rendred; *The head or top-excellency of thy Word. i.e.* Thy most-excellent Word is Truth k. The *Chaldee*, and *Greek Version of the* 72. explain it, *From the beginning thy Word is Truth, and so for ever*, *verse* 160. But the former Interpretation seems better,

k *Præstantissimum verbum tuum*] Heb. *Caput*, five *præstantia verbi tui*, Hypallage, ut Exod. 30. 23. *Fran. Jun. in Annot. ad Ps.* 119. 160. See also, *Hen. Ainsworth's Annot. on Psal.* 119, 160. *Augustine* renders it to this effect, but gives the sence differently; *Principium verborum tuorum veritas*, &c.] A veritate (inquit) tua verba procedunt, & ideo veracia sunt, & neminem fallunt, quibus prænunciatur vita justo, pœna impio. Hæc sunt quippe in eternum judicia justitiæ Dei. *Augustine in Ps.* 118. *Conc.* 30. *in fin. Tom.* 8.

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XXI. Octonary.

This *XXI. Octonary* is a continuation of the Psalmists *Prayer*, wherein he principally declares unto the LORD his singular dispositions and pious affections towards the Word of God. As, 1. His fear, *v.* 161. 2. His joy, *ver.* 162. 3. His love, *ver.* 163. *to* 166. 4. His hope, *ver.* 166. *to* 169.

I. *Version.*

161. ME Princes persecuted have
Exceeding causelesly:
But for thy word my heart's-in-aw.
162. I for thy saying joy,
As-one-that-finds much spoile *and prey*.
163. *All* falshood I do hate,
Yea I abhor *it every way*:
Thy Law *b* I estimate.

164. For c thy just judgements, in a day
Sev'n-*times* I do thee praise.
165. *d* Who love thy Law much peace have they,
e No stumbling's *in* their *wayes*.
166. I hop'd for thy Salvation, LORD:
And thy commands did I.
167. My soul observ'd thy *f* Records: And
I love them vehemently.

168. Thy Testimonies I have kept,
And thy Precepts *with care*:
For all my wayes *wherein I stept*
Before thee *ever are*.

b Heb. I love
c Heb. the judgments of thy justice
d Heb. much peace is to the lovers of thy Law.
e Heb. and not to them Stumbling. Scandal, offence ---
f Heb. Testimonies.

II. *Version.*

161. ME Princes *a* causeless persecute:
But *b* aw'd mine heart is for thy word.
162. As-one-that-doth much spoile find-out;
Glad *am* I for thy Saying, *Lord*.

163. I hate and *quite* abhor falsnesse:
But thy *dear* Law I love *alwayes*.
164. For judgements of thy Righteousnesse,
Sev'n-*times* a day do I thee praise.

165. Much peace have c they thy Law that love:
And stumbling-block to them *is* none.
166. For thy Salvation hop'd I have,
O LORD: And thy commands have done.

167. My Soul thy Testimonies kept:
And them I *d* greatly love and *fear*.
168. I kept thy e Records and Precepts,
For all my wayes before thee *are*.

In this *Twenty one Octonary*, (every verse whereof in the Hebrew begins with the *Twenty one Letter* of the Hebrew Alphabet ש *Shin*) *David*, having formerly often implored Gods Direction and deliverance out of his Afflictions according to the Word, Urging this from his sincere affection and pious deportment towards this Word of God, doth now express a bundle or cluster of these his holy Affections to the word, very Pathetically. As,

I, *His fear and awe of the Word.* Amplified by his opposite Persecutions: Aggravated, 1. *By* the Authors of them; *Princes.* 2. *By* the Malice of them; *causelesly*, v. 161.

II. *His joy in the Word.* Illustrated by a Similitude of a mans joy in finding *much spoile*, v. 162.

III. *His love to the Word.* Amplified, 1. *By* his hating and abominating of all falshood: which is oppositethereto, v. 163. 2. *By* the effects or fruits of this love; (1) *Partly*, in himself, *Praising the LORD seven-times* (i. e. often) *in a day for the judgement of his justice* in the VVord, *verse* 164. (2) *Partly*, on others, *They that love his Law, have much Peace, and no stumbling* (or *Scandal*, or *Offence*) *is to them.* They walk inoffensively as *Paul Act.* 23. 1. *and* 24. 16. *verse* 165.

IV. *His hope for Gods saving him out of his Afflictions according to his Word.* This is illustrated, 1. By the fruits and effects of this his hope, *viz. Doing Gods Commandements: Observing his Testimonies: keeping his Precepts and Testimonies*, *verse* 166, &c. 2. *By* another Con-cause of these effects, His vehement love to Gods Testimonies, *verse* 167. 3. *By* the sincerity of these effects of keeping and observing Gods Precepts, &c. Wherein he approves himself to Gods Omniscience that knows all his wayes, *verse* 168.

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XXII. Octonary.

This *XXII. Octonary* concludes this Excellent Psalme with a *heap of Heavenly and fervent Petitions*, as the former with a *bundle of Holy affections.* Herein the Psalmist Petitioneth, 1. *For* audience to his Prayers, *verse* 169. 170. 2. *For* practical direction and instruction in Gods Word, and deliverance out of

of his Distresses, *ver.* 169. *to* 173. 3. *For* Gods help, *ver.* 173, 174. 4. *For* his Souls life. 5. *For* aid from Gods Judgements, *ver.* 175. 6. *For* Gods seeking of him from his wandrings, *ver.* 176.

I. *Version.*

169. NOw let my shouting-cry-come-near
Before thy *a* face O LORD,
O give-me-understanding *cleere*,
According to thy word.
170. To thee come let my prayer *now*:
b As thou said'st, set-me- free.
171. My lips shall utter praise when thou:
Thy Statutes hast learn'd me.

172. My tongue thy Saying *c* shall resound:
Because all thy commands
Unspotted righteousnes *are found.*
173. To help me *d* lend thy hand's,
For I thy Precepts *e* made-my-choice:
174. LORD, thy Salvation
I long for: My *f* delights likewise
Is thy *pure* Law *alone.*

175. O let my *troubled* Soul *yet* live,
And it *g* shall honour thee:
And let thy *righteous* judgements *give*
Desired help *to* me.
176. Like to a lost Sheep I have stray'd,
Thy servant seek *and find*:
For thy Commandments *on me laid*
h I Blot not out of mind.

II. *Version.*

169. NOw let my shouting-cry come-neer
Before thy *pleased* face, O LORD:
Give-thou-me-understanding *cleere*,
According to thy *faithful* word.

170. Come to thee let my Prayer *now*:
b As thou hast said, set-thou-me-free.
171. My lips shall utter praise: when thou
Thy Statutes *pure* hast learned me.

172. My tongue thy Saying *c* shall resound:
For thy commands all, justice *are*,
173. To help me, let thine hand be *found*:
For I have chose thy Precepts *deare*.

174. I long'd for thy Salvation, LORD:
And my delights thy Law *I made*.
175. My Soul let live *d* and thee record:
Me also let thy judgements aid.

176. Like to a lost sheep I-have-stray'd,
Seek thou thy Servant, *tarry not*:
For thy commandments *on me laid*
I have not *wretchedly* forgot.

a Hab. facies.

b Hab. recurring to thy saying shewn me.

c Hab. shall answer.

d Hab. and I shall praise thee.

In this *Two and twentieth and last Ogdoary* (every verse whereof in the Hebrew begins with the *two and twentieth and last Letter* of the Hebrew Alphabet, ת *Thau*) *David* sweetly closeth up this his Devout prayer and Meditation touching Gods excellent Word and his great affection to it, with sundry accumulated Petitions, pointing out pathetically the intensive zeal and fervour of his Prayer. And he Petitioneth to the LORD,

I. *For audience* and acceptance of his Prayer. Described by the fervency of it; *my shouting-cry*, *verse* 169. 170. *beginning.*

II. *For Instruction* in, and according to Gods Word, and deliverance out of all his distresses. This is urged, 1. *From* Gods Promise or *Saying*, *verse* 169. 170. 2. *From* Gods honour which will hence result. For he promiseth, (1) To praise him, upon learning his Statutes, *ver.* 171. (2.) To resound Gods Promise, his Saying. Which is amplified by a reason thereof, *viz.* The righteousness of Gods Commandments, *ver.* 172.

III. *For Gods aid and succour in his Distresses.* This is pressed, 1. *From* his esteem and choice of God's Precepts, *ver.* 173. 2. *From* his fervent desire after Gods Salvation of him out of trouble. 3. *From* his Delights in Gods Law, *ver.* 174.

IV. *For his soul's life*, *viz.* That his life may comfortably be prolonged, notwithstanding all his afflictions and Enemies. This is urged from the effect, or end intended in this mercy, *viz.* The praising of God in his life, *ver.* 175. *beginning.*

V. *For help by Gods judgements*, *viz.* By the Doctrinal judgements of his word: which greatly help the afflicted, by Directions, Consolations, &c. *verse* 175.

VI. *For Gods Pastoral seeking of* David, Straying, through the Persecution of his Enemies, from his fold (from his Country, Kingdom, and the Church of God therein) as a lost *Sheep* in the Wilderness. This Petition is enforced, 1. *From* the present misery of *David*, exiled from House, Home, Kingdom, Church, &c. represented by the similitude of *a Sheep straying* from fold, Pasture, &c. 2. *From Davids* Relation to God; *Thy servant.* 3. *From Davids* constant mindefulness of Gods Commandments even in his deepest distresses, exiles, and wandrings from place to place, *verse* 176. His *Straying* here, is not through *iniquity*, but through *affliction* and *misery*; not *from God*, and his commands, but *From House, Home*, &c. To Caves, Woods, &c. in midst of many dangers: As Interpreters *e* take it generally. *Augustine* understands it of Spiritual wandring *f*. But that's not so suitable to the words following.

e *Fran. Junius in Annot. ad Ps.* 119.

176. *Hen. Mollerus in Comment. ad loc.* ——— *Joan. Calvin in Comment. ad Psal.* 119. 176. *Sim. de Muis in Comment. ad Psal.* 119. 176.

f ——— Adhuc quæritur, adhuc quæratur, ex parte inventâ adhuc quæratur; Ex ea namque parte qua dicit iste, mandata tua non sum oblitus, inventa est: sed per eos qui mandata Dei eligunt, colligunt, diligunt, adhuc quæritur, & per sui pastoris sanguinem fusum atque dispersum in omnibus gentibus invenitur. *Aug. in Ps.* 118. *Enarrat. Conc.* 32. *Tom.* 8.

Psalm CXX

Sect. I. Of the XV. *Songs of Degrees in General.*

Next and immediatly after the 119*th. Psalm.* in XXII. *Ogdoaryes* according to the order and number of the Letters of the *Hebrew Alphabet*; here are placed *fifteen other Psalmes*, called every one of them שיר המעלות Shir Hammaghualoth, *A Song of degrees*, or *A Song of Ascensions*, or *A Song of Dignities* These Songs are thought by some to be here ranked together as in one bundle, not for the sameness of their Matter, but rather for the Similitude of their invention and composition *a*. They are, as it were, *Sacred Epigrams* containing much variety of Excellent Doctrine, in wonderful brevity, Adorned with much Splendor, Sweetness, and Elegancy of Speech, to the great delight of the pious and intelligent Reader. And therefore we should account these *most sweet Songs* as the *Poems of the Holy-Ghost*, and every verse therein as so many *Oracles*. For they are very

a *Hen. Mollerus in Arg. Psal.* 120.

eminent in this whole Book of Psalmes, as so many excellent Gems or Jewels. The ordinary Gloß tells us, That the Blessednesse which the former Psalme sung with united voices, &c. These following Psalmes explicates in 15. orderly degrees, &c. To the Mystery of the Old and New Testament. The number seven belonging to the Old Testament because of the Sabbath: the number eight unto the New b, &c. But this, is rather wittily, than solidly excogitated.

b Beatitudinem quam superior Psalmus unicâ varietate meritorum exornavit; isti sequentes Psalmi ordinatis 15. gradibus tam Psalmorum quam meritorum, in Sacramento Veteris & Novi Testamenti explicant. Septenarius ad vetus propter Sabbatum: Octonarius ad Novum. Patenti namque veteris Testamenti Hebdomadi Septenario serviebant. Observabant enim Septimam diem, i. Sabbatum: Septimam Septimanam, Septimum Mensem, Septimum annum, & Septimum annum septimæ Decadis, qui jubilæus dicitur. Patres vero Novi Testamenti Ogdoadi serviunt, i. Octonario, quia servant octavam diem quæ Dominica dicitur; & Octavas Martyrum; & octavas Resurrectiones expectant. Ideoque per Octonarium & Septenarium duo Testamenta designantur. Unde Salomon; Da partes septem, nec non & octo. Quindecim ergo graduum fit distinctio, ut Per hoc significetur duorum Testamentorum Doctrina in his gradibus contineri. Et sunt hic quindecim Gradus, sicut in Templo Salomonis totidem erant gradus quibus ascendebant in Templum, quod est figura cœlestis Templi, ad quod his gradibus ascenditur. Hæc est scala Jacob. *Gloss Ordinar. in Psal.* 119. p. 275. *b. Part. tertia Basil.* 1506. *die ultim. Junii.*

As for the *Title*, שיר המעלות Shir Hammaghualoth, *A Song of degrees*, (As *Augustine, Hieronme, Montanus*, The *vulgar Latin. Mollerus, Calvin, S. de Muis, Ainsw.* and most Interpreters render it,) or, *A Song of Ascensions, of Heights*, (as the *Greek Version of the 72. ἀναβαθμῶν* and as *H. Ainsworth* notes the word may be rendered,) or *A Song of Dignities*, or *Excellencies*, i. e. A most Excellent Song (as *Trimell. and Junius*;) It containes, 1. The *Kind*; 2. The *Adjunct* of these fifteen Psalmes so denominated.

First. The *Kind* of these Sacred Poems, they are שירים Shirim, *Songs*. Of the Proper Notation of this Word, & how it differs or agrees with תהלים Tehillim, *Hymnes*; and with מזמורים Mizmorim, *Psalmes*; hath been already declared, in the Preface to this Book c.

c Preface Sect. II. & Sect. VI. numb. 3.

Secondly, The *Adjunct* המעלות Hammaghualoth *Of Degrees*, &c. This Word is derived from the root עלה ghualah, *hath climed-up, ascended*, d. &c. Thence מעלה Maghualah, *A Clisse, A Degree, An Ascent, An Ascension, An Height, An-high-Dignity, An Excellency*, &c. And from this latitude of the signification of the word, It is and may well be rendered, *A Song of Degrees*: or, *A Song of Ascensions*: or, *A Song of Excellencies*.

d Scandit, ascendit, conscendit, &c.

But the true Cause and Reason why these *Psalmes* were peculiarly among the rest so Denominated, is not so easie to be found out. Both *Jewish* and *Christian* Writers have variety of Conjectures hereupon: but most, if not all of them very uncertain, and unsatisfactory. I shall briefly propound some of the principal of them, and leave the learned and ingenious Reader to his own apprehension and judgment therein. Nor is there any danger, if in this *obscure matter* and of *less moment*, we differ in opinion one from another.

This *Title* is expounded two wayes, *viz.* 1. *Figuratively*. 2. *Literally*.

I. *Figuratively*. And so its interpreted variously. As,

1. *Of the Ascension*, i. e. *The Dignity, Degree*, or *Excellency of the Matter of these fifteen Psalmes*. For, *Ascension* is nothing else but the excellency of one man, or thing, above another. *A Song of Ascensions, Degrees, Excellencies*, i. e. A most excellent Song: As *Jun. & Tremel.* render it, by an elegant *Antimeria*, or *Hebraisme*; The substantive plural being put for the Adjective singular of the Superlative degree. Thus המעלות *Hammaghualoth*, is as if one should allude and say למאה מעלות *lemeah ghualoth*, *to an hundred Sacrifices, A Song &c.* And doubtless the Subject-matter of these Psalmes is *most excellent*, as will appear in the explicating of them particularly. But this seems not to be the Reason of the *Title*, For, why should not other Psalmes also be entitled *Psalmes of Degrees, Ascensions, Excellencies*, &c. which for matter are as excellent as these? As *Ps.* 2. 25. 37. 45. 51. 119, *&c.*

2. *Of the Ascension of the Heart, from the Valley of teares to the Mountain*; from the humbled and abased Humanity of Christ, to the high Divinity of Christ. *Augustine* pleaseth himself exceedingly in this *Allegory*, wherein he runs out wittily (as his manner is) but not pertinently and substantially to the *Psalmes* in hand e.

e *Aug. & Barr. in Ps.* 119. 120. 121. 122. 123. 124. 125. 126.

3. *Of the Ascensions and Degrees of vertues unto which these fifteen Psalmes are fitted and accommodated*, every Psalme commending some peculiar vertue more sublime and excellent than the former. As, 1. *The First Degree*, is; *to depart from the evils of the World, and to renounce all vanity*, taught in Psal. 120. 2. *The Second Degree*, is; *to beg the LORD's defence*, which nothing can withstand, as in *Psal.* 121. 3. *The third degree*, is; *The great joy of being versed in the Church with a pure mind, and to walk worthy of God in this Pilgrimage*: whence we sigh after the heavenly *Jerusalem*, whereunto we are elevated by the two wings of Love: as in *Psal.* 122. 4. *The Fourth degree*, is; *Constantly to depend on God in all streights, until he have mercy and hear*: as in *Psal.* 123. 5. *The Fifth degree*, is; *That they who are delivered out of perils, attribute it*, not to themselves, but to the LORD: as in *Ps.* 124. 6. *The Sixth degree*, is; *The Confidence of the most faithful Christian, which he hath in the LORD*: compared to the most solid Mountains: as in *Psal.* 125. 7. *The Seventh degree*, is; *A Prophesy of return from Captivity, as it were from Babylon in the figure of the Old Testament, through Christ to come*: when now is Consolation and sowing for a greater Harvest: as in *Psal.* 126. 8. *The Eighth degree*, is; *The figure of the New Testament, signified by the number Eight, where is spoken of the building of the House of God*, i. e. The Church, by the true *Solomon*, Christ; who is the true Peace-maker, who made both one, and in himself the Corner-stone hath builded his Church of the two Walls of Jews and Gentiles; as in *Psal.* 127. 9. *The Ninth degree, is*; That *the Peace-maker be chastly feared, because he alone doth exalt, keep, build*: as in *Psal.* 128. 10. *The Tenth degree, is*; That *he who chastly fears, may endure all things for him*, which is now expedient to the Church among evil men: as in *Psal.* 129. 11. *The Eleventh degree, is*; *A Penitential Supplication*: because nor he that fears, nor he that endures all things, thinks himself worthy of Christ, forasmuch as in the body none is without sin, and the only Security is to lean upon Prayer: as in *Psal.* 130. 12. *The Twelfth degree, is*; *Humility*, which a man shewes himself to have, both inwardly and outwardly. Therefore he incites to Humily, in *Psal.* 131. 13. *The Thirteenth Degree, is*; When *the humble and meek go about the building of the Spiritual House*: as *David* to the letter did, who would have built an house to God. And congruously after the Degree of Humility he treats of the building of the House, because by humility a man is made the house of God f, *Isa.* 66. 2. *Ps.* 132. 14. *The Fourteenth degree, is*; *Charity, which makes brethren dwell together in Unity*: wherein is Blessing and Life: as in *Psa.* 133. 15. *The Fifteenth degree, is*; *The Love of Eternity. The Love of God, as in Psal.* 134. And after these Degrees which lead unto Eternity, congruously is placed *Hallelujah*: that the Church may enjoy the praises of God, for which that Office is prepared: as in *Ps.* 135——

f *Isa.* 57. 15 is more full to that purpose.

All these *Fifteen degrees* of vertues conducting to Eternity, are thus laid down and accommodated to these *Fifteen Songs of degrees* by the *Ordinary Gloss*:

Iterum)

whence I have collected them. And (thinks *Mollerus*) these Degrees of vertue seem to be taken from *Greg. Nazianzen*, who, in his Oration had after his return, doth *Allegorically* apply and interpret these Songs of Degrees to them that profit in vertue *b*. But, 1. These accommodations being sometimes somewhat forced; 2. And the following degrees of vertues not always surpassing the foregoing, as is pretended; 3. And the whole accommodation rather a meer contrivance of humane wit, than any intendment of the *Holy Ghost*: these *degrees of vertues* pretended, give little or no satisfaction as to the Reason of this Title; *A Song of degrees.*

II. *Literally*, And so this Title, *A Song of degrees* is explicated very many ways. As

1. *Of the Ascension of the Waters of the Sea, at the laying of the Foundation of the Temple*: the *Chaldee Paraphrast* seems to incline somewhat to this conceit, rendering it; *A Song which was spoken touching the Degrees of the Abyss* i. The *Rabbines* do fable (they were apt to fancy, feign, and fable any thing,) That when the foundations of the Temple were laid, the Deep did so ascend, that they feared the whole world would have been overflowed. Whereupon *Achitophel* wrote the Name יהוה JEHOVAH, (which the Jews call שם המפרש Shem-Hammephorash. *A Name Separate*: say some. *A Name Expounded*; saith *Drus*. *A Name Pronounced*: *viz.* with its own proper Letters, said *S. Amama k*, and presently cast it into the Deep, whereupon the Deep descended 16000 *Cubits*. Then they said it were better for the World, if the Waters of the Sea were not sunk so deep. And the Waters ascended 15000 *Cubits*, and there stood. Whence these *fifteen Psalms* were called *Psalmes of Ascensions*, or *of Degrees*. This is found in their *Massora* said *Jarki*. But this is such a meer dream, and so gross a fable, that to have *related* it, is to have *refuted* it.

2. *Of the Ascension of the Jews out of the Babylonish Captivity*. As, In Expos. Psal. 120. Mr. *Jo. Foord* of late; and of old, *R. David Kimchi* would have it. As if these *fifteen Songs* were Composed and Sung, in so many Stations of the Jews returning and *Ascending* from *Babilon*. But this is not at all probable. For, 1. We have no certain ground for the Jews *fifteen Stations* in their Return from *Babylon*. And therefore how can we account otherwise of it, than that it is a *meer Fiction*? 2. *That* these were not composed upon *Occasion* of the Jews return from *Babylon*, and then first Sung, is evident. For some of them were penned by *David*, as their Titles signifie, as *Psal.* 122. 124. 131. 133. One by *Solomon*, or *for Solomon*, *Psal.* 127. And (as *Calvin m* hath noted) we may readily conjecture from the Argument, that what Psalmes *David* penned, were Sung in the House of God in his Reign, and life time. And *Lyra* gives sundry Reasons, why the *first of these Songs of Degrees* could not be referred to the Captivity *n*.

3. *Of the Ascension of the Levites and Singers upon the Degrees of the Court of the men*. For it is supposed, That the Levites did sing these *fifteen Songs* whilest they ascended from the *Court of the women* to the *Court of Israel*, or *of the men*, by *fifteen steps or Degrees*. On every Step they sung onely one Song, said *Kimchi*, and *R. S. Jarki*. But, 1. Where read we in the Scriptures of the *Court of the Women* distinct from the *Court of the Men*? 2. Where is there mention in the Word, of *fifteen stairs* or *steps* by which they ascended up towards the Courts of the LORD's House? 3. Where have we the least ground in the Scriptures, that the Levites did sing these, or any other Psalmes or Songs on any Stairs of the Temple? But (as *Calvin o* well notes,) The Jews took great liberty of devising and feigning things at their pleasure in matters obscure.

4. *Of the Ascension of the Jews from their dispersion into all Countries*. For the *Jews* generally dreamed of an outwardly glorious, temporal Kingdom which the *Messiah* shall constitute for them, and being now dispersed into all Countries of the World, they think their *Restauration* is meant by this word *Ascensions*, and they hope that at last when their *Messiah* shall be exhibited, they shall return out of all Countries, and *Ascend* with him into the Land of *Judah*, and then joyfully sing these *Songs of Degrees*, as *Mollerus* hath noted *p*. But 1. Christs *Kingdom being not of this World*, as himself hath told us *John* 18. 36. 2. Christ the true *Messiah* being *come already* and exhibited in humane flesh, *John* 1. 14. *Gal.* 4. 4, 5, 6. *Rom.* 1. 4. The vanity of this interpretation is evident.

5. *Of the Gradual Ascension or Rising of the Voice in tuning and singing of these Songs*. *A Song of Ascensions*, or *Heights*: that is, A Song to be sung with an high Voice, to an high Key, &c. As the Levites are said to praise God *with a great voice* (למעלה Le-maghuelah) *on high*, 2 *Chron.* 20. 19. As *Ainsworth q* hath noted. These fifteen are called *Song of Degrees* (saith *R. Saebuadiah*) because they were sung בזבורה קול מאד Behagbourath Kol Meod, *with the greatest strength of Voice vehemently*. In every Song the Voice rising higher and stronger by degrees. *Lyra r*, and many of our later Writers much incline to this Interpretation. It may be there was some peculiar and eminent *Ascending* or *Rising of the Tune* in these *fifteen Songs*, more than in any other Psalmes. Some Jewes, and *Ab. Ezra*, take this word המעלות *Hammaghualoth*, to point out the kind or beginning of some special Song, Note, or Tune *s* as some have observed. *S. de Mait.*

dicunt, & forte probabiliter, quod hoc designat quandam speciem cantûs, qui elevando vocem gradatim decantabatur. Et inde fuerunt ista cantica appropriata ad ascensum Templi, qui erat per 15. Gradus, &c.

6. *Of some singular Degrees of Excellency in these fifteen Psalmes, both in regard of their Matter, Form, and End*. So *Ames t*. And perhaps *Tremellius and Junius* might intend some such thing, translating it *Canticum excellentissimum*, Heb. *excellentiarum*. *A most excellent Song*. Heb. *A Song of Excellencies*. The matter of them excels, being very sublime, spiritual, &c. as we shall perceive in the particular opening of them. The *Form* excels, the *Phrase* being very concise, compendious, significant, pathetical, and abounding with great variety of Rhetorical Flowers and choice Elegancies. Besides the singular rarity and melody of the *Musick*, whereunto in the Hebrew it was fitted and accommodated but now is lost. The *end* also excels, as afterwards we shall see in considering Particulars.

Now in midst of all this variety and uncertainty, how difficult it is to determine! Let every judicious Reader consider all, and choose what likes him best. This is no fundamental point of our Faith or Religion. Herein we may be ignorant, or doubtful, or mistaken, or dissenting from others, without peril. But if upon the whole I may declare my *Opinion*, I most incline to think; That this *Title*, *A Song of Degrees*, *Ascensions*, *Dignities*, *Excellencies*, &c. had principal respect to the *Musick of these fifteen Psalmes*, either as denoting the *high ascent of the Tune by Degrees in singing them*, or the *beginning and first word of* some known Song or Note. Yet I will not exclude the *Ascent* or *high Excellency* of the *Matter*: which perhaps, might give occasion to the high *ascending Musick* of these Psalmes. And hence, I think it not improbable, But that the Levites and Singers might sing these Psalmes of Ascensions standing upon some place of *Ascent* above the People to be the

b Greg. Nazianz. Orat. 19. ad Patr. Arsac. & M. Mall. in Arg. Psal. 120.

i Chald. Paraph. in Arg. ad Psal. 120.

k Amama Antibarb. Biblic. Tom. 1. p. 136.

l Vid. Sixt. Amam. in Antibarb. Biblic. Tom. 1. p. 136. & Drus. de Nom. Tetragr. Exercit. 4. c. 6. p. 1. & Cornel. a Lapide in Pentateuch. Comment. Tom. 2. p. 124. & Buxtorf. Lexic. Talmud. Rabbin. & Chald. p. 1772. ad Voc. פרש. & Buxtorf. Lexic. Talmud. Rabbin. & Chald. p. 1772. ad Voc. שם.

m Jo. Calv. in Arg. ad Psal. 120.

n Nic. de Lyra in 2 Addit. ad Psal. 19. p. 276. part 3.

o Jo. Calv. in Arg. ad Psal. 120.

p H. Moll. in Arg. Ps. 120.

q H. Ainsw. in Annot. on Ps. 120. 1.

r Nic. de Lyra in Ps. 119. p. 276. part. 3. Quidam de expositoribus antiquis Hebræorum

s G. Ames. in Lect. ad Psal. 120. Analysis

t Ames. Medull. Theol. l. 1. c. 36. n. 30. Junius & Tremellius in Cant. Cantic. Graduum, p. 275. ad Ps. 120. Vat. in tit. & 1 K. 8. 11. & 2 Chron. 5. 14. & Psal. 120.

the better heard, though I find no ground for *fifteen Steps*. And hereupon also, the Jewes in their Return and *Ascension* from Babylons *Graves*, *Ezek.* 37. 12, &c. might choose these Psalmes as proper, pertinent and suitable to sing by the way, and praise God withal for their deliverance. Though I do not think they were composed *then*, or upon that *Occasion*, but all or most of them by *David* long before the Jewes went into that Captivity. Nor do I find mention of these *fifteen remarkable stations* in their Return, according to the number of these *fifteen Songs of Degrees*.

But thus much of this *Title*, once for all.

Sect. II. *The Summary Contents of Psal.* 120.

Herein the *Psalmist*, 1. *Declares* his Experience of Gods former hearing his cry in distress, *ver.* 1. 2. *Prayes* against his calumniating and peace-hating Enemies. Wherein, (1.) He begs deliverance from the false lip and tongue, *ver.* 2. (2.) He sharply reproves his Calumniators false tongue, *ver.* 3, 4. (3.) He laments his present inevitable condition of dwelling with wicked unpeaceable men, *verse* 5, 6, 7.

Sect. III. *The Version out of the Hebrew.*

A Song of Degrees.

1. I To the LORD cry'd in my straits:
   And he did answer me.
2. From *b* false lip, from tongue of Deceits,
   O LORD my Soul set-free.
3. What shall it give to thee, *c* false tongue;
   And what to thee *d* conferre?
4. Sharp arrowes of a mighty-one,
   With coales of Juniper.
5. *Ah*, wo is me, that I *so long*
   With Mesec sojourn *still*,
   That wicked Kedar's Tents among
   I dwell *against my will*.
6. My Soul with *e* him that peace doth hate
   Hath dwelt *too* much *by farre*.
7. I *am for* peace; but when *of that*
   I speak, they *are* for warre.

a Heb. distressedness i. e. fore distress. Here in the Hebrew a Letter is added, which increaseth the signification.

b Heb. lip of fallhood, from tongue of deceit. *c* Heb. tongue of deceit. *d* Heb. shall it add. *e* Heb. the hater of peace.

Sect. IV. *The Kinde, Penman, and Occasion of this Psalme.*

This *Psalme*, 1. As to the *Subject-matter* of it, is of a *Mixt Nature*, being made up of *Narration*, *Petition*, *Reprehension*, and *Lamentation* of the Psalmist, as will after appear in the *Analysis*. 2. As to the *outward Form* of it, its digested into a *Song*, and peculiarly *the first Song of Degrees*. The *Penman* of it is not expressly signified in the *Title*, but is not obscurely pointed at in the Matter of the Psalme, which most singularly answers to *Davids* condition and Afflictions. Insomuch that Interpreters do Generally conceive *David* to be the Instrumental Author of it *f*.

f *H. Moller. in Arg. Ps.* 120. *F. Jun. in Annot. ad Ps.* 120. 1. *Sim. de Muis in Arg. Psal.* 120. *Joan. Foord. in Psal.* 120. Author—

Non ascribitur quidem Authoris Nomen. Sed totus verborum contextus Davidem nobis representat. Itaque licet nihil ausim pro certo asserere, huc tamen magis inclino, Psalmum fuisse ab eo Compositum. Neque absurdum (meo judicio) erit perinde interpretari, ac si nomen expressum foret. *Joan. Calv. in Com. ad Ps.* 123. 1.

Occasion of *Davids* writing this Psalme, is true to be *Davids* exile from the Land of *Judea*, when he fled from King *Sauls* Persecutions to *Mesheo*, or a prophane barbarous people, sojourning in the *Tents of Kedar* among the false, fraudulent, unpeaceable *Arabians*, to the great grief and affliction of his Soul. *Some* think it was, when *David* went into the Land of the *Philistines*, and dwelt in *Ziklag*, and among the *Arabians Tents*, 1 *Sam.* 27. 1, 6, 7. *with Psal.* 120. 5, 6, 7.

Sect. V. *The Scope.*

The Psalmists *Scope*, is; 1. *Immediatly*, To set forth, how in straits he prayed and prevailed, How much he desired to be delivered from the mischief of a false slanderous tongue, and how sadly he lamented his unavoidable sojourning among prophane, unpeaceable men. 2. *Mediately*, by his own example to instruct us how to behave our selves in like states and conditions.

Sect. VI. *The Analysis, or Principal Parts.*

In this *Psalme* Consider

I. The *Title*, which expresseth 1. The Kind of it; *A Song*. 2. The Adjunct of it; *Of Degrees*. Of these see before *in* Sect. 1.

II. The *Song it self*. Which consists of

1. *A Narration*, how he cryed to God, and with what success in former distressedness: thereby encouraging himself and others to like course in like cases. Here note, 1. The person invocating, *viz.* *David*, 2. The person Invocated; *The LORD*. The time or season of this Invocation; in distressedness, *i. e.* in extream distress, or manifold distress, ם *Paragogical* being added to the end of the Word צרתי *Batstsaratha*, to augment the Signification. 4. The fruit or effect of this prayer; *The LORD answered him*, v. 1.

2. *A Prayer*. Wherein are, 1. A Petition for deliverance from *a lip of Falshood and tongue of Deceit*, v. 2. 2. A Reprehensory interrogation, by way of Apostrophe, to his false Calumniators and Detractors. Where note, (1) the vehemency of the Interrogation *What* ——— *and what?* doubled. (2.) The Detractors indigitated; *To thee, to thee, viz.* To thee *Doeg*, *Achitophel*, *Shimei*, &c. (3.) The result, issue, or fruit of a false deceitful calumniating tongue. Which is laid down, *Partly*, by way of *Question* doubled: *What shall* ——*or what shall* ——*?* Which words may be expounded, Actively, or Passively. 1. *Actively*, and that two wayes, *viz.* Either thus; *What shall he give to thee, viz.* God. Or thus; *What shall it give unto thee, or what shall it adde? &c. viz.* the false tongue, what benefit or advantage shall it bring unto thee? 2. *Passively*, as our English Version; *What shall be given to thee, or what shall be done (or added) to thee* ——*?* v. 3. *Partly*, by way of *Answer*. Wherein the fruit or effect of a false Tongue is set forth by two Similitudes, *viz.* *First* of *Arrows*, *sharp Arrows*, *sharp Arrows of a mighty one*, that wounded not onely the Calumniated and the Hearer of it, but the Calumniator also. *Secondly*, of *Juniper coales*, which though they smell sweet, burn vehemently, *Cant.* 8. 6.. Yea more vehemently and secretly than other coales, v. 4.

3. *A sad Complaint or Lamentation*, in regard of his own miserable condition; *Wo is me*, &c. In which note, 1. The Person complaining, *viz.* The Psalmist. 2. The Persons complained of, and they are three, (1) *Meshech*, (2) *Kedar*. (3) *The hater of peace*. 3. The injury complained of, *viz.* (1) His long exile from his own Country, in *Meshec* and *Kedar*, among a prophane, rude, barbarous people:

repre-

represented in an Elegant Climax; *I sojourn, I dwell, I have much dwelt.* (2) His persecution by them, as being of bloody unpeaceable dispositions, quite opposite to his peaceable inclination, v. 5, 6, 7.

Psalme CXXI

Sect. I. The Summary Contents.

Herein, 1. The Psalmists Confidence is represented *ver.* 1. 2. The Object of this his Confidence, is *Partly*, Propounded, *ver.* 2. *Partly*, Expounded and Illustrated, *ver.* 3. *to the end.* In alll which is discovered, The great safety of those that duly trust in Gods Protection.

Sect. II. The Version out of the Hebrew.

A Song of Degrees.

1. I To the Mountains *a* lift mine eyes:
From whence shall come mine aid.
2. Mine help *doth b* from the LORD *arise*:
Which Heav'ns and Earth made.
3. He will not give thy foot *c* to slide:
Nor slumber that thee keeps.
4. Lo, Isr'el who doth keep, *and guide*;
Nor slumbereth, nor sleeps.
5. *e* To Lord *d* the keeps; The LORD *is* thy
Thy shade, on thy right hand.
6. The Sun shall not thee smite by day;
Nor Moon by night *offend.*
7. Thee from all ill the LORD will keep:
Thy Soul he *e* will deliver.
8. Thy going out, *f* thy coming in,
The LORD *g* keeps, hence and ever.

Sect. III. The Kind, Penman and Occasion.

This Psalme is supposed by some *b* to be *A Military Speech* or *Meditation*, and that it was had or uttered in the Camp for the Encouragement of the *Psalmist* and of his *Army* in Gods sole and All-sufficient Protection against their Enemies. 1. As to the *Subject-matter* of it, it is of a *Narratory, Doctrinal, Promissory*, and *Consolatory Kind*: *Declaring* wherein the Psalmist. chief confidence was, *viz.* in the Lord alone. *Teaching* hence where the Saints confidence and hope should be in all straits and dangers, *viz.* in the Lord only, Whereunto every faithful Saint is encouraged by many comfortable Promises. 2. As to the *Outward Forme* of it, it is *A Song of Degrees.*

Penman of it, probably was *David i*: as the matter of it seems tacitly to imply.

Occasion of his Penning it seems to be some eminent peril, or sundry perils and dangers that himself and Souldiers were in, either in the Land of *Canaan*, or rather in Forreign Countries. And it is thought *k*, that *David*, in the dayes of *Saul* having fled from *Judea* into the Land of the Philistines, where his enemies said he would worship other Gods, 1 *Sam.* 26. 19. He therefore upon that *Occasion* wrote this Psalme, rejecting all confidence in the *Pagan-Idols* worshipped on Hills and Mountains, and professing his affiance only in the true JEHOVAH *that made Heaven and Earth.* But this is onely conjectural. It's hard to descend punctually to such particulars, without some particular light from Scripture.

b R. Moll. in Arg. Ps. 121. Sim. de Muis in Arg. Psal. 121.

i Jo. Ford in Expos. Psal. 121.

k Jo. Ford Ibid.

Sect. IV. The Scope.

The Psalmists *Scope* intended in this Song, is; 1. To profess and declare his religious confidence in the Lord alone; 2. And to direct and encourage all the Godly by his Example to do the like. Assuring himself and all that trust and rely upon the LORD, of all desirable safety and security under the LORD's Protection against all possible evils and dangers.

Sect. V. The Analysis, or Principal Parts.

Herein are,

I. The *Title* or *Inscription*, Expressing, 1, The Kind of it; *A Song.* 2. The Adjunct of it; *Of Degrees* In this Title, there is on Letter in the Hebrew which makes it differ from the Titles of all the other *XIV. Songs of Degrees.* For whereas all they are stiled, A Song, המעלות hammaghnaloth, *of Degrees:* Only this 121th. is stiled, למעלות lammaghnaloth *To degrees*, But, as *Kimchi* notes, it comes all to one: for ל *Lamed* is put for ה *He emphatical.* As elsewhere its used in Holy Scripture: As, 2 *King.* 7. 2. *Then a Lord on whose hand the King* המלך *lammeleck* for המלך *Hammeleck* ———. So 2 *Chron.* 28. 9. To the Heavens שמים לרקיע *ghnad lashshamajim*, for שמים לרקיעי *ghnad-hashshamajim.*

II. The *Substance* of the Song it self. Wherein

1. *The confidence of the Psalmist is presented*, in this metaphorical phrase of *lifting up his eyes.* Which by an elegant Hebraisme imports an Act of one hoping, expecting, and looking for help, *ver.* 1.

2, *The Object of this his Confidence* is described,

(1) *More generally* In that phraise; *To the Hills* [or, *Mountains*] *from whence cometh my help.* Because the particle אל here, may be variously rendred, and the phrase may be variously read; there fore there are varieties of Interpretations of the sense of these words. 1. *Some* render the particle, *To, Unto*: & take the word, *Mountains*, metaphorically, for Kings, Princes great ones, or for any other thing highly magnified in the world, as an object of confidence in the creature / As if the Psalmist at first were in a Temptation or dispute with himself where to place his confidence. 2. *Some* render אל *Towards*: and interpret the word, *Mountaines*, Metonymically. (1) *Either* of idols or false gods of the Heathen, which were wont to be worshipped on Mountains and Hills. And take the phrase interrogatively; *Shall I lift mine eyes to the Hills? whence should my help come?* And thus the words import the Psalmist's renouncing of idols for his confidence, (2) *Or*, of the LORD the true God, who, from his sacred Temple to be built in the *Holy Mountains*, *Moriah*, and *Sion*, had promised help and aid to his people, *Psal*, 20. 2. The Psalmist being now in a forreign land, looks towards Gods Mountains for help and succour, as believers used to do. 3. *Some*, render the word אל *above m.* Interpreting it, That the Psalmist looked above all highest, strongest creature-helps: placing his confidence farre above them. 4. *Some* n render this verse interrogatively, thus; *Shall I lift up mine eyes to the Hills! whence should my help come?* As if the Psalmist being in danger and distress were at first puzled where to place his confidence, and whither to flie for help. But recollecting himself, he rejects all other Objects of Affiance, resting himself on the LORD alone. These several Interpretations are pious. Let the discreet Reader consider which is here most suitable and apposite, *ver.* 1.

(2) *More Particularly.* That the object of his confidence

/ Thus, *Calvin, H. Mollerus. Montanus, H. Ainsw.*

m *G.* Version.

n Thus, *Amis in Ps.* 121. Our last Engl. Translation in the margin.

confidence for help, is the LORD; *Mine help cometh from with the LORD.* This de-compound Preposition is very emphatical: no Prepositions can sufficiently set forth Gods help. Now this his confidence of help from the LORD, is singularly illustrated and confirmed divers wayes. As, I. *From* Gods All-sufficiency for helping, evinced by that great effect of his Omnipotency; *The creating of Heaven and Earth*, ver: 2. II. *From* Gods many faithful Promises, touching safe preservation and protection of every one confiding in him, and not only of the Psalmist. In all which Promises therefore, the Psalmist speaks not to himself in the First person, but to another in the Second person, by an elegant *Enallage* or change of the Person, *ver. 3. to the end.* Now, here he promiseth, 1. The LORD's Preservation of his *foot from being moved*, who trusteth in him. 2. The LORD's constant and exact vigilancy over him, and over *Israel*; *nor sleeping, nor slumbring*, verse 3. 4. 3. The LORD's sufficient, compleat, and universal Protection of him: As *his Keeper*, As his *shade on his right hand*, ver. 5. *&c.* Which Protection is pathetically illustrated; (1) *By* distribution of the instrumental causes and seasons of harme, from which his shade shall protect him; from the harmful influences of *the Sun and Moon, by day and night*; *The Sun shall not smite thee, &c.* ver. 6. (2) *By* the extent and universality of evil, whence he shall be preserved; ——— *from all evil.* (3) *By* the peculiarity and choise excellency of this Protection, reaching even unto the Soul; *He shall preserve thy soul.* ver. 7. (4) *By* the distribution of his Motions or Actions, wherein Gods preservation is promised; *He shall preserve thy going out, and thy coming in.* 5. *By* the constancy of this divine Protection; *From now, and unto eternity*, vers. 8. O the Amplitude of the LORD's providence and protection towards his! What can the Saints desire more for their safety and security? Oh we of little faith, wherefore should we doubt?

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* This 122th *Psalme* I have more fully expounded in my two *Latin-Lectures* had in the Colledge at *Dublin* in *Ireland*, *Nov.* 29. and *Dec.* 3 when I took my two Degrees of *Batchelor* and *Dr.* in *Divinity* there *An.* 1658 which perhaps hereafter may be published.

Psalm CXXII.*

Sect. I. *The Summary Contents.*

David in this Psalme expresseth, 1. *His joyful Gratulation*, at the zealous deportment of Gods People towards his worship at *Jerusalem*, and for *Jerusalem's* most flourishing condition, *ver.* 1. *to* 6. 2. *His vehement Exhortation* to the godly, to pray for the flourishing peace and prosperity of *Jerusalem*, and the Church of God, *ver.* 6. Which he urgeth from, Gods promise, and his own Example, *ver.* 6, 7, 8, 9.

Sect. II. *The first Version out of the Hebrew.*

A Song of Degrees,* of *David.*

* Heb. *ers* for David.

1. O How I did rejoyce *a* in them
That unto me did say:
We will *unto*
The LORD's house go.

a Heb. with them,

2. Our feet *b* did stand *and stay*
In thy Gates, O Jerusalem.

b Heb. have been landing.

3. Jerusalem built-*stands*,
As City, that
c Is *well* compact
Together *on all hands*.

c Heb. is joyned to it self together.

4. *d* Whereto the *Holy* Tribes ascend,
The Tribes of JAH *the same*,
To Isr'els *high*
Testimonies
To laud JEHOVAH's Name.

d Heb. Pas-thither or whither. e Heb. ob. confess to the name of JEHOVAH.

5. For, there the Thrones of judgment stand,
The Thrones for David's house
6. *g* Pray, *may not cease*
Jerusalem's peace
h Be thy friends prosperous.

f Isa. 62. 6. are &c. or; stand. g Heb. Ask yee the peace of Jerusalem. h Heb. thy lovers shall be safely quiet; or, let thy lovers be Prosperous.

7. Peace in thy Fort, tranquilitie
Be in thy Palaces.
8. Because of my
Brethren, and my
Dear neighbours *prosper ousness.*
I will now say, Peace *be* in the
9. That *there may flourish still.*
House of the LORD
Our God *ador'd*:
Seek good for thee I will.

i Heb. Because of the house of.

Sect. III. *The Kinde, Penman, and Occasion.*

This *Song*, 1. As to the *Matter* of it, is mixt: being made up of *Gratulation*, *Exhortation*, and *Supplication*, in reference to *Jerusalem* and the House of God there. 2. As to the *external Forme* of it, it is a *Song of Degrees*, as the Title showes. The *Penman* (as the *Title* intimates) was *David*. The *Occasion* of *Davids* penning it as interpreters k consent, was *Davids* bringing up of the Ark of the Testimonie to *Jerusalem* into the City of *David*, and placing it there in the Tent which he had prepared for it, 2 *Sam.* 6. 13. *to the end.* As also the Constitution of Gods Worship, and the Thrones of Judgment there in the Holy City for *Davids* House or Royal Family, eminent types of the *Sacerdotal* and *Regal* Offices of *JESUS CHRIST* the true *David*. For, as one well observes, God had promised by *Moses*, That at last there should be a certain fixed place for his Sanctuary. And now since then, the Ark of the LORD had as it were wandred like a Pilgrim hither and thither above a thousand years. *Mount Sion* was discovered *David*, as the place where the Lord would have it setled, and his Temple built. And as *David* received this Oracle with greatest joy: so he declares here in this Song, his singular gladness, in beholding the consent of Gods people, and their zeal to Gods Worship now there Ordained, and afterwards to be performed before the Ark. Hence, he extolls *Jerusalem* with excellent Encomiums, and vehemently prayes for its Peace and Prosperity.

k Jo. Cald. in Chron. ad Psal. 122. John Robertson in his Observations and Explications of the Old Testament, Large Lond. Annot. on Ps. 122.

Sect. IV. *The Scope.*

Davids Scope, therefore, in this Song, as the Subject-Matter of it evinceth, was; 1. Joyfully to celebrate the bringing-up of the Sacred *Ark* of God into his place: 2. To commend with gladness the pious affections and motions of the people towards the House and Worship of the Lord: 3. To extol with many Elogyes both the Sacred and Civil Constitutions at *Jerusalem*: 4. And to provoke by many Arguments both himself and others, even all the Saints, most diligently to pray for, seek, and endeavour the *Peace* and *Prosperity of Jerusalem*. And Probably, *David* intended that this Song among others should be sung by the People, when they came up to *Jerusalem* to the *Solemn Feasts* l.

l Sim. de Muis Com. in Ps. 122. Præfat.

Sect. V.

Sect. V. *The Analysis or Principal Parts.*

In this Song are,

I. The *Inscription* or *Title* describing, 1. The kind of it; A *Song*. 2. The Adjunct of it; *of Degrees*. 3. The Instrumental Authour, or Penman of it; *David*. *See in Psal.* 120. Sect. 1.

II. The *Song it self* contains, 1, A Pathetical Gratulation. 2. A vehement Exhortation.

1. *A Pathetical Gratulation of David*, at the zeal of Gods people towards Gods House and publick Worship there, and at the then flourishing State of *Jerusalem*, *ver.* 1. to 6. This his Gratulation is illustrated there, I. *From* the Subject of the Gratulation, *viz.* 1. *David* himself; *I rejoyced*; 2. The People of God; *with them that said*, &c. The Prepositi-on בְּ *Beamrim*, is variously rendred. As, (1) *When they said*. So *Calvin* and *Geneva Translation*. Referring it to the time of *David* gladness. (2) *In them that said*. So *Pagnin*, *Montanus*, *Hen. Ainsworth*. Referring it to the Subject or Object of *David* joy. (3) *For them that said*. So the *French* version; referring it to the cause of his rejoycing. (4) *With them that said*. So *Kimchi*, and *Sim. de Muis*. Intimating the mutual and reciprocal joy of *David* and the People. If we take it in this last sense, it denotes The *Subjects* Gratulating or rejoycing with *David*. II. *From* the Causes of this Gratulation. Which are chiefly three. *viz.* 1. The People's Hortatory words inciting and provoking one another to go up to the House of the LORD, for his publick Worship, *v.* 1. 2. The Peoples answerable Deeds and Practice. They did accordingly go up to the LORD's House, *their feet did stand* and persevere in Gods Worship *within the Gates of Jerusalem*. *Apostrophe* of speech to Jerusalem. *v.* 2. 3. The then flourishing state of *Jerusalem*, A type of the Spiritual prosperity of the Spiritual *Jerusalem*, the Church of God, The *Jerusalem which is above*. This her flourishing state was threefold (1) *Oeconomical*. And so *Jerusalem* is highly commended, *Partly*, from her goodly buildings, and the Families therein inhabiting *partly*, from the Unity of the Edifices and Citizens among themselves, *v.* 3. (2) *Ecclesiastical*. And so *Jerusalem*, is greatly praised, *Partly*, from the practice of *the Tribes*, *the Tribes of JAH*, Ascending habitually thrice in the year with one unanimous conflux thither. *Partly*, from the end of the tribes Ascending thither. Which was twofold, *viz.* 1. *To* Learn the word and will of God, from his holy Oracle at the Ark of Testimony; *To the Testimony of Israel*. Called *Testimony*, because From it God gave Testimony of his presence by his Oracles, *Exod.* 25. 22. In it was kept the *Testimony*, i. e, The two Tables of the Law and Covenant given to *Israel* in *Horeb* testifying Gods benefits *Israel*, the Church of God: and *Israels* Duryes towards God and their Neighbours, *Exod.* 25. 21. Hence its called, *The Ark of the Testimony*, *Exod.* 25. 22. *and* 26. 33. 2. *To Confess* (*viz.* praise, and thanksgiving,) *to the Name of the LORD*, *ver.* 4. (3) *Political*. Forasmuch as all Juridical Administration was at *Jerusalem*: *viz.* 1. *Thrones for Judgement*. As some Interpret The Senate of LXXII. or Great Council the *Sanhedrim*, who had cognizance of all great and difficult matters. 2. *Thrones for the House*, or *Family of David*: *i. e.* Civil Judicatories. *Jerusalem* being the Royal Seat for *David* and his Seed, *ver.* 5.

2. *A vehement Exhortation* of *David* to all the People of God, to pray for the flourishing State and Prosperity of *Jerusalem*, and of the Church of God typified thereby, *v.* 6, 7, 8, 9.

This Exhortation is 1 *Propounded*, and 2. *Urged*.

(1) *Propounded* in these words; שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִַם *Shaalu shelom Jerushalaim*, A most elegant *Paranomasia*. *Pray ye the peace of Jerusalem*, or; *Ask ye the peace of Jerusalem*, *ver.* 6. By *peace*, understanding, all manner of flourishing Prosperity.

(2) *Urged* by two Arguments especially; *viz.* I. *From* Gods Promise of safe-quietness, tranquility or prosperity to *Jerusalem's* Lovers; In *Jerusalem's* peace and prosperity, they shall have peace and prosperity also, *ver.* 6. II. *From* Davids own imitable Example herein. He prayes fervently for the same blessing for *Jerusalem*, which he Exhorted the Godly to pray for. Now this Prayer of *David* (wherein, in the Hebrew, is observable another elegant *Paranomasia*, betwixt *Peace* and *Prosperity*,) is, 1. Propounded; *Let peace be* ——. 2. Illustrated, *Partly*, By a Distribution of the peace and prosperity pray'd for, into two sorts, *viz.* 1 Publique, and without; *Peace be in thy Port*, or *the Out-stretch* encompassing the Walls. 2. Private, and within; *and Prosperity*, or *safe-quietness within thy Palaces*, *ver.* 7. *Partly*, By the Ends of this his Petition. He prayed for *Jerusalem's* peace, *viz.* 1. *For his Brethrens sake*. The Prophets, Priests, Levites, and Saints, Brethren of the same Confession of Faith *with* us. That they might share in *Jerusalem's* peace and prosperity, as well as himself. 2. *For his Neighbours sake*, *viz.* his Friends dwelling without *Jerusalem*: that they might partake of *Jerusalems* peace; as well as those that dwelt within. Yet some think these *Brethren* and *Neighbours*, are but *Synonyma's*, intending the same persons, *ver.* 8. 3. *But the House of Gods* sake, now at *Jerusalem*. That the pure Worship of God may there be preserved and flourish, and thence also in due time be propagated. Therefore he *will seek her Good: Thy Good*, that's the benefit desirable. *I will seek*; Thus the Duty or Act of the Desirer *m*, *v.* 9.

m *Beneficium desiderabile*: *Officium, seu Actus desiderantis.*

Psalm CXXIII.

Sect. I. *The Summary Contents.*

In this *Psalm*, are; 1. *A Narration* of the affiance or confidence of the Psalmist, and People, or Church of God, in the LORD; intendively waiting upon him for mercy, *ver.* 1, 2. 2. *An Oration* or earnest *Prayer* for divine Grace and Favour against all the contempt and scorn of the prosperous and proud men of the World, *ver.* 3, 4.

Sect. II. *The Version out of the Hebrew.*

A Song *of Degrees.*

1. O Thou that in the Heavens dost sit;
I lift mine eyes to thee.
2. Behold, As to their Masters hand
The Eyes of servants be;
Or as unto her Mistris hand
A maid's eyes *are*, *even* thus
Our eyes *are* to the LORD our God
Till he show grace to us.
3. O LORD, unto us gracious be,
Be gracious unto us:

n Heb. so.

For

b Heb. ſatia-ted much, or, glutted much.

For, b fill'd exceedingly are we
With c ſcorn-contemptuous.
4. Our Soul d is exceedingly
Fill'd with the Scorning *and*
Of thoſe-that-are-at-eaſe, *and high*:
With contempt of the proud.

Sect. III. *The Kind, Penman, Occaſion* and *Scope.*

This Pſalm, 1. As to the *Subject-matter* of it, is Mixt of *Profeſſion* and *Petition*, being Narratory and Petitory. 2. As to the *Outward Form* of it, It is *A Song*, and that *A Song of Degrees.*

Penman of this Pſalm is thought not to be *David*, becauſe when he mentions any the Calamities of Gods Church and People, he is wont to inſert ſomthing of his own; which is not here done, as *Calvin* and others note. But rather ſome *Holy Prophet*, that lived long after *David* is ſuppoſed to have penned it. And that upon *Occaſion* of the Jewes *Captivity in Babylon*, or under *Antiochus* his cruel Perſecutions, when Gods people were even ſo ſatiated and extreamly glutted with contempt, ſcorn, and reproach from their haughty and inſolent enemies, That all refuge, hope, and comfort failed them on earth, and they had none to look up unto but to the God of Heaven alone *f*. And this *Song* was an excellent *Form of Prayer* for Gods Church and People, under contempt and ſcorn of their foes.

e *Jo. Calv. in Com. ad Pſ. 123. 1.*

f *Jo. Calv. in Com. ad Pſ. 123. 1. H. Miller. in Arg. Pſ. 123 Sim. de Muis in Arg. Pſ. 123*

The *Scope* herein intended, is; 1. To profeſs the Churches entire & ſole confidence in the Lord God of Heaven alone, under all their deepeſt afflictions: 2. And to implore his ſingular Grace and mercy, in repreſſing the pride and inſolencies of their Enemies, filling and overcharging them with all manner of contumely, ſcorn, and contempt.

Sect. IV. *The Analyſis*, or *Principal Parts.*

The *Title* ſets forth, 1. The Kind of it; *A Song* 2. The Adjunct of it; *Of Degrees.*

The Song it ſelf contains in it, 1. *A Narration.* 2. An *Oration*, or *Prayer.*

I. A *Narration* of the Pſalmiſts and Churches confidence in God in deepeſt extremities. Herein are,

1. *The* Act *of Confidence* profeſſed, under the phraſe of *liſting-up the eyes.* Which is the geſture or poſture, 1. Of one Praying, as *John* 17. 1. 2. Of one expecting and looking up for divine help: as *Pſ.* 121. 1. 2 *Chron.* 20. 12. both may have place here.

2. *The Object of his Confidence*: God; in the word [*thee*.] God is here elegantly deſcribed for the help of their Confidence, 1. *By* his Majeſtical Place and and Throne; *O thou—in the Heavens.* 2. *By* his effects. In the word, *Sitting*; *O thou-ſitting in the Heavens.* This [*Sitting*] denotes in Scripture, *Sometimes* Teaching: being aſcribed to Teachers, *Matth.* 23. 2. *Sometimes* Judging: being uſed of Judges, *Pſ.* 2 4, 5. *Sometimes* Reigning and Ruling, being attributed to Kings, *Iſai.* 66. 1. *Pſal.* 122. 5. 3. *By* his Adjunct, Excellency, or Supremacy in Heaven. Noted in two Paragogical or redundant Letters [י and ה] in the word הי שבי *Sitting.* All theſe tend to ſtrenghten their affiance. *v.* 1.

3. *The Illuſtration of this Confidence*, two wales; I. *From* a double Similitude or Reſemblance of like Confidence, Of a *Servants* eye to his *Maſters hand*, or of *a Maids* eye to her *Miſtreſs hands.* They eye them to obey their Commands, to receive good from them, or to find favour from them when corrected by them, having none other beſides them to expect any favour from: So *our eyes are to the LORD our God*, expecting Favour and Grace from him onely under theſe ſharp Chaſtiſements of his hand. In the former part of this Similitude, note the *ſuperius* in the latter, the *Antiſtrophe* or *Reflexion* of it. II. *From* the importunate perſeverance, or perſevering importunity of their Confidence; *until he ſhew grace unto us, ver.* 2.

II. An *Oration* or *Prayer.* Wherein note

1. The Bleſſing begged; Divine Grace, or Favour, *ſhew-grace-to-us*——

2. The Requeſt repeated. Intimating, Their Zeal in Prayer, And Gods haſtening of his favour ſo much needed.

3. The Petition enforced, by an Argument drawn from their great and deep diſtreſſes and ſufferings under their inſolent Enemies. Here are pathetically delineated, 1. The Nature of their ſufferings, *viz.* all manner of diſgraceful opprobriouſneſs. Whereof two ſorts are mentioned expreſly. (1) *Contempt.* (2) *Scorning.* 2. The meaſure of their ſufferings; *much, much*, They were *filled*, ſatiated, glutted, *much much, with contempt and ſcorn.* 3. The Patients enduring this; *We, our ſoul.* Both ſoul, and the whole man. 4. The Agents that inflicted theſe injuries, *viz.* (1) Thoſe *that were at eaſe.* A Periphraſis of the rich and proſperous in this world, who take their eaſe and delight; as *Luke* 12. 19. (2) *The proud* and haughty ones, they are wont to demean themſelves inſolently againſt the pious and poor afflicted, *v.* 3, 4.

Pſalm CXXIV.

Sect. I. *The Summary Contents.*

In this moſt *pathetical Song*, are: 1. *An Exhortation* unto Iſrael to acknowledge and confeſs Gods ſole preſervation and deliverance of them wonderfully and ſeaſonably from danger and utter deſtruction by their enraged, inſolent, cruel, and ſubtile Enemies, *v.* 1. *to* 6. 2. *A Doxology*, wherein the Church bleſſeth God moſt zealouſly for this wonderful Protection and ſeaſonable Deliverance, *v.* 6, 7, 8.

Sect. II. *The Verſion out of the Hebrew.*

A Song of Degrees a of David.

a Heb. or, To-David.

1. BUt-for the LORD, who-was for-us;
Let Iſrael now ſay:
2. But-for the LORD *ſo gracious*,
Who-was for-us *that day*,
When b men againſt us up-aroſe;
3. Then us alive, *alas*,
That had up-ſwallow'd; when c their wrath
Againſt-us kindled-was.

b Heb. Adam, earthly man, ſhall. ſinful men.

c Heb. their noſtrill.

4. When waters had us overflow'd:
d Stream had our ſoul paſs'd over.
5. Then had the waters ſwelling-proud
Our *very* ſoul paſs'd-over.
6. The LORD *be* bleſs'd, who gave us not
Unto their teeth a prey.
7. As Bird from Fowlers ſnare *is got*,
Our ſoul is ſcap'd away:

d Heb. or, the torrent.

Broke is the ſnare *which foes did frame*,
And we are ſcaped-forth.
8. Our help *is* in JEHOVAH's name:
e Who made the Heav'ns and Earth.

e Heb. making the——

Sect. III.

Sect. III. *The Kind, Penman, Occasion, and Scope.*

The *Kind* of this Psalme is, 1. As to the *Subject-matter* of it, *Mixt*: being made up of *Exhortation* and *Praise*. It is Hortatory *ver.* 1 *to* 6. Laudatory, *ver.* 6. *&c.* 2. As to the *Outward Form* of it; *A Song*, and *A Song of Degrees*: as the Title shewes. *See on Psal.* 120. Sect. 1.

Penman of it, was *David*: as the *Title* imports.

The *Occasion* of *David* penning it, was (as the matter of it indicates) Some one, or divers wonderful deliverances of the Church and People of Israel from their proud, enraged, and subtile enemies, by the LORD's own omnipotent arme alone, in the extremity of distress and danger. Those that referre these deep straits of the Church here hinted, to the carrying of the remnant of the People into *Babylon*, as here foretold by *David*, have no ground for so doing, in the judgment of some *f*. For, 1. The passages in the Psalme may as well agree to their extream distresses under *Antiochus* that cruel Persecutor. 2. And the Distresses and Deliverances here recorded in this Psalme, are spoken of *Historically*, as things already done; not *Propheticall*, as things to be done afterwards. *Some* referre these things, To *Davids* victory over the Philistines at *Baal Perizim*, and at the Mulberry-trees; 2 *Sam.* 5. 17. *to the end.* 1 *Chron.* 14. 8. *to the end.* *Some* to his victory over the *Ammonites*, and *Syrians* their helpers, by *Joab* his General, 2 *Sam.* 10. *and* 1 *Chron.* 18. 3. And afterwards over the *Edomites* also, by *Joab* and *Abishai*, (which was probably about the same time, as *Josephus b* thinks) *Joab* slaying 12000. *Edomites*, *Psal.* 60. 2. and perhaps *Abishai* 6000 more Whence the whole number of the slain was 18000. 2 *Sam.* 8. 13. *and* 1 *Chron.* 18. 12. Thus—*Foord*, and *Muis i*. But others, considering, how Israel dwelt like a flock of Sheep in midst of Wolves, (herein Israel being a lively *Type* of the Church of God surrounded with enemies in all ages,) The *Ammonites*, *Moabites*, *Assyrians* and *Chaldeans* being on the East, The *Philistines* on the West, The *Syrians* on the North, The *Egyptians*, *Arabians*, and *Edomites* on the South; and how sometimes divers of these did combine together against Israel, and oft-times slew many, and endangered all: do conceive *k* this Psalme may have respect to many great and glorious deliverances, yet to all the eminent deliverances which the LORD had wrought for Israel against all sorts of Enemies, especially in the dayes of *David*. And the several expressions in the Psalme do very well agree hereunto.

The *Scope* here intended, is; 1. To incite all Israel, even the whole Church and People of God, to confess and acknowledge the LORD alone to have been her Defence against, and deliverer from, her many proud, enraged, and subtile enemies, in the seasonable nick of danger and extremity. To bless the LORD triumphantly hereupon, with profession of hope for help in all dangers and difficulties in the Omnipotent Lord alone.

Sect. IV. *The Analysis*, or *Principal Parts.*

In the *Inscription* note, 1. The Kind of this Poem; A *Song*. 2. The Adjunct of it; *Of Degrees*. 3. The instrumental Author, or Penman of it; *David*.

In the *Song it self*, which is Hortatory, and Laudatory, are;

I. *An Exhortation to all Israel*, to confess and ascribe unto the LORD alone all her glorious and wonderful deliverances from her many dangerous enemies, v. 1. to 6. Wherein note,

1. *The Duty* of acknowledging Gods deliverances, required; *Let Israel say.*

2. *The Persons* charged with this Duty: even all that shared in the deliverance; *Israel.*

3. *The Time* or Season of this acknowledgment, even presently after the deliverances: especially after some eminent deliverance; *Now*, v. 1.

4. *The matter to be confessed* and acknowledged, is The LORD's Protection and Deliverance of his Israel from her many enraged and Crafty enemies, v. 1, 2. *&c.* This is most elegantly and emphatically set forth four wayes: *viz.* I. *From* the peculiar Protection and Patrocinie, which the LORD himself vouchsafed Israel. Which is elegantly repeated; *But for the LORD who was for us* —— *But for the Lord who was for us*, v. 1, 2. II. *From* the Nature and Condition of their Enemies: Here described, 1. *By* their kind. There are three Kinds of them, *viz.* Observers, Insurrectors, Evil-doers: *Psal.* 92. 11. Here are mentioned onely *Insurrectors*. 2. *By* their Fame; Heb. *Adam. Earthly-man.* Take the word collectively. The LORD was for them: *Earthy man against them*, v. 2. 3. *By* their wrath and fury; *When their anger was kindled* —— 4. *By* their power and multitude. Compared, (1) To devouring Fishes or wild-beasts, *swallowing up* their prey *alive*. (2) To waters *overflowing*. (3) To a fierce and strong *Torrent*, or Flood irresistible. (4) To *proud swelling-waters*. Gradation. All which imply, The extremity of Israels danger: and the Eminency of the LORD's deliverance vouchsafed them. III. *From* the utter impotency of Israel to defend and deliver themselves from such enemies. Being ready to be utterly swallowed up alive ready to be overflowed: *us*, *our Soul*. IV. *From* the Opportunnesse and Seasonablenesse of their deliverance. Even when enemies were at highest, they at lowest: when enemies at *strongest*, they at *weakest*. This, pathetically hinted in the particle [*Then*] thrice used. See all these in v. 2, 3, 4, 5.

II. A *Laudatory Benediction*, wherein the Church Blesseth the LORD for the wonderful deliverance vouchsafed, v. 6. *&c.* This Benediction is illustrated.

1. *By* the person Blessed; *The LORD*, their Deliverer.

2. *By* the Deliverance vouchsafed. This is laid down, 1. *Negatively*; *He hath not given us as a Prey to their Teeth.* 2. *Positively*; *Our Soul is escaped* —— *The Snare is broken*, &c. Metaphor from a Bird's escaping out of a Snare by the breaking of it.

3. *By* the Antithesis, or Opposition of the enemies power and subtilty to Israels weakness and simplicity. 1. The enemies were as hungry Lyons or Wildebeasts: Israel as a prey. 2. The enemies as cunning Fowlers that had set their Snares: Israel as a silly Bird caught in the Snare, v. 6, 7.

4. *By* the professed Confidence of the Delivered in the Omnipotent LORD alone for help in all like cases of danger and difficulty; *Our help is in* —— Former experience of Gods deliverances, are an excellent foundation for his Churches future Confidence in him, v. 8.

Psalme CXXV.

Sect. I. *The Summary Contents.*

In this *Song* are, 1. *The Doctrine* of the constant perseverance and all-sufficient safety of the faithful

people of the LORD, *ver.* 1, 2, 3. 2. A *Prayer* for the welfare of the Righteous, *ver.* 4. 3. A *Prediction* of the ungodly's punishment, but of *Israels* peace, *ver.* 5.

Sect. II. *The Version out of the Hebrew.*

A Song of Degrees.

1. THey-that-trust in the LORD *above*;
As Sion Mount *are they*,
Which from its base a shall not remove.
But b doth-remain for-ay.
2. Jerusalem about it round
The Mountains *stand together*:
c So doth the Lord his folk surround,
From-this-time and for ever.

3. For, rest shall not on just-mens lot
The Rod of wickedness,
d Lest that the Just their hands forth-put
Unto unrighteousnesse.
4. Do good, LORD, to the good: And to
The upright e in their-heart.
5. But to f their-crooked-courses, *lo*,
They-that-aside-divert.

With workers of iniquity
The LORD (*whose wayes excel*)
Will-lead-them-forth: *Yet* Peace *shall be*
Upon *his* Israel.

a *Heb.* shall not be removed
b Heb. shall sit.
c *Heb.* and the LORD round about his people from now, and for ever
d *Heb.* That the just put not forth....
e *Heb.* in their hearts
f *Heb.* their crookednesses.

Sect. III. *The Kind, Penman, Occasion and Scope.*

The *Kind* of it, 1. As to the *Subject-matter* thereof is *mixt*, being made up of *Doctrine*, *Prayer*, and *Prophecy*. 2. As to the *Outward Form* of it, it is *A Song*, *A Song of Degrees*, as the Title intimates. *See Psal.* 120. Sect. 1.

Penman of this Song is not expressed, as in the Titles of some other Songs of Degrees: But tis probably conjectured, *David* wrote it g. And from *ver.* 3. *The Rod of the wicked*, &c. it is supposed that it was *Penned* much about the same time, the 124*th Psalme* was written, and upon like *Occasion* of the afflictions & distresses of God's Church and people by the wicked of the World. Against which they are here comforted,

g *H. Moll. in Arg. Ps.* 125. *Jo. Foord. in Explic. Psal.* 125. *Tempus*—.

Scope intended herein, is; 1. For the comfort of Gods Church and faithful people against all encompassing afflictions, dangers, and enemies, to declare their constant stability and impregnable safety through the LORD's surroundinging presence and protection: And that the Rod of wickednesse shall not still rest upon the lot of the Righteous. 2. As also to pray for the welfare of the *good and upright*; And presage the wicked's punishment, but *Israels* peace.

Sect. IV. The Analysis, or Principal Parts.

The Title points out, 1. The kind of this sacred Poem; A *Song*. 1. The Adjunct of it; *of Degrees*.

The *Song it self* is, *Doctrinal*, *Petitory*, and *Prophetical*.

I. *Doctrinal*, *v.* 1, 2, 3. Herein the Psalmist teacheth especially two things, *viz.*

1. *The Constancy, Stability, or Perseverance of the Faithful.* Where, 1. The Faithful persevering, are described; By their affiance. *They trust in, Hope in.* By the Object of this their affiance, *viz. The LORD.* 2. Their Stability or Perseverance is illustrated by Similitude drawn from the *Mount Sion*, A Type of the Church. This Mount *Sion* is set forth, (1.) By it's immobility. (2.) By it's Perpetuity of Station, *ver.* 1.

2. *The All-sufficient Safety and Security of the Lords people, of his Church.* This is Demonstrated two wayes. 1. *From* the LORD's constant presence with, and Protection of his people. Which Presence and Protection, is Elegantly illustrated by the Natural safety of *Jerusalem* from her invading enemies by reason of the surrounding Mountains defending it: So *the LORD* himself *is round about his people from now and for ever.* Here's the *Similitude*, and the *Reddition* of it, *v.* 2. 2. *From* the LORD's Promise, against the continuance of the Rod of wicked Tyrants and persecutors upon the lot of the Righteous. Their Rod may *fall on them*: but shall *not rest on them*, so as to overflow their safety. This promise is confirmed by a Reason thereof; *Lest continued* afflictions and persecutions should expose or force them *to any iniquity*, *ver.* 3.

II. *Petitory.* Wherein the Psalmist prayes for the welfare of the godly. Here note, 1. What is prayed, for; *Good.* All sort of good, which God sees best, 2. From whom it is begged; *From the LORD.* 3. For whom, *viz.* for the godly. Set forth, (1.) As *good.* (2.) As *upright in their hearts*, *ver.* 4.

III. *Prophetical.* Herein the Psalmist foretelleth 1. The punishment of the ungodly. (1.) They are characterized; *They turn-aside to their crookednesses*: From the way of Piety and integrity. (2.) Their punishment is described, By the Author, Kind of it, and Co-partners in it; *The LORD shall lead them forth*, &c. 2. The peace of *Israel*, the Church and people of God, *ver.* 5.

Psalme CXXVI.

Sect. II. *The Summary Contents*

Herein are set forth, 1. The Churches thankful Gratulation to the LORD for the wonderful return of their Captivity from *Babylon*, *v.* 1, 2, 3. 2. A Prayer for perfecting of that Mercy in respect of them that were not yet returned, *v.* 4. 3. A Consolation of the afflicted Captives, in hope of an happy issue of all their distresses, *v.* 5, 6.

Sect. II. The Version out of the Hebrew.

A Song of Degrees.

1. WHen Sion's *sad* a Captivity
The Lord return'd-again:
Like-unto-them-that-dream were-we.
2. Our mouth was filled then,

a *Heb.* or, the Reversion of Sion i. e. *from Babylons captivity.*

With

With laughter, and our tongue *b* did sing;
Then said they *thereupon*
Among the Heathens: *c* mighty things
With them the LORD hath done.

3. The LORD *d* hath done great-things with us:
We joyful are *thereby*.
4. As streams in South, do thou, O LORD,
Turn *e* our-Captivity.
5. *f* Who-sow in tears, shall reap in joy.
6. Who going goes, and *g* mournes,
Bearing choise Seed, *Sure* he with joy,
Bearing his sheaves, *h* returns.

f Shall reap in joyful shouting. *g* *Heb.* weeps bearing the drawing of (*i.e.* purchased (*i. e. precium*) Seed. *h* *Heb.* coming shall come.

Sect. III. *The Kind, Penman, Occasion, and Scope.*

The *Kind* of this Psalme. 1. As to the *Subject-Matter* of it, is *Mixt.* Consisting of *Gratulation, Prayer*, and *Consolation.* 2. As to the *Outward-Forme* of it, it is *A Song, A Song of Degrees*, as the Title Denominates it. *See Psal.* 120. Sect. 1.

Penman of this Song, was, not *David* by a Spirit of Prophecy foretelling the *Jews* return from *Babylons* Captivity, for this (thinks *Calvin*) is too much to force the words *i*: But rather some holy man of God, about the time of the *Jewes first* and wonderful *return from Babylon.*

Occasion was plainly The *Jewes first Returne from Babylonish Captivity*, upon the Edict of *Cyrus*, after he had conquered *Babylon.* See the History of it, *Ezra.* 1. *and* 2. Which Captives returned into their own Land, magnified the LORD in this *Song*, for that stupendious and almost incredible deliverance: *Praying* the LORD to perfect this mercy in Returning them that were then left behind: And comforting themselves, and the rest unreturned, with hopes of an happy and joyful issue of all their sorrows, though the perfecting of their Deliverance was for a season delayed.

Scope of the Song, is; 1. To magnifie the LORD alone for the Jewes admirable Return from Babylonish Captivity. 2. To pray the LORD to compleat this great mercy in Returning the rest that yet stayed behind. 3. And to comfort themselves and the Captives un-returned, with hopes of a joyfull *Harvest of mercy*, after a *mournful Seed-time of sorrow* and misery.

Sect. IV. *The Analysis or Principal Parts.*

The *Title* denotes, 1. The Kind of this Poem; *A Song.* 2. The Adjunct of it; *Of Degrees.*

The *Song it self* contains 1. *Gratulation*, 2. *Prayer*, 3. And *Consolation.*

I. *Thankful Gratulation* of the Jewes for their first and wonderful Returne from Babylonish Captivity, ver. 1, 2, 3. This their Returne is described pathetically,

1. *By* the Author of it; *The LORD.* It was so great, strange, wonderful, &c. that it could not be ascribed to any other efficient than to him alone.

2. *By the* Subjects recipient, on whom the LORD conferred this Deliverance; *Sion.* The Church. The Captive Jewes, who were thought to be buried as in *Graves* in *Babylon*, *Ezek.* 37. 11, 12, 13, 14.

3. *By* the effects or Consequents hereupon ensuing, *viz.* 1. The Jewes, astonishment, admiration, &c. at their deliverance, as almost incredible: *As a dream*, rather than a real Truth, *ver.* 1. 2. Their singular joy thereat. Described, *Partly*, By the manner of their expressing it; *With Laughter*, *With Singing.* *Partly*, By the measure of it; ——*was filled*

——3. The Heathens (*viz.* Babylonians, Medes Persians, &c.) Confession and open testification, that the *LORD had magnifi'd to do with them.* Had magnifically wrought for them, *ver.* 2. 4. The Captives thankful acknowledgment, that the LORD *had magnifi'd to do with them* indeed. Which is amplified By their *rejoycing* therein, *v.* 3.

II. *A Prayer* of the Jewes Returned out of Captivity, for Gods continuing and compleating of their Deliverance upon the remnant yet-unreturned from *Babylon.* Wherein note, 1. The Object prayed to; *The LORD.* 2. The Parties Praying; The Jewes returned. Intimated in the Word [*Our*] 3. The Blessing prayed for: The *Returning of their Captivity*: *i. e.* Of the remainder of the Jewish Captives lingering in *Babylon*, who returned not at first with *Zerubbabel*, but afterwards with *Ezra*, in about the seventh year of *Artaxerxes Mnemon*, See *Ezra* 7. 1, 7, 8, 11, &c. 4. The Argument whereby they, as it were, move God to grant this request, is drawn from the singular acceptableness and seasonableness of the mercy, represented in an elegant similitude; It will be as seasonable and gratefull as *streams* of water in the dry parched *South*-Country, *ver.* 4.

III. *A Consolation* to themselves and the rest of the Captives, encouraging them to undergo with hope and patience their present sorrowes and sufferings, in expectation of their future joy in their full deliverance. This is laid down under an elegant Similitude of the *Husbandman*, who hath a *dropping Seed-time*, but a *joyful Harvest*: who patiently endures hardness in plowing, sowing, &c. in winter: and reaps a rich crop in Summer. The Similitude is expressed: The Reddition of it is understood, *ver.* 5, 6.

Psalm CXXVII.

Sect. I. *The Summary Contents.*

Herein, are; 1. *A Declaration* of the vanity of all Humane endeavours and undertakings in Ecclesiastical, Politick, and Domestical affairs, without the concourse of Gods Providence and Blessing, *ver.* 1, 2. 2. *A Confirmation* hereof by one eminent instance of *Children*, whereby all societies are supported, who are the peculiar gifts of the LORD, *ver.* 3, 4, 5.

Sect. II. *The Version out of the Hebrew.*

A Song of Degrees *a* for *Solomon.*

a *Heb.* or, of Solomon.

1. *b* UNless the LORD the house doth build,
It's builders *c* toyle therein *in*-vaine:
d Unless the LORD the City shield,
The Keeper waketh *but in* vaine.

b *Heb.* If the LORD do not.
c *Heb.* or; labour——.
d *Heb.* If the LORD keep not the city.

2. Early to rise, To sit-up late
For you 'tis vaine; Of sorrowes *deep*
With carefulness the bread to eate:
So he'l give his beloved sleep.

e *Heb.* of the youth.

3. Lo, sons *are* the LORD's Heritage:
The womb's fruit, his reward *alone.*
4. So *are* sonnes *e* of the youthful-age,
As Shafts in hand of mighty-one.

5. That-

f

f Heb who ath filled is Quiver with them g b-b or, But they---

5. That-man is happy *day by day*.
f Whose Quiver is with them repleate:
They shall not be abash'd, g when they
Shall speak with enemies in the Gate.

Sect. III. The Kind, Penman, Occasion, and Scope.

The *Kind* of this Poem, 1. As to the *Subject-Matter* of it, is *Doctrinal*. Teaching that all mans acts and endeavours, without the LORD's concurrent Providence and Blessing, are vaine. 2. As to the *Outward Forme* of it, is *A Song. A Song of Degrees.* See *Psal.* 120. Sect. 1.

h Jo. Calv. in Com. ad Ps. 127. 1.

Penman of it. *Some* think to be K. *Solomon* h. *Partly*, Because his Name is inserted in the Title: which may, according as the Hebrew will bear it, be translated; *Of-Solomon*. Or; *For Solomon*. *Partly*, because *Solomon* had great knowledge in, and experience of building the House and other affairs mentioned in this *Song*. *Others* conceive, that it was penned by *David*, or by some other holy man of God, for *Solomon* and his Instruction, How to enterprize and mannage all his affairs, with dependance chiefly upon the LORD for all good success therein *i*. And so they render the Title; *For-Solomon*. And indeed *Solomon* had great need of such advice as this Psalme gives, he being to undertake those great works, of building not onely his own House, but Gods House, of stablishing the *Politie* of the City *Jerusalem*, and the whole Kingdom of *Israel*, &c. To this later Opinion I rather incline. And yet I judge it not much material, whether we ascribe the penning of it to *David* or to *Solomon*. Seeing the Doctrine of the Psalme will be one and the same to us.

i H. Moller in Tit. Ps. 127. Sim. de Muis in Arg. Psal. 127. Joan. Foord in Exposs. Ps. 227. Tit. H. Ainsw. on Title.

Occasion of penning it, was probably; The great work that lay upon *Solomons hands* in reference to the *Temple, City and Kingdome*, and his own *Family*, which that he might successfully undertake, he was to enterprise them with dependance upon the Lord's benediction alone.

Scope is, 1. *Immediately*, to teach *Solomon* in all his Ecclesiastick, Politick, and Domestick affairs, to depend only upon the Providence and concurrent blessing of God, without which all his own wisdom, power, diligence, industry, &c. would be utterly vain. 2. *Mediately*, To teach us and all Gods people, That without the LORD's concurrent Providence, Assistance and Blessing, all mans Enterprizes and Endeavours about Ecclesiastical, Political, or Domestical affaires are meer lost labour and vanity. And that therefore in all our Actions and Undertakings we should wholly depend upon the LORD, for assistance and success. So true and excellent is that allusion of *Nazianzen* unto this Psalme; Θεοῦ δόντος, μηδὲν ἰσχύει φθόνος: μὴ δόντος, μηδὲν ἰσχύει πόνος. *God giving, Envy nothing prevailes: God not giving, Labour nothing Availes* k.

k Greg. Nezianzen apud Hen. Moller. in Arg. Psal. 127.

Sect. IV. The Analysis, or Principal Parts.

The *Inscription*, or *Title*, expresseth; 1. The Kind of writing; *A Song*. 2. The Adjunct, *A Song of Degrees*, See on *Psal.* 120. Sect. 1. 3. The Object for whose sake it was specially penned; *For-Solomon*.

The *Song it self* contains

I. *A Doctrinal Declaration* of the vanity of all humane Acts and Enterprizes about all sorts of Affairs here below, without the concurrent influences of Gods Providence and Blessing. But especially,

l Thus Jo. Foord in Exp. Psal. 127.

1. *In Affairs Ecclesiastical.* As, in building the *Temple* l, which was *The House* κατ' ἐξοχὴν. In vain did *David* intend it, unless the LORD had approved his intention. In vain had *Solomon attempted* it: had not God assisted him in it. Some referre this to *Amans dwelling-house*, and especially to his *Family*; and all manner of provisions for it. But the former seems better, *ver.* 1. *in begin.*

2. *In Affairs Political.* As, in keeping, protecting, and well-providing for *the City*, i. e. *Jerusalem*, under which, as the *Metropolis* of the Kingdom, understand metonymically the whole Kingdom, and Common-wealth of *Israel*. *Unless the LORD be the Keeper* and Protector thereof, every other Keeper, even *Solomon* himself, keepeth it, and *watcheth in all in vain*, v. 1.

3. *In Affaires Oeconomical*, or *Domestical.* As, in providing for the *Family*. All the prudence, diligence toyle and travel that the Housholder can expect, and all the hardnesse and straits that he can undergo; being *up early, down late, and eating the bread of sorrows* m (i. e. food painfully acquired, *Gen.* 3. 19. or course diet) will be all in vain and unprosperous, without Gods blessing. This is notably illustrated by Gods contrary blessing of his beloved, depending upon him and his Providence after all his toyle and labour; *So he will give his Beloved sleep* n. *So*] i. e. by such early rising, late sitting up, eating the bread of sorrowes; *he will give his beloved sleep*, i. e. he will give sweet sleep and rest without carking carefulnesse to his beloved, that depends upon him for success, and commits himself and his way unto him. The word שֵׁנָה *Shena*, *sleep*, is written otherwise then usual, with ה *a quiet dumb Letter*, perhaps to denote the greater *Quietness*, ver. 2.

m See Mercerus Interpretation hereof, in Exp. Psal. 126. ad Mercurium. 1555. n שֵׁנָה beloved for Dearling. The Rabbins referre to Solomon Jedid Jah. 2 Sam. 12. 25. that is, Beloved of JAH. Mercer. in his Annot. on Psal. 127. 2.

II. *An eminent Confirmation* of this doctrinal declaration, by an elegant instance in *children* (by whom *Ecclesiastical, Political, Domestical*, and all other Societies are supplied & upheld) who are not obtained but by the Lords singular Benediction and Donation. Here touching *children*, we may note, 1. The Lord's peculiar influence and providence in bestowing them upon Parents. Signified in two Denominations. They are called, (1) *An Heritage of the LORD.* (2) *His Reward* (viz. not of due debt to any one, as [*Reward*] is used, *Numb.* 18. 31. *Gen.* 30. 28. But of free grace and favour, as [*Reward*] is used, *Rom.* 4. 4. *Gen.* 15. 1. *Isai.* 62. 11.) ver. 3. 2. The usefulnes of children bestowed by Gods blessing. *viz.* for defence of Parents, Family, City, and all Societies, against all contrary force and opposition of enemies. Here to this end, (1) They are resembled to *Arrowes in the hand of a mighty man*, v. 4. (2) *He that hath his Quiver*, (i. e. his House) *filled with these Arrowes* (i. e. *children of the youth*, is counted blessed. (3) The reason of such his happiness is added; *Such shall not be ashamed, but shall speak with the Enemies in the Gate.* They shall be able to defend themselves, their Parents and Family, their City, their Countrey, against the *judicial Enemies* in the Gate, and their false judgments, and against *Martial Enemies* in the Gate, and their hostile weapons of war, ver. 5.

Psalm CXXVIII.

Sect. I. The Summary Contents.

In this Song, 1. The true fearers of the LORD are described, *ver.* 1. 2. Their Happiness thereupon, through sundry blessings ensuing, is declared, *ver.* 1. 2, &c. *to the end.*

Sect. II.

Sect. II. *The Versions out of the Hebrew.*

A Song *of Degrees.*

1. *a* O Happy-happy every-one
That doth JEHOVAH fear:
Still walking in his ways *alone.*
2. For, thou shalt eat *with chear*
The labour of thy *painful b* hands:
c O-happy-happy thou!
To thee also, *thy case so stands,*
Abundant good *shall flow.*

3. Thy wife, like fructifying Vine
By thine House sides, *shall sprout:*
Thy Sons, like Olive plants, *confine*
Thy Table round-about.
4. Lo, surely thus the man shall be
Still blest't, *d that* fears the LORD.
5. The LORD *e* from Sion *unto* thee
His blessing-will-afford;

And thou *shalt* see, *f* all thy life's dayes,
Jerusalems good *excell.*
6. And *shalt* see thy sons sons, *thy praise:*
And peace on Israel.

A Song of Degrees.

1. *a* O Happy every-one
That doth JEHOVAH fear:
Walks in his wayes *alone*
2. For, thine *b* hands labour *here*
Thou *glad* shalt eate:
c O happy thou! And good *shall flow*
To thee *compleat.*

3. Thy wife, like fruitful Vine
By thine House sides, *shall sprout:*
Like Olive plant *still green*
Thy sonnes *shall* round-about
Inclose thy board.
4. Lo, sure thus *d* bless't that-man shall rest.
That fears the LORD.

5. JEHOVAH will thee bless
From Sion, *e* thou withal
Jerusalem's goodness
Shalt see, thy life's dayes all.
6. And, *through increase,*
Thy sons sons thou *shalt* see: *and know*
On Isr'el peace.

Sect. III. *The Kinde, Penman, Occasion* and *Scope.*

The *Kind* of this Poem, 1. As to the *Subject-Matter* of it, is *Doctrinal: Teaching,* who are the true fearers of the LORD, And how great and manifold blessednes attends upon them. 2. As to the *Outward Form* of it, is *A Song, A Song of Degrees.* See *Psal.* 120. Sect. 1.

Penman of it seems to be the same who penned the former Psalm; *viz. Solomon,* or *David.* For this is of like Argument, and (as *Calvin* saith) neer of kin to *Psal.* 127. *and as it were a certain Appendix to it f.* And therefore (saith *Mollerus*) it is rightly subjoyned to the former, for it doth as it were explain and confirm it *g.*

Occasion of penning it, probably was the former Psalm, or some passages in it. *For,* The Psalmist having declared in the former Song, That the happy success and good event of all humane undertakings in *Ecclesiasticals, Politicals,* and *Domesticals,* depends not upon man's care, wisdom, prudence, diligence, &c. but meerly upon the good Providence and Blessing of the LORD: In this Song he comes to define and describe the Persons, upon whom the LORD peculiarly pours forth his blessing, *viz.* on all them that truly *fear the LORD, walking in his wayes, ver.* 1, *&c.* And, as in the former Song he had pronounced them happy, that were stored with children, having *their Quiver,* their house *filled with those Arrowes,* Psal. 127. 3, 4, 5. So in this Song he explaines himself, shewing unto whom especially plenty of children were such a blessing; *viz.* To the pious and sincere *fearers of the LORD,* &c. *Psal.* 128. 1, 3.

Scope is, To teach and declare the singular and manifold happiness of the true Fearers of the Lord, Privately and Publikely: And especially in the Labours of their Calling, in their Wife, in their Children, &c. Whence this Song is by some *b,* and not a miss, stiled, Ἐπιθαλάμιον καὶ γαμικὸν, *A kind of Marriage-Song,* setting forth the Praise, Instruction, and Commendation of such as are in *Marriage-State,* or *entring thereinto.* And surely, both this and the former Song (if the *Subject matter* of both be duly considered) contain most excellent Doctrine, Instruction and Consolation for *married persons,* and such as are to be *married.* And therefore they are most proper and suitable to be Read, Sung, and meditated upon, by such persons, and upon such *Occasions.*

Sect. IV. *The Analysis or Principal Parts.*

The *Title* sets forth, 1. The Kind of this Poem, as to the external form of it; *A Song.* 2. The Adjunct of it; *of Degrees.* See on *Psal.* 120. Sect. 1.

The *Song it self* contains, An Excellent Doctrine of the manifold happiness of all the true Fearers of the LORD. To this purpose herein are,

I. *A Description* of the Subject to whom this happiness belongs. Described, 1. *By* their Adjunct; The religious fear of the Lord. 2. *By* the effect, or concomitant of this Fear of the LORD. *viz. Walking in his wayes.* Metaphorically, his Laws and Commands. Word and Ordinances, are here stiled *his wayes. Ezra* and *Kimchi* understand by them *that fear the LORD,* such as abstain from his negative Precepts, and by such as *walk in his wayes,* those that keep his affirmative Precepts *i.* But this is too dilute: 3. *By* the general Extent; In the universal particle כל *Col, every-one,* viz. whether rich or poor, &c. *vers.* 1.

II. *A Declaration* of their happiness that thus fear the LORD, &c. Which is laid down.

1. *More Generally, The happinesse of every one,* &c. Or; *O the happinesses——!* as it were with a kind of admiration. The Abstract plural here is very emphatical. *ver.* 1.

2. *More particularly,* The happiness of the godly Fearers of the LORD, is distributed into two sorts, *viz.* (1) Private and corporal, *ver.* 2, 3, 4. (2) Publick and spiritual, *v.* 5, 6.

First, the private and corporal, or temporal happiness of every one fearing the LORD, is elegantly laid down by way of *Enallage* or change of the person, or *Apostrophe,* turning his speech to the man fearing the LORD. And this his happiness is manifold, *viz.* He shall be happy.

(1) *In the honest labours of his Calling:* Where note, that 1. To the fear of the LORD, and religious walking in his wayes, *Labour* in our particular Calling must be added. 2. They that labour in their particular Calling have here the promise of Gods blessing; *O happy thou, and good shall be to thee.* 3. It's a special blessing to have our labours blessed of

a Blessednesses of every one fearing JEHOVAH. Ring in. b And palms of hand. The blessednesse of thee.

c Thou shalt eat the labour of thy hands.

d Lo, the man shall be blessed fearing JEHOVAH. e And Sion thou the good of Jerusalem all dayes of thy lives.

f Psalmus hic Proximo affinis est, & quasi quidam veluti Appendix. *Joan. Calv. in Arg. Psal.* 128.

g Psalmus hic rectè subjungitur præcedenti, Eum enim quasi explicat & confirmat. *Hen. Moller. in Argum. Psal.* 128.

h *H. Moll. in Arg. Psal.* 128.

i Per eos *qui timent Dominum,* intelligunt Ezra & Kimchi illos qui sibi cavent à præceptis negativis: per eos verò *qui ambulant in viis ejus,* qui obediunt præceptis affirmativis. *Sim. de Muis in Com. ad Ps.* 128. 1.

God. 4. It is of Gods great blessing that we eate of our own hands labours, and not of others, *ver.* 2.

(2) *In his Wife.* Which in regard of, 1. Her fruitfulness in children; 2. The place of her fruitfulness, in her husbands house, is elegantly compared to a *fruitfying Vine by the House sides.* The Vine being the only tree planted in the House, and through the Wall the branches shooting forth are fruitful on the house-sides, through the influence of the Sunne.

(3) *In his Children.* Compared to *Olive Plants round about his Table.* Thus fonte accommodate the Similitude; 1. *The Olive* is still fresh, green, and flourishing; So shall thy sonnes be still flourishing in prosperity. 2. *The Olive* is legitimate, admits no other tree to be ingrafted upon it: so thy children shall be legitimate, not spurious. 3. *Their standing round about thy Table*, may denote, Their plenty, *round-about*: Their Sobriety, *thy Table*; Their serviceableness to their Parents, *standing* and attending round about thy Table. Perhaps all, besides the first, may be more witty, than solid, *ver.* 3.

(4) *In the certainty of the godly man's former felicity.* Confirmed by an Emphatical Repetition of Gods promise and declaration of his happiness, *v.* 4.

Secondly, The publique and Spiritual, as well as Temporal happinesse of every fearer of the LORD, is superadded, *ver.* 5. *&c.* Where note, 1. The Author of this blessedness. *viz. The LORD.* 2. The Testimony confirming this blessednesse to them, *viz.* The Covenant which God made with his people, now placed in the Ark in *Sion*, the token of Gods special presence among them, where God *commanded the blessing*, *&c. Psal.* 133. 3. therefore it is added; *out of Sion*, 3. The matter of this spiritual happiness, in *beholding the good of Jerusalem*, *viz.* The spiritual welfare and flourishing prosperity of the Church of God, whereof *Jerusalem* was a Type. 4. The constancy of this happinesse and great blessing; *all the dayes of thy lives.* 5. The extension of this happiness also, even to *Childrens Children. The third and fourth generation* shall even in his sight share in this blessednesse. This promise notably implyes to the fearers of the LORD, Long life, and a numerous succession of Posterity. Thus private blessings are also interwoven with the publique: they use to stand and fall together. 6. *Peace* and Prosperity *upon Israel*, upon the whole Kingdom and Nation, *ver.* 5, 6. These are singular blessings. For a gracious heart prefers the weale Publick of Church and State before all his own private Concernments, *as in Psal.* 137. 5, 6.

Psalm CXXIX.

Sect. I. *The Summary Contents,*

Herein are, 1. *The Churches complaints* against the continued, frequent, and grievous afflictions brought upon her, by her persecuting enemies, *ver.* 1, 2, 3. 2. *An acknowledgement* of the LORD's delivering her from them, *ver.* 4. 3. *A dreadful Imprecation* of Confusion and ruine upon all the haters of *Sion*, the enemies of the Church, *ver.* 5. *to the end.*

Sect. II. *The Version out of the Hebrew.*

A Song of Degrees.

1. OFt-from my youth they me distress'd:
   May Israel now say.
2. Oft from my youth they me distress'd:
   Yet *thus farre* have not they
Prevail'd against-me, *though full low.*
   The Plowers, *fierce and strong,*
Upon my *very* back did plow:
   They made their furrow long.

4. The just LORD, *a* hath asunder-dash'd — a Heb. hath cut-asunder
   The Cords of wicked-men.
5. Let Sion's haters all be-bash'd,
   And turned back *again.*
6. Like to the *rootless fading grass*
   Of-Houses-tops be they:
Which e're it groweth-up, *doth passe*
   And withereth-away.

7. *b* Whereof *enough to* fill his hand — b Heb. his bosome. with the Mower filleth not his palme.
   The Mower doth not *find*:
Or he his bosome, that doth *stand*
   And scattered Sheaves up-bind.
8. Nor do they say, that-passe-by *them*,
   The LORD's *good* blessing be
Upon-you: In JEHOVAH's Name
   Bless you *this day* do we.

Sect. III. *The Kind, Penman, Occasion* and *Scope.*

The *Kind* of this Poem, 1. As to the *Outward Form* of it, is, *A Song, A Song of Degrees.* See on *Psal.* 120. Sect. 1. 2. As to the *Subject-Matter* of it is *Mixt*: being *Querelatory, Laudatory*, and *Imprecatory. Complaining* of the Churches distresses by her persecutors, *Praising* the Lord for preserving his *Israel* from ruine in greatest extremities, and delivering her; And *imprecating* confusion and ruine to the haters of *Sion.*

Penman and *Occasion* of writing this Song cannot particularly be determined upon with any certainty: Neither, being here or elsewhere clearly recorded in Holy Scripture. From the *Subject-matter* of the Psalme, much resembling that of *Psal.* 124. some conceive they were both Penned by the same Author and about the same time *c.* *Calvin* considering the singular Emphasis of that Adverb of time, *Now*, *ver.* 1. Conjectures, that probably this Psalme was composed when the Church of God was cast into extream straits, or oppressed with some great tyranny, and in such deep danger, that it was not farre from utter ruine.——As, when after the Jewes *returned from Babylon*, and had suffered many bitter injuries from their neighbouring enemies, they at last were almost wholly ruined under the tyranny of *Antiochus d.*

c *Jo. Fred in Exp. Psal.* 129.

d *Jo. Calv. in Com. ad Psal.* 129. 1

Scope of the Psalmist herein, is; 1. To incite *Israel*, the Church of God, to magnifie the LORD for his wonderful and constant preserving her from ruin against the many and long-continued distresses and straits brought upon her by her persecuting enemies, and cutting asunder the Cords of the wicked: As also 2. To devote the haters of *Sion* to utter confusion. The whole Psalme is carried on with much Emphatical Elegancy: every Sentence, every Word being very observable. *Augustine* compares this Psalme, to *Zacheus, little of Stature, but great in Works*; to *the Widows two Mites, little Money, but large Charity: So this*

Psalme

...Psalme, if you number the Words, it short; if you weigh ...vrit est. the Sentences, it great &c.

...ficum est in Evangelio de Zachæo, staturâ brevis, sed magnus in opere: sicut scriptum est de illâ viduâ, quæ duo minuta misit in Gazophylacium; Brevis pecunia, sed magna charitas. Et ille Psalmus, si verba numeres, brevis est: Si sententias expendas, magnus est. *August. in Psalm.* 228. *Enarrat.* Tom. 8.

Sect. IV. *The Analysis, or Principal Parts.*

The *Title* denotes, 1. The kind of writing; *A Song.* 2. The Adjunct thereof; *of Degrees.*

The *Song it self.* Containes

I. *A Complaint.* Wherein note

1. The parties complaining, or incited by the Psalmist to complain; *Israel.* The Church of God.

2. The time or season of the complaint; *Now.* i. e. In her then present great extremities, into which she was plunged, &c.

3. The adversaries against whom she complaines, or may justly complain: hinted in the word [*they*] in ver. 1, 2. but afterwards branded with the infamous names of *Plowers, the wicked, the haters of Sion*, in verse 3, 4, 5. these were *Israels* adversaries.

4. The injuries done to *Israel* by her adversaries, and here the matter of her complaint, are most elegantly and Pathetically described, 1. *By their Adjunctes.* 2. *By Comparisons.*

(1) *By their Adjunctes*, Aggravating the enemies injuries. As, 1. The frequency of these injuries; *Often. Often.* 2. The greatness and grievousness of the injuries, hinted in the passionate ingemination; *Often have they distressed me. Often have they distressed me.* 3. The continuance of them; *From my youth. From my youth. viz.* From the dayes of *Saul* and *David*, when *Israel* was constituted a Kingdom: yea, from the dayes of *Moses*, when she was brought out of *Egypt* and formed into a National Church: yea, from the time of *Abraham*, when God entred into Covenant with him and his Seed: yea, even from the dayes of *Adam* when God first promised the *Seed of the woman*, &c. All this is illustrated, by their enemies disappointments *ver.* 1, 2.

(2) *By Comparisons.* These injuries are compared, 1. To the straitning or besieging of a City or Castle: in the word צָרְרוּנִי Tserarunî, *they distressed me, they straitned me, ver.* 1, 2. its doubled Emphatically. The enemies as it were laid siege against *Israel* and straitned the Church. 2. To *Ploughing up of Grounds.* Here, 1. The *Plowers*, were the enemies persecuting the Church. 2. Their *Plowing*, was their malicious persecuting the Church of God, rending, tearing, &c. 3. The ground plowed, *The back of Israel.* 4. The *length of the furrow* was the continuance and prolonging of their distresses, all very elegantly *ver.* 3.

II. *A thankful acknowledgement* of the Churches deliverance, Here note, 1. The Author of this deliverance; The LORD. 2. The Impulsive Cause inclining the Lord thereunto. *viz.* The LORD's *Justice* for his people and against their adversaries. 3. The evils and enemies from which they were delivered; *the cords of the wicked i. e.* The Councels, Contrivances and other Instrumental means whereby they drew the plow upon Israel's back. 4. The way or method of the LORD's delivering them; by *cutting asunder the cords of the wicked.* He thus persists in the former Metaphor or Allegory of *plowing, ver.* 4.

III. *A dreadful Imprecation* upon the Churches Enemies. Wherein consider

1. The Description or Character of the Enemies Imprecated; *Haters of Sion.*

2. The extent of the Imprecation: to them all; in the universal particle, *all.*

3. The Judgements wherunto these Enemies are devoted, *viz.* 1. Publique *Shame.* 2. *Flight*, turning back to their ruine and confusion, *ver.* 5. 3. Unchimely destruction, under the Similitude of *Grass on House tops*, soon withering, *ver.* 6. wholly fruitless, *ver.* 7. and without blessing *ver.* 8.

Psalm CXXX.

Sect. I. *The Summary Contents.*

Herein are, 1. *A fervent Prayer* of the deeply afflicted, for divine Audience and acceptance of his Supplication for Grace, especially in the pardon of sin; urged by many Arguments, *ver.* 1. to 7. 2. *An earnest Exhortation* unto Israel, hopefully-to-waite for the LORD, *ver.* 7, 8.

Sect. II. The Version out of the Hebrew.

A Song of Degrees

1. LORD, from-the-depths-to-thee-I-call.
2. *a* My voice, LORD, do-thou-heare,
Unto *b* my Supplications voice
Attent-let-be *c* thine-eare.
3. *d* Shouldst thou JAH mark iniquities.
LORD, who shall stand *with thee?*
4. But *e* from thee *doth* forgiveness *rise*
That thou mayst feared be.

5. I. earnestly-expect the LORD,
My Soul waits earnestly:
And for his *ever faithfull* word
Wait-hopefully-do-I.
6. My Soul *waits* for the Lord, *farre more*
Than Watchmen *in the night*
Wait for the Morne, Than Watchmen *do*
Wait for the Morning *light.*

7. Let Israel wait-hopefully
Upon the LORD *so* try'd
For loving-kindness *constantly*
Doth with the LORD *abide:*
And much Redemption *is* with him:
8. His Israel likewise
He *mercifully* will redeem
From *f* all's iniquities.

a Heb. in-my-voice.
b Heb. the voice of my supplications for grace.
c Heb. thine eares.
d Heb. If thou shouldst observe.—
e Heb. with thee—.
f Heb. all his—.

Sect. III. The Kind, Penman Occasion, and Scope

The *Kind* of this Poem, 1. As to the *Outward Forme* of it, is *A Song, A Song of Degrees*: as the Title shewes. See on *Psal.* 120. Sect. 1. And it is the *Eleventh Song of Degrees* in order. 2. As to the *Subject-Matter* of it, it is *Mixt*: being *Petitory*, and *Hortatory*; as is hinted in the *Summary Contents.* And it is reckoned among the *Seven Penitential Psalmes*: being the *Sixth* in order. See before, on *Psal.* 6. Sect. 3. It is therefore (said one) *more known and Sung in the Church, than the other Songs of Degrees* g. And the matter of it is not obscure to them that have tasted the terrours of Conscience for sin, and have been exercised in the School of sincere *Repentance.* For herein

g Hic Psalmus inter; pœnitentiales refertur: ideo præ cæteris in Ecclesiâ semper fuit notus & decantatus. Nec obscura est sententia hîc qui aliquando senserunt terrores peccati, & aliqua habuerunt pœnitentiæ exercitia. *H. Mollerus in Arg. Ps.* 130.

in the Psalmist being as it were sunk down into the deeps of Distresses, Cares, Sorrowes, Anxieties, &c. perhaps both corporal and spiritual, and almost overwhelmed therewith, cryes out in these extremities to the LORD, for audience, and pardon of sin, earnestly waiting upon the LORD to that end according to his Word of Promise: And exhorting all the Israel of God herein to imitate his example. The Prayer is *short*: but very pithy, fervent, and pathetical. It is *Incomparabilis Thesaurus*, a *Treasure incomparable*, said *Calvin* b. It may most comfortably and fitly be used as *a Prayer*, or as a *Pattern for Prayer*, by a poor, penitent, broken-hearted Soul almost overwhelmed and swallowed up with deeps of misery by reason of sin: against which the sufficiency of divine Pardon, and Redemption is here emphatically declared. Upon which, said *Augustine* well; ——*Therefore if Israel be pressed with his sins, the mercy of God is at hand.*—— *He that did not commit sin, is his Redeemer from sin. He will Redeem Israel. Whence will he Redeem? From this iniquity, or from that? Nay, from all his iniquities. Therefore let not him that is about to come to God, feare any his iniquities: onely let him come with his whole heart, and now cease to do what before he had done, and not say; that iniquity shall not be forgiven me.* ——*Do not say, I am not worthy, because of my sins. Thou art not worthy: but with him is much Redemption, and he will Redeem Israel from all his iniquities* i;

b *Jo. Calv. in Com. ad Ps.* 130. 1.

i Ergo si premebatur peccatis suis, adest misericordia Dei.——Qui non commisit peccatum, ipse est Redemptor à peccato: ipse Redimet Israel. Unde redimet? Ab illa iniquitate, an ab illa? Ab omnibus iniquitatibus suis. Non ergo timeat accessurus ad Deum aliquas iniquitates suas: tantummodo accedat pleno corde, & desinat jam facere quæ antea faciebat, & non dicat; illa iniquitas non mihi dimittitur.——Noli dicere, Ego non sum dignus propter peccata. Non es dignus: Sed multa apud illum Redemptio, Et ipse Redimet Israel ab omnibus iniquitatibus suis. *Aug. in Enarrat. Psal.* 129. *p.* 1511 *A. B. C. D. Tom.* 8. *Basi.* 1569.

Penman and particular *Occasion* of penning this Song, are uncertain. *Some* k think *David* penned it, *Either* when himself was in the Depths of anguish and distress for his great sins of murder of *Uriah*, and Adultery with *Bathshebah*, *See Psal.* 51. *Title. and* 2 *Sam.* 11. and 12. And that in this Song and Prayer he earnestly beggs pardon of those sins. *Or*, when himself and Israel were pressed extreamly with some deep calamity, as when the Pestilence came upon them for *Davids* numbering the People, 2 *Sam.* 24. or some such great distress. Or when *David*, in the dayes of *Saul*, was in deep perplexities through his Persecutions. But *others* think this Psalme was *Penned* by some Prophet upon occasion of the peoples deep distresses in *Babylonish* Captivity, the Prophet sustaining the person of the people: because of the beginning and close of the Psalme, *ver.* 1. *and* 7, 8. As the *Ord. Glss.* l The Song indeed maybe applyed thereto, as to divers other conditions of Gods people But none of these particulars have any certain foundation.

k See *H. Moller. in Arg. Psal.* 130. *Joan. Foord in Expos. Ps.* 130. *Glss. Ordinar. in Addit. Ps.* 129.

l De materiâ vero hujus Psalmi, dicunt aliqui quod est Oratio ipsius *David* pro sua liberatione à peccatis Adulterij cum *Bethsabea*, & homicidij *Uriæ*. Sed finis Psalmi videtur magis prætendere, quod sit Oratio pro liberatione populi Israelis à Babylonicâ Captivitate, facta ab aliquo spem Dei habente, qui loquens in personâ populi, dicit; De profundis. i. de terrâ Babilonicâ, quæ est demissa respectu Judææ: Et etiam quia in Babylone aliqui de Judæis erant positi in carceribus subterraneis, &c. *Glss. Ordinar. in Addition. ad Psal.* 129.

Scope of the Psalmist herein, is; 1. *Partly*, to obtain of the LORD, audience to his Prayer fervently presented in his deep and almost desperate extremities: and acceptance of his Supplication for grace, especially in the free forgiveness of his iniquities; For accomplishment of which his desires, he waits earnestly upon the LORD, according to his Word of Promise, *v.* 1. *to* 7. 2. *Partly*, To excite Israel, even the whole Church of God, and consequently every member thereof, after the Psalmists example, To wait-hopefully upon the LORD for his loving-kindness and much Redemption of them from all iniquities, *ver.* 7, 8. And this may be used by Gods penitent people in their deeps of distress, As an excellent Prayer for Audience, Acceptance, and forgiveness of Sins of all sorts: raising up their Faith and Hope earnestly to expect the same according to the faithful Word and Gracious Nature of the Lord.

This *Precious Song*, therefore, contrary to the true use, intent, and Scope of it, is most grossly, ignorantly, and superstitiously abused and prophaned by the *Papists*, who recite it for obtaining mercy to the dead Saints detained in the pains of Purgatory.——*It is received* (said *Sim. de Muis* m, a learned Papist) *by the custome of the Church, That this Psalm should be recited for the piously deceased, because in it there is often mention of Divine Mercy, which they much need, if as yet perhaps they be detained in the paines of Purgatory.* And hence probably arose that ignorant, sottish, and Superstitious Custom, even in our memories in use in some dark parts of *England*, Of poor peoples and Childrens begging of Eggs, &c. the week before *Easter*, &c. with recital of this Psalm, or at least some part of it, in Latin; *De profundis clamavi*, &c.

m Porrò Ecclesiæ consuetudine receptum, ut propè defunctis recitetur hic Psalmus, quoniam in eo creberrima fit divinæ misericordiæ mentio, qua ij maximum indigent si adhuc fortè in pœnis Purgatorij detineantur, *Sim. de Muis in Arg. Psal.* 130.

Refut. 1. There's no such place as *Purgatory*, wherein the Souls of Saints deceased, and not thoroughly purged from their sins in this life, are more thoroughly purged, that they may enter into Heaven. Its only a *Papal fiction*, and avaritious devise for increasing of the Popes Revenew and maintaining the fire in his Kitchen. See our Arguments against Purgatory, with our Answers to *Bellarmines* Arguments for it; In, *G. Amesii. Bellarm. Enervat. Tom.* 2. *lib.* 3. *c.* 1. *&* 2. *p.* 180. *&c. Amstelod.* 1630. *Willets Synopss. Papismi* 9*th. General Controversie Quest.* 2. *pag.* 404, *&c. Hen. Alsted. Theolog. Polemick, Part.* 4. *Controvers.* 1. *de Eccles, laborante in Purgatorio, p.* 433. *&c. Hanov.* 1627.

2. There being no such place as *Purgatory*, nor any Soules there, There needs no suffrage or prayers for them, either in the words of this Psalm, or any other Form. *Calvin* said well; ——*The barbarous ignorance of the Papists is detestable, whilest drawing this Psalm to other use, thy filthily prosane it. For to what end do they murmer it over for the dead, but that Satan hath bewitched them to extinguish a singularly profitable Doctrine by their Sacriledge. For since this Psalm was apply'd to dead shadows, it is vulgarly almost believed to be of no use among the living: and so the World hath lost this incomparable Treasure* n.

n——Quo magis detestabilis est barbara Papistarum insciticia, dum Psalmum hunc in usum alienum trahentes, sœdè profanat. Quorsum enim demurmurant eum pro mortuis, nisi quod eos fascinavit Satan ut doctrinam apprimè utilem suo Sacrilegio extinguerent? Nam ex quo ad mortuas umbras raptus fuit Psalmus, vulgo ferè creditum est nullum esse ejus usum inter vivos: atque ita mundo periit incomparabilis thesaurus. *Joan. Calvin in Comment. ad Psal.* 130. 1.

Sect. IV. The Analysis, or Principal Parts.

The *Title* declares, 1. The Kind or Sort of this Poem; *A Song.* 2. The Adjunct of it; *of Degrees.*

The Song it self contains

I. *A Prayer*, *ver.* 1. *to* 7. Wherein note

1. The calamitous condition of the Psalmist when he thus prayed; Out of the deeps. i. e. Out of great and extream Calamities, from the Gates of despair, &c. A Metaphor from deep waters as *Ps.* 69. 2, 14. The Saints may be in deep Extremities: And yet even thence may pray unto the Lord.

2. The Object to whom he presented his Prayer out of the deeps; *To thee, O LORD.*

3. The

3. The Adjunct fervency of his Prayer, *have I call'd ——have I cry'd, ver.* 1.

4. The Petitions, or Requests presented to the Lord. Which are, 1. For audience. 2. For attention to his Supplication-for-grace: especially pardoning-grace, *ver.* 2, *&c.*

5. His Arguments whereby he urgeth and enforceth his Request. And they are drawn, 1. *From* the incommodity of Gods denying this request, by *marking* and not pardoning Iniquities, Then *who shall stand up before him, ver.* 3. 2. *From* the Gracious Nature of God, inclining to pardon sin; *But with thee is forgiveness.* Amplified by the consequent fruit and effect which that divine property will work in man, *viz.* The *fear* of the LORD for this his goodness, *ver.* 4. 3. *From* his own earnest-expectation of the Lord in this way of pardoning Mercy, which expectation is repeated for the more Emphasis, and declared to be his Souls expectation: *Anxesit.* This his expectation is illustrated, (1) *By* the ground of it; His hope in his Word of Promise, *v.* 5. (2) *By* the fervency and intensiveness of it; *More than Watchmen wait for the morning.* Which Comparison is doubled for the more Emphasis and Elegancy, *verse* 6.

II. *An Exhortation, ver.* 7, 8. He exhorts and incites *Israel*, the whole Church of God, and so every member thereof, after his example, *To wait-hopefully for the LORD*, in deepest extremities, for mercy and pardon. This Exhortation he presseth, 1. *From* the Nature of God; *For with him is mercy*, or *loving-kindness*. 2. *From* Gods abundant Redemption; *much Redemption, ver.* 7. 3. *From* the promise of the Lord's universal Redemption of *Israel* from (not only few, or many, but) *all his iniquities, verse* 8.

Larga Dei Bonitas veniam non dimidiabit:
Aut nihil, aut totum, te lachrymante, dabit.

Psalme CXXXI.

Sect. I. *The Summary Contents*

David, 1. *Professeth* his Humble hope in the LORD, disclaiming all opposite Pride and Presumptuousness, *ver.* 1, 2. 2. *Exhorteth* Israel to like Hope in God for ever, *ver.* 3.

Sect. II. *The Version out of the Hebrew.*

A Song of Degrees a *of* David.

a Heb. *to* David.

1. O LORD, mine heart's not haughty, *see*,
Nor lofty are mine eyes:
b In great-*things*, and too high for me,
I do not exercise.

b Heb. neither have I walked in great things and in too wonderful matters for me.

2. c Sure, I my Soul compos'd and still'd,
As weanling with his-mother:
With me, ev'n-as a weaned-*child*,
My Soul *is such another.*

c Heb. I have set or composed ——

3. Let Israel wait-hopefully
For *God* the Lord *alway*,
d From this-time *forth* uncessantly
And to perpetual-ay.

d Heb. From now and.

Sect. III. *The Kind, Penman, Occasion and Scope.*

Kind of this Poem, 1. As to the *Outward Form* and frame of it, is, *A Song, A Song of Degrees*: as the title Denominates it. *See on Ps.* 120. Sect. 1. and it is the *Twelfth Song of Degrees* in order. 2. As to the *Subject matter* of it, it is *Mixt*: being a holy *Meditation*, *Partly* Narratory, touching the Psalmist, humble Hope; *Partly* Hortatory, inciting Israel to like hope in the LORD for ever.

Penman of it, was *David*: as the Title indicates.

Occasion of *Davids* penning it, some e conceive to be this; *viz.* That *David* was maliciously accused by *Sauls* Courtiers, for proud aspiring to the Kingdom, and endeavouring after *great matters too high for him*, &c. Therefore here in this Psalm *David* purgeth himself, and as it were appeals to God, taking him to witness, how humbly and modestly he had behaved himself, attempting nothing at any time above his strength or state of life: yea how he composed himself *quietly*, depending onely upon the LORD, even as a *newly-weaned child* submits himself to, and depends upon, his mother. And hereupon he exhorts *Israel* to imitate him their King in an humble and hopeful waiting upon the LORD, for a blessing under his Government. The Series of the Song fitly agrees hereunto.

e *Sim. de Muis in Argum. Ps.* 131.

Scope of *David* herein, is; 1. *Partly*, To profess and avouch before the LORD his humble and self-denying deportment in heart, looks, and actions, not reaching or aspiring beyond his sphear, to things *too great or too wonderful for him*; but hopefully quieting himself in the LORD, as *a weaned child with his Mother.* 2. *Partly*, To incite *Israel*, after his example, to wait-hopefully upon the LORD for ever, walking humbly with him. Subjects being apt to imitate their Kings: Inferiours, their Superiours *f.*

f As *Isocrates* told his *Nicocles*;

——ἀλλὰ τὴν σαυτοῦ σωφροσύνην ὑπόδειγμα τοῖς ἄλλοις ἡγοῦ εἶναι, χαλεπὸν ὑπὸ πόλεως ἄλλης ἄρχεσθαι τοῖς ἀρχομένοις. *Isocrates Orat. ad Nicocl.*

And as the Poet hath noted,

——*Non sic inflectere sensus*
Humanos edicta valent, ut vita regentûm. Claudian.
Scilicet in vulgus manant exempla regentûm.
Regis ad exemplum totus componitur orbis:
Utque ducum ritus, sic mores castra sequuntur.

Sect. V. *The Analysis or Principal Parts.*

The *Title* declares, 1. The *Kind*, 2 The *Adjunct*, and 3 *Penman* of this Psalm, *David.*

The Song *it self* contains.

I. *Davids Profession* of his humble Hope, and quiet self-denying deportment, before the LORD. Wherein note, 1. The Person before whom he makes this Profession; *The LORD.* 2. The manner of his Profession: Which is by the removal of all presumptuousness, pride, haughtiness, and arrogancy from himself and his deportment: *viz.* From (1) His *Heart*; that's *not haughty.* (2) *Eyes*; they *not lofty.* (3) Actions; he *walks not in great matters too wonderful for him. ver.* 1. 3. The Illustration of this his professed Humility, &c. by the Similitude of a *weaned child*; humbly and quietly submitting to the disposal of his mother. This Similitude is emphatically amplified, *Partly* by an *Oath*; Hebr. *If I have not composed*, &c. its the form of an Oath in Hebrew phrase, with a tacit curse implyed. *Partly* by the Repetition of the Similitude pathetically

cally, *ver.* 2. This humble, self-denying, and as it were weaned Composure and Deportment of *David*, singularly intimated his hope and acquiescence in the LORD alone ordering all things for him.

II. *Davids Exhortation* to *Israel* his Subjects, from his example, *To Hope in the LORD, waiting hopefully for him* in all humility, and that *for evermore*, *ver.* 3.

Psalm CXXXII.

Sect. I. The Summary Contents.

The *Psalmist* presents his and the Church's Prayer to the Lord, I. *In reference to the State Ecclesiastical*, the perpetual duration and prosperity thereof, 1 *That* the LORD would remember all *Davids* afflicting care and zeal, about finding out an Habitation for the LORD, *ver.* 1. *to* 8. 2. *That* the LORD, with his Ark, would arise unto his Rest, *ver.* 8. 3. *That* his Priests may be cloathed with righteousness. 4. *That* his Saints may shout for joy, *ver.* 9. II. *In reference to the State Political or Civil*, *That* for his promise sake to *David*, he would make the Kingdom perpetually prosper and flourish in the hand of *Davids* Posterity, &c. *ver.* 10. *to the end.*

First, they pray for the Church: *Then*, for the Common-wealth or Kingdome *g*. And though both Levitical worship, and Civil Policie were dissolved and ceased after Christs Incarnation: yet, in the General, we have in this Psalme, a Form of Prayer, which the godly even in these dayes of the New Testament may use, In reference to the Church of God *his Habitation*, *Ephes.* 2. 22. and Spiritual Sion, 1. *That* himself and the true Ark of his strength *Jesus Christ* would arise and come into his resting place, vouchsafeing his Church his Spiritual Presence Protection and Grace; 2. *That* his Ministers may be clothed with Righteousness and Salvation, to the *saving of themselves and them that hear them*. 1 *Tim.* 4. 16. 3. And *that* all *his Saints* may have abundant cause to *shout for joy*. In reference also to Christian Kingdomes and Common-wealths, the *Inns* and *Harbours of the Church*, that they may flourish in all peace and prosperity, in order to the welfare of the Church.

g H. Moll. in Arg. Ps. 132.

Sect. II. The Version out of the Hebrew.

A Song of Degrees.

I.

1. TO David, LORD, remember thou
   All his Affliction.
2. How he sware to the LORD, did vow
   To Jacob's mighty one.
3. If *a* I come in mine House's Tent:
   If *b* I ascend my beds.
4. If I give sleep unto mine eyes;
   Slumber to mine eye-lids.

5. Until I find a place, *whose fate*
   Is for the LORD *alone*,
   Ev'n Habitations *of delight*
   For Jacob's mighty-one.

6. Lo, *touching* it at Ephratah
   We heard *and understood*:
   We found it, *in a joyful day*,
   Within Fields of the Wood.

7. Into his dwelling-places *now*
   We will go, *at it meet*:
   We *humbly* will our selves-down-bow
   At foot-stool of his feet.
8. Arise, O LORD, unto thy Rest:
   Thou, and th' Ark of thy strength.
9. With justice let thy Priests *c* be dress:
   And thy Saints shout *at length*.

a Heb. I enter into.
b Heb. I ascend upon the pallet of my beds.
c Heb. be cloathed.

II.

10. For thy *dear* servant David's sake,
    Turn not away the face
    Of thine Annointed, *Him glad make*.
11. The LORD *of his rich grace*
    Sware unto David verity,
    He will not turn from it:
    Of the fruit of *d* thy body I
    Will *e* on thy Throne make-sit.

12. My Cov'nant if thy sonnes conserve,
    My Testimony too
    That I shall teach them *to observe*,
    Their children shall also
    f For ever sit upon thy Throne.
13. For, *lo* the LORD, *though great*,
    Hath Sion chose, hath *it alone*
    Desired for his seat.

14. This *shall be* my *peculiar* Rest
    To perpetuity:
    Here will I dwell, *I like it best*,
    For it desir'd have I.
15. Her victuals I will blessing bless:
    Her poor with bread *g* I'le fill.
16. *h* Her Priests I'le with Salvation dress:
    Her Saints for joy shall shrill.

17. *Yea*, I will make-to-bud *with might*
    The Horne of David there.
    I have ordain'd a Lamp *of light*
    For mine Anoinred *dear*.
18. His enemies with *robes of shame*
    I will cloath, *till they perish*:
    But on himself *so endless fame*
    His Diadem shall flourish.

d Heb. thy womb. *e Heb.* to sit thereon.
f Heb. even upon thee.
g Heb. I will satisfy. *h Heb.* And her Priests I will cloath with Salvation, and her Saints shall shouting shout for joy.

Sect. III. The Kind, Penman, Occasion, and Scope.

The *Kind* of this Poem, 1. As to the *Outward Form* of it; Is *A Song*, *A Song of Degrees*: as the Title denominates it. *See on Psal.* 120. Sect. 1. And it is the *Thirteenth Song of Degrees* in order. 2. As to the *Subject-Matter* of it, It is A *Prayer*: A Prayer for the prosperity and perpetuity of Church and State.

Penman of it is not expressed in the Title, or clearly signified elsewhere. It is somewhat questioned among Interpreters, whether *David* or *Solomon* penned it, *Calvin* saith, *It is no doubt it was David or Solomon* i. H. *Mollerus* k thinks, It may be easily gathered from the History, That either *David* framed it and prescribed it to his son, when God had now declared a certain place for the Temple, and promised the duration of his Kingdom, 2 *Sam.* 7. 1 *Chron.* 17. *Or*, at least that *Solomon* Penned it, that it might be sung of the godly whilest he was building the Temple. *Foord* l thinks this Psalme was *Penned* by *Solomon* at the time of his *Dedication of the Temple*, when he brought the Ark of the Testimony into it: *Partly*,

i Minime dubium est vel Davidem, vel Salomonem esse. Jo. Calvin in Com. ad Ps. 132.
k H. Moll. in Arg. Ps. 132.
l Jo. Foord. in Expos. Ps. 132. Author & Tempus.

Partly, Because when *David* brought the Ark of God from the House of *Abinadab* to *Jerusalem*, the place where the Temple should be built was not revealed to *David*, nor till after he had numbred the People, which was more than twenty years after, *See* 2 *Sam.* 24. 16. 18. &c. 1 *Chron.* 21. 15. 18. 26. 28. and 22. 1. 2. &c. *Partly*; Because *Solomon* in his Prayer at the Dedication of the Temple used with little variation some of the words of this Psalme. *Compare Psal.* 132. 8, 9, 10. *with* 2 *Chron.* 6. 41. 42. *Answ.* But in my judgement these two Reasons are not cogent. *For*, 1. What though the place where the Temple should be built, was not as yet discovered to *David* when he brought up the Ark into the City of *David*? Did *David* therefore not Pen this Psalme? *David* might pen this Psalm notwithstanding. For, There's no passage in the Psalme that necessarily and infallibly is to be interpreted of the place of the Temple, rather than of the place for the Ark in *Jerusalem*, as *ver.* 5. 6. &c. may be (and are by divers) interpreted. Again, if in this Psalm the place of the Temples Situation were hinted, *David* might pen this Psalme after the LORD had discovered to him where the Temple should be built, as divers *m* think he did. 2. And what though *Solomon* in his Prayer at the Dedication of the Temple, did use some words of this Psalme, was he therefore *Penman* of it? It follows not. Nay rather it implyes the Psalme was penned long before that time, and famously known among the People, seeing then he made use of some part of it. I should rather think it more probably with others *n*, That *David* wrote this Song.

Occasion of penning this Song, some think to be the Dedication of the Temple built by King *Solomon* *o*. *Kimchi* thinks *David* then published it, when at the command of *God* the Prophet he had erected an Altar in the Threshing-floor of *Araunah the Jebusite*, and thereon had offered Burnt-offerings and Peace-offerings: and had called on the Lord, and the LORD had answered him by Fire from Heaven upon the Altar of Burnt-offering: And *David* had said; *This is the House of the LORD God, and this the Altar of the Burnt-offering for Israel*, 1 *Chron.* 21. 15, 18, 25, 26, 28. *and* 22. 1. For untill that day, *David* knew not the place where the Temple was to be built. This is confirmed by that passage; *Then* Solomon *began to build the House of the LORD at* Jerusalem *in Mount* Moriah, *where the LORD appeared unto* David *his father, in the place that* David *had prepared in the Threshing-floor of* Ornan *the Jebusite.* 2 Chron. 3. 1. *I think* (saith one *p*) *that then this Song was set forth by* David: *But that then it should be sung, when the Ark should be brought into the Temple builded in the place revealed to him.* The series of the Psalme perswades this, and especially, *ver.* 7, 8, 9, 10. And also, That *Solomon* having brought the Ark into the Temple built by him, made use of *ver.* 8, 9, 10. of this Psalm in his Prayer, a few things only altered, *See* 2 *Chron.* 6. 41, 42. and with these he then closed up his Prayer.

Scope of this choise *Song* and *Prayer*: is; I. *To intreat the LORD, in reference to Ecclesiasticals* according to his gracious promises to *David*, 1. To remember *David* for good all his Affliction, and his zeal to find out an Habitation for the LORD the mighty one of *Jacob*; 2. To bless and sanctify his Resting-place with his special presence, cloathing his Priests, ministring there unto him, with righteousness; and filling his Saints with shouting joy. II. *And in reference to Politicals*, according to his Promises and Oath to *David*, 1. To accept his Anointed, 2. And to bless and perpetuate the Kingdom unto his Seed for ever, for the good of his Church and true Religion. Which Prayer, and Promises have their fullest accomplishment in *Jesus Christ* the *Principal Seed of David*, The LORD God giving *unto him the Throne of of his father* David, *that he may reign over the house of* Jacob *for ever, of whose Kingdom there shall be no end*, Luke 1. 31, 32, 33.

Sect. IV. *The Analysis, or Principal Parts.*

The *Title* declares, 1. The Kind of this Poem; *A Song*. 2. The Ordinal; *Of Degrees*.

The *Song it self is A Prayer*, wherein the Psalmist in his own Name and the Name of the Church and People of God, Prayes for, 1. The spiritual prosperity of the Church of God and Religion in *Israel*; 2. And in order thereunto for the perpetuity and flourishing Glory of the Kingdom to the House and Seed of *David*. Urging both from the promises of the LORD to *David*.

I. *In reference to the spiritual prosperity of the Church of God and Religion*, ver. 1, to 10. There are sundry Petitions. As

1. *That the* LORD *would remember*, viz. *for good all Davids afflictions, and zeal in finding out an Habitation for the* LORD *ver.* 1. *&c.* Here consider, I. The Person invocated; *The Lord*. Not the Virgin *Mary*, as the Papists have miserably corrupted this Psalme, that they may abuse it in the praying of *Soules out of Purgatory*, in the *Lady's Psalter* reading, *Lady*, q for *Lord*. II. The person invocating. The Psalmist in the Name of the Church. III. The matter of the Request: viz. 1. *That* the LORD *would remember to David*, or *for David*: *i. e.* for his good, *all his Affliction*: *i. e.* Either his manifold outward corporal afflictions, as King *Sauls* persecutions of him about six years, His conflicts with the LORD's enemies about the ninth or tenth years of his Reign, besides many other distresses from the sword not departing from his House, and from his own Family: as some *r* interpret it. Or, his Humiliation, perplexing solicitude, afflicting care, &c. for to have the *Ark* brought home to him, 1 *Chron.* 13. 1, 2, 3, 12. *and* 15. 1, 2, *&c.* Or, to build God an House, 2 *Sam.* 7. 1, 2, *&c.* As others *s* rather expound it, because of the next words, *How he sware, &c.* which they take to be exegetical, ver. 1. 2. *That* the LORD would remember *Davids* zeal in finding out an *Habitation for the LORD*; *i. e.* Either a Place for the Ark to be brought up unto. Or a place for the *fixed Temple* to be built in. This his zeal is signified in his Oath and Vow to that effect, *ver.* 2. *to* 8. His *Oath* and *Vow* is described (1) *By* the matter of it, *viz. If I go, &c.* i. e. I *will not go into the Tabernacle of my House*, to eate or refresh my self, &c. 2. *I will not ascend the pallet of my Bed*, to take pleasant rest: 3 I *will not allow my self pleasant sleep, give sleep to mine eyes, or slumber to mine ey-lids*: (All this seems to be spoken *hyperbolically t*, to set forth *Davids* intensive zeal for God and his House to have been such, that comparatively his deareſt natural comfortswere as nothing to him.) *Till I finde out a place, an Habitation for the LORD*; where his Temple should be built; Or, His Ark be seated, *ver.* 2, 3, 4, 5. (2) *By* the Acts and endeavours of *David* in order to the performance and accomplishment of his Vow. 1 *We heard of it at Ephrathah*: *i. e.* At *Shilo* in the Country of *Ephraim*, where Gods House and Ark had long continued, *Judg.* 18. 31. *and* 21. 19. 1 *Sam.* 1. 3. (An *Ephraimite* is called an *Ephrathite*, *Judg.* 12. 5.) 2 *We found it in the fields of the Wood*, *i. e.* In the City of *Kiriah-jearim* (which signifies, *The City of the Woods*) where the Ark was twenty years, after it came home from the Philistines, 2 *Sam.* 6. 21. *and* 7. 1, 2. 3 *We will go into his dwelling places*. Or, We went into them: having found them out. So *some u*. *We will worship*, (or, *we worshipped*) *at his foot-stool*, ver, 6. 7.

2. *That the* LORD *with his Ark would arise from the place where it was, to his resting-place*: by his Ark vouchsafing them his blessed Presence, ver. 8.

3. *That the Lord would cloath his Priests with righteousness*, who were to minister before him.

4. *That his Saints might shout for joy*, ver. 9.

II. *In*

a Vid. Sim. de Muis in Arg. Ps. 132.

n Sim. de Muis in Arg. Psal. 132. Calv. in Psal. 132.

p Sim. de Muis in Arg. Psal. 132.

q Memento Domine David, & omnium invocantium nomen tuum.

r Jo. Foord in Analys. Psal. 132. M. Ainsw. in his Annot. on Ps. 132. 1: Jo. Calv. in Com. ad Ps. 132. 1.

t Jo. Calvin Com. ad Psal. 132. 2, &c.

u Jo. Foord in Analys. Ps. 132.

flouriſhing Glory to the Houſe and Seed of David, in order to the proſperity of the Church and true Religion in Iſrael. ver. 10. to the end. Where conſider

1. The Petition; *Turne not away the the face of thine Annoynted* x, *i. e.* Deſpiſe not the Perſon, Prayer nor Royal Government of *Davids* Anoynted Seed: but accept, bleſs, proſper, &c. them.

2. The Argument whereby this Petition is urged, is eſpecially Gods Faithful Promiſe and Covenant to *David*. That is meant by the phraſe; *For thy Servant Davids ſake, ver.* 10. This his Promiſe to *David* is deſcribed,

(1) *Partly*, By the manner of it; It was with an *Oath*: declaring the immoveable and unalterable verity of it, *v.* 11. *in the beginning*.

(2) *Partly*, By the parts or branches of it, *viz.* 1. The continuation of the Kingdom to *Davids* Poſterity, upon Condition of their keeping Gods Covenant and Teſtimony, *ver.* 11, 12. 2. The Continuation of his Divine Preſence, and Solemn-worſhip in *Sion* the City of *David*: According to his Election of that place, *ver.* 13, 14. 3. The beſtowing upon them, and bleſſing to them, all Neceſſaries for this preſent life abundantly, *ver.* 15. 4. The Sanctification of the Miniſtry of the Prieſts: and bleſſing it to the exceeding joy of his Saints, *ver.* 16. 5. The Amplification, Continuation, and glorious proſperity of the Regal Power and Majeſty of *David*: illuſtrated by the LORD's contrary *clothing of his Enemies with ſhame and confuſion, ver.* 17, 18.

x *Non avertas faciem Chriſti tui.* Ji. e. Solomonis de mandato tuo in regem unncti. Dicunt enim Hebræi, quod cum Sacerdotes transferrent Arcam ad Templum Solomonis, portæ clauſerunt ſe contra eos: Et cum orarent Dominum & cantarent Pſalmum iſtum, quando venerunt ad verſum iſtum, portæ aperuerunt ſe. Et ſic vidit omnis populus quod David erat Deo acceptus. Uſque enim ad illud tempus multi de populo renebant contrarium, propter adulterium cum Bethſabea, & homicidium Uriæ. Et ad declarandum quod illa peccata erant ſibi dimiſſa fuit facta illa clauſio portarum & apertio *Nic. de Lyra in Pſal.* 131.

Pſalme CXXXIII.

Sect. I. *The Summary Contents.*

David emphatically, 1. Deſcribeth, 2. Commendeth, 3. Illuſtrateth, and 4. Confirmeth the ſweetneſs and benefit of *Brotherly Concord*, or the *Communion of Saints*.

Sect. II. *The firſt Verſion out of the Hebrew.*

I. Verſion.

A Song of Degrees, of *David*.

1. BEhold, how *choiſely* good *it were*,
And O how pleaſant *ſtill*,
For Brethren ev'n together *here*
In Unity to dwell!
2. Like that-good oyle *pour'd* on the Head,
a Which on the Beard went-down,
On Aaron's Beard: *b* Deſcend which did
His Garments edge upon.
3. Like Hermon's dew, *Or* which deſcends
On Sion's Mountain's *high*:
For there the LORD the-bleſſing *c* ſends,
d Life to eternity.

a *Heb.* deſcending on the beards. b *Heb.* which was deſcending on the mouth of his Garments. c *Heb.* commanded. i. e. appointed. or effectually ſent. d *Heb.* ...

II. Verſion.

A Song of Degrees *of David.*

1. BEhold, how good *a thing it is*,
And how exceeding pleaſant *that*,
For Brethren ev'n *in Unity*
To dwell together *lovingly!*
2. *The* like that-good oyle on *a* the Crown,
Which thence did on the Beard run-down,
On Aaron's Beard: *b* which down-did-flow
Upon his Garments ſkirt *below*.
3. Like *pearlie* dew of Hermon *hills*,
Or which on Sion's Mountains *c* ſtills:
For there the LORD *for ſuch d* did ſtote
The bleſſing, Life for evermore.

a *Heb.* that. b *Heb.* deſcending upon the mouth of his Garments. c *Heb.* defending. d *Heb.* did command the bleſſing, Life to eternity.

Sect. III. *The Kind, Penman, Occaſion, and Scope.*

The *Kind* of this Poem, 1. As to the *external Forme* of it, is; *A Song, A Song of Degrees*; and the *Fourteenth of thoſe Songs in order, See on Pſal.* 120. Sect. 1. 2. As to the *Subject-Matter* of it, it is *Doctrinal*, and in a ſort *Hortatory*: Teaching and highly commending, The ſingular goodneſs and pleaſantneſs of the Concord of Brethren, or Communion of Saints. It is ſhort, and ſweet. *Auguſtine* e ſaid rightly; *This Pſalme is very ſhort, but of great note and name. Behold how good and how pleaſant, brethren to dwell together, &c. This ſound is ſo ſweet, that they who know not the Pſalter can ſing this verſe. It is ſo ſweet, as Charity is ſweet, which makes Brethren dwell in one. —— Theſe words of the Pſalter, this ſweet ſound, this pleaſant melody, both in ſinging and underſtanding, hath even brought forth Monaſteries. At this ſound the Brethren were excited, who deſired to dwell together: This verſe was their Trumpet ——.*

e *Pſalmus brevis, ſed valde ... Ecce quam bonum & quam jucundum, habitare fratres in unum!*

Ita ſonus iſte dulcis eſt: ut & qui Pſalterium neſciunt, ipſum verſum canrent. Tam dulcis eſt, quam dulcis eſt charitas, quæ facit fratres habitare in unum. —— Iſta enim verba Pſalterii, iſte dulcis ſonus, iſta ſuavis Melodia, tam in Cantico quam in lectu, etiam Monaſteria peperit. Ad hunc ſonum excitati ſunt fratres, qui habitare in unum concupierunt: iſte verſus fuit tuba ipſorum. *Aug. Enarrat. in Pſal.* 132. *tom.* 8.

Penman of it, was *David*: as the Title intimates.

Occaſion of *Davids* penning this *Song* is probably thought to have been, The ſweet Union of all *Iſrael* and *Judah* in one Kingdom under *Davids* Royal Government, after the ſad waſting and tedious diſtractions which they had, almoſt unto their ruine undergon. See the Hiſtory of it in 2 *Sam.* 5. 1, 2, 3. *with* 1 *Chron.* 10 13, 14. *and* 11. 1, 2, 3. For, *after the death of Saul, there was long warre betwixt the Houſe of Saul & the Houſe of David*, 2 *Sam.* 3. 1. *Iſhboſheth-Sauls* ſon, reigned two years through *Abners* help, 2 *Sam.* 2. 10. which occaſioned a ſore battel betwixt *David's* and *Iſhboſheth's* Armies, 2 *Sam.* 2. 17. *And David* reigned in *Hebron* over the Houſe *Judah* ſeven years and ſix months, before all *Iſrael* would acknowledge him their King, 2 *Sam.* 2. 11. *and* 5. 5. during which time many diſcords, ſtrifes, &c. fell out. But at laſt all *Iſrael* conſented to accept and crown *David* King in *Hebron*, 2 *Sam.* 5. 1, 2, 3. Whereupon divers f do conceive *David* wrote this Pſalme, Highly extolling therein the Unity and Concord of Brethren: of Brethren in the ſame Kingdom, yea in the ſame Church worſhiping the ſame God. And that the firſt word, *Behold*: doth not onely incite attention, but alſo tacitly and elegantly point out the remarkable difference betwixt the diſcord wherein *Iſrael*

f *Jo. Calv. in Com. ad Pſ.* 133. 1. *Jo. Foord in Exp. Pſ.* 133. *Temp. Hen. Moll. in Arg. Pſ.* 133. *Sim. de Muis in Arg. Pſal.* 133. *Nic. de Lyra in Pſal.* 132.

Israel and *Judah* had been miserably involved, and the Concord whereunto under one King they were now so happily restored.

Scope of the Psalmist herein, is; Highly to extoll and magnifie the *Concord of Brethren*, and *sweet Communion of Saints*. *Immediately*, in his own united Kingdome, among Gods People the Jewes: *Mediately*, in any place or Nation, wherein such brotherly concord obtains.

Sect. IV. The Analysis, or Principal Parts.

The *Title* declares, 1. The Kind of Poem; *A Song*. 2. The Adjunct; *Of Degrees*. 3. The Penman; *David*.

The *Song it self*, magnifying emphatically the *Concord of Brethren*,

I. *Describes* this Concord, by *Dwelling of brethren even together*, *v.* 1. *in the end*. Where, 1. The foundation or fountain of this Concord or Communion is hinted; *Their Brother-hood*: they are joint-brethren of the same Father. 2. The Act or exercise of this Concord, &c. is noted; *dwelling together*: *viz.* cohabiting with all Concord, Unity, Unanimity, Sameness of Heart, &c. under one Head, under the same Lawes, and guidance of the same Spirit. 3. The degree of measure of this Unity and Concord is pointed at in the word; *even together*.

II. *Commends* this Concord of Brethren and Communion of Saints thus described, Where note, 1. The excellencies for which its commended, *viz.* Especially these two effects, (1) *Goodness*, or Utility. (2) *Pleasantness*, or Amenity. 2. The Manner of this Commendation; which is emphatically expressed and laid down, (1) *By* way of Admiration, and that doubled; *How good! How pleasant!* (2) *By* way of Invitation to consider it: *Behold* *v.* 1.

III. *Illustrates* this Concord and Communion thus commended, by two Similitudes, elegantly: *viz.* 1. *Of the good annointing oyle*, most precious, redolent, and fragrant, wherewith *Aaron* the High-Priest was Annointed: *which being poured on his head, ran down upon his beard, and upon the mouth* g (*i.e.* the edge, collar, border, &c.) *of his Garments*. This sets forth the Pleasantness of this Concord, *ver.* 2. 2. Of the fruitful *Dew*, descending upon the *Mountains of Hermon and Sion* h, rendering them fruitful Pastures for Cattel and Sheep. This Illustrates the goodness or profitableness of this Concord, *v.* 3. *begin.*

g —— super os vestimenti —— & super-humeralis. —— Ora dicitur os vestimenti. —— Non intelligitur ora inferior vestimenti, sed superior. *Nic. de Lyra in Psal.* 132.

h Non est intelligendum, quod idem eos numero de Monte Hermon descendat super Montem Sion. Tum quod unus Mons multum distat ab alio: Tum quod Mons Hermon est demissior quam sit Mons Sion: propter hoc dicitur Mons modicus, Psal. 41. 6. Sed idem eos specie & in Qualitate suavitatis & fœcunditatis descendit super utrumque Montem. Et sic est sensus: sicut eos descendens in Monte Hermon, & eos descendens in Monte Sion sunt valde boni: Sic etiam habitatio fratrum modo supradicto est valde bona. *Nic. de Lyra in Psal.* 132

IV. *Confirmes* this goodness and pleasantness of Concord and Communion thus illustrated; *From* the rich blessing of God there vouchsafed, where this Concord prevails, *For there, &c.* Where note, 1. The Cause of this blessing; Gods free and effectual *Command*. If he do but command the blessing, it shall come. 2. The Kind or sort of the blessing commanded, *Life*. *Heb. Lives*. All sorts of life, especially spiritual and celestial. 3. The Adjunct of this blessing, this life; perpetuity: *For evermore*, *ver.* 3.

Psalm CXXXIV.

Sect. I. The Summary Contents.

The *Psalmist* exhorteth the Priests and Levites, and analogically the Ministers of the New Testament 1. To bless the LORD in his Sanctuary, even by Night, *ver.* 1, 2. 2. To bless and pray for the LORD's People, *ver.* 3.

Sect. II. The Version out of the Hebrew.

A Song of Degrees.

1. *a* LO, all ye servants of the LORD
   Bless ye the LORD *of might*,
   b That stand within House of the LORD
   To minister by night.
2. *c* Lift your hands *to* the Holiness;
   And bless JEHOVAH's *Name*.
3. The LORD thee out of Sion bless:
   d That Heav'ns and Earth did frame.

a *Heb. or!* Behold. b *Heb.* standing in the house of the LORD in the nights. c *Heb. or*, Lift up your hands *towards* the Holiness. *or*, in Holiness. *or*, in the Sanctuary. d *Heb.* making the Heavens and Earth.

Sect. III. The Kind, Penman Occasion, and Scope

The *Kind* of this Poem, 1. As to the *Outward Form* of it, is: *A Song*, yea *A Song of degrees*. And it is the *Fifteenth and last of those Songs* in order. 2. As to the *Subject-Matter* of it, it is a brief but pithy Exhortation to the Priests and Levites, (whose Office it was to Minister in Gods Sanctuary by night e, as well as by day,) *To bless the LORD even in the nights even towards the most Holy place*, *viz.* not resting in the formalities of carnal Service and Sacrifices, but chiefly intending this Spiritual Worship of Gods Praises. As also to pray for and bless the LORD's people. These were two great Acts and Duties of their Function.

e See *Levit.* 8. 35. 1 *Chron.* 9. 33

Penman of it, is not expressed. Writers are touching him and the *Occasion* very silent. One f thinks, this Song was penned by *David*, and that upon *Occasion* of his bringing up the Ark of God unto *Jerusalem*, when he appointed Priests and Levites there to Minister before the Ark continually, and to record and thank and praise the Lord God of *Israel*, 1 *Chron.* 16. 4, 5, 6, 37, 38, *&c.*

f *Jo. Foord. in Expos. Ps.* 134. *Author & Tempus.*

Scope of the Psalmist in this Hortatory Song, is; To exhort and incite the Priests and Levites to the upright discharge of their Office, towards the LORD and his people. 1. *Towards* the LORD. *To bless him* (*viz.* with the Benediction of *Confession* of Praise, not with the benediction of *Consecration*, &c. as one hath well noted g,) *lifting up their hands towards the Holy Ark*, a Type of Christ: and this *by night*, as well as by day, *Levit.* 8. 35. 1 *Chron.* 9. 33. All their constant attendance there, and all their Levitical Sacrifices being of small consequence, without this Spiritual Sacrifice and Peace-offering of Praise.

g Et benedicite Domino] Benedictione Confessionis divinæ laudis, quæ impenditur majori à subditis: & non benedictione consecrationis, quæ contrario modo impenditur scilicet inferioribus à superiori. De qua dicitur *Hebr.* 7, *Nic. de Lyra in Psal.* 133.

2. *Towards* the LORD's people, to *Pray for them and bless them*, beseeching the Omnipotent All-sufficient God dwelling in *Sion*, to pour his blessings out of *Sion* upon them.

Sect. IV. The Analysis, or Principal Parts.

The *Title* denotes, 1. The Kind of Poem; *A Song*
2. The Adjunct; *Of Degrees.*

The *Song itself* is Hortatory, To the Priests and Levites (and analogically to all Christs New-Testament-Ministers in their places,) duly to perform their Duties towards God, and his people.

I. Towards the LORD God, *ver.* 1, 2. Here,

1. The Priests and Levites are described, 1. *By* their Adjunct Office; *Servants of the LORD, viz.* they were his Servants by Special and Singular Vocation, to Minister to him in managing the Ordinances of Gods Worship. 2. *By* their execution and discharge of their Office: hinted in the word; *Standing i. e.* standing to Minister: as the word often, and here imports, *Deut.* 10. 8. *and* 17. 12. *Neh.* 12. 44. *Ezek.* 44. 11, 15. Which is Amplified, (1) *Partly*, by the Subject-place, wherein they officiated; *In the House of the Lord.* (2) *Partly*, by the Adjunct time, wherein they were to persist and persevere in their Ministry; even *by night*, *Levit.* 8. 35. 1 *Chron.* 9. 33. as well as by day. Constantly. So the New-Testament-Ministers are to be constant in their Office: *in Season: out of Season*, &c. *See* 1 *Tim.* 4. 13, 15 16. 2 *Tim.* 4. 1, 2.

2. Their Duty principally and especially to be performed to the LORD, is pointed out, and exhorted unto, *viz.* Blessing the Lord: by celebrating his Praises, &c. Which is illustrated 1. *By* the note of Attention; *Behold.* Declaring the connexion of this Duty of Blessing God, with the other Duties of the Priestly Office. 2. *By* the universal particle; *all.* It concerned all the Priests and Levites. 3. *By* the Adjunct gesture or posture to be used by them in blessing the LORD; *lifting up their hands towards the Holiness*: *i. e.* Devoutly and believingly lifting up their hands towards the most Holy place, towards the Ark, A special Type of Christ, &c. *v.* 1, 2.

II. Towards the LORD's people, praying for them and blessing them. Where note, 1. The Mercy prayed for; *blessing*: *i. e.* A confluence of all good, temporal, spiritual, and eternal. 2. The Object upon whom this blessing is desired, the people; *Thee* See the Forme of the Priests blessing the people, *Numb.* 6. 23, 24, 25, 26, 27. 3. Author of this Blessing for whom it is begged; *The LORD.* Who is described, (1) *Partly*, by the special place of his presence and residence among them, whence he imparted his blessing to them according to his promise, *Exod.* 20. 24. *Out of Sion*: *as Psal.* 128. 5. (2) *Partly*, by the Omnipotency or All-sufficiency of the LORD, to bestow all necessary blessings upon his people prayed for: yea to *do abundantly above all that we can ask or think*, *Ephes.* 3. 20. *which made Heavens and Earth*, *ver.* 3.

The Songs of Degrees are ended. Next followes *Halelu-JAH*.

h Post Gradus, qui ducunt ad æternitatem, congruè ponitur Halelu-JAH. Ut Ecclesia fruatur laudibus Dei: cui tale manus paratum est. *Glos. Ord. in Psal.* 134.

Psalm CXXXV.

Sect. I. The Summary Contents.

The *Psalmist*, 1. *Earnestly exhorteth* in general, all the LORD's Servants by Office, standing in his House to Minister to him; To Praise the LORD, *ver.* 1, 2. 2. *Annexeth sundry Reasons* or Causes why they should so praise him, many of which contain the very Matter of his Praise. *ver.* 3. *to* 19. And they are chiefly drawn (1) *From the verity* and perfection of the LORD, *ver.* 3. *to* 15. (2) *From* the *vanity* and imperfection of all the false gods of the Heathen, *ver.* 15. *to* 19. 3. *Exhorteth* in particular, all sorts of his people to bless the LORD, and praise him, *ver.* 19, 20, 21.

Sect. II. The Version out of the Hebrew.

1. *a* PRaise-ye-JAH. Praise JEHOVAH's Name:
Ye the Lords Servants praise *proclaim.*
2. That in the Lord's house *b* fix-your-feet:
In *c* House-Courts of our *holy* God.
3. *d* Praise-ye-JAH, for the LORD *is* good:
Sing to his Name, for *it is* sweet.
4. For JAH chose Jacob *e* for his own:
Isr'el for his *f* peculiar-one.
5. For, that the LORD *is* great, I know:
And our Lord 'bove Gods every-one,
6. All that the Lord pleased, hath he done
In Heav'ns, *g* Earth, Seas, all deeps also.

7. He causeth vapours to ascend;
Ev'n from the Earth's remotest-end;
He maketh lightnings with the rain:
He bringeth forth the wind *likewise*
Out of his *secret* treasuries.
8. Who hath *all* Egypts first-born *h* slain:
From man unto the *very* beast.
9. He *i* signs and wonders-strange increast,
O Egypt, in the midst of thee;
On Pharaoh and on his servants all.
10. Who many Nations *k* made-to-fall:
Likewise slay mighty Kings did he.

11. *As* Sihon, King of Amorites,
And Ogh, the King of Bashanites:
And Canan's *wicked* Kingdoms all.
12. And gave their land *for* Heritage:
To his folk Isr'el Heritage.
13. Thy Name, LORD, *dure* for ever *shall*:
Lord, thy memorial *shall be known*
To *l* every Generation *down.*
14. *m* The Lord will judge his people then,
And for his Servants turn will he.
15. The Heathens, *n* Idols silver *be*
And Gold; *o* The handy-work of men.

16. A mouth they have, yet speak they not:
Eyes have they, but see not *a jot.*
17. Ears have they *fix'd*, yet hear not they;
And in their mouth no breath is there.
18. Like unto them their-makers are:
And p all whose trust on them doth stay.
19. O Isr'ls House, the LORD bless ye:
O Aaron's House, the Lord bless ye.
20. O Levi's House, bless ye the Lord:
Bless ye the Lord, the Lord who fear.
21. Bless't *be* the Lord from Sion *dear*,
Who dwells in *q* Salem. Praise-the-Lord.

a Hal. hallelujah.
b Heb. do stand ... c Heb. the courts of the house ... d Hal. hallelujah. e Heb. to himself. f Heb. peculiar treasure. g Heb. and in the earth, in the seas, and all deeps.
h Heb. firstborn. i Heb. signs and wonders into ... k Heb. strong.
l Heb. generation and generation. m Heb. For the LORD will judge his people: and repent himself concerning his servants. n Heb. dolours Sorrows. o Heb. the work of mens hands. p Heb. every one who trusteth in them. q Heb. Jerusalem, hallelujah.

Sect. III.

Sect. III. The Kind, Penman, Occasion, and Scope.

The *Kind* of this Psalm, is; As to the *Form*, untituled: as to the *Matter* of it, *Hortatory*. Exhorting all sorts, especially the Priests and Levites *standing in the LORD's House* to minister about sacred things, *to Praise and Bless the LORD*. For substance it is of the same Argument with the last foregoing *Song of Degrees*: But differing, *Partly*, in regard of the Generality of Persons Exhorted to praise and bless the Lord; for in that onely the *Priests and Levites* are exhorted, in this besides them *all Israel and all the fearers of the LORD* are incited. *Partly*, in regard of the Matter of the Duty whereunto they are exhorted; In *that* they are onely exhorted to *bless the LORD with hands lift up towards the Holyness*; In *this* many singular *causes* are laid down why they are thus to bless the LORD, which contain much and large matter of his Praise for their better direction and instruction in their thankful Devotions and Meditations.

The *Penman*, *Occasion*, and *Scope* may in effect be conceived of, as in the former Song, *Psal.* 134.

Sect. IV. *The Analysis*, or *Principal Parts*.

This Untituled Psalm contains

I. *An Exhortation* more generally directed to all the Lord's *Servants by Office*, ministring in his House, *To praise the Lord*. Where note, 1. The Duty whereunto they are exhorted; *Praising of the Lord*. 2. The vehemency and urgency of the Exhortation, in the often Repetition and ingemination thereof. 3. The Description of the persons exhorted to this duty, (1) More generallly, by their Office-Relation to God *Servants of the LORD*. (2) More particularly, by a limitation of that their service to him in his *House*, *ver.* 1, 2, *&* 3. *in begin.*

II. *A Declaration* or Signification of sundry important Grounds or Reasons, why they (and others also after-mentioned, *ver.* 19, 20.) should thus fervently praise the LORD. Which are principally drawn, *From* the verity and exeellent Perfections of the LORD, *ver.* 3. *to* 15. And *from* the opposite vanity and imperfections of all the false gods of the Heathens, *ver.* 15. *to* 19.

1. *From* the verity and excellent Perfections of the LORD. As,

(1) The *Goodness* of the Lord. Indeed *he only is good*. Mat. 19. 17. Good of himself *a*. &c.

(2) The *Sweetness* of his Name. Some refer this Sweetness to the Duty it self of prasing his Name. As, *Calvin*, *Hen. Mollerus*, *Ames*, &c. But others to his Name, which is to be praised. *Gloss. Ord. Nic. de Lyra*, *&c.* Both are good Reasons. This later suits bettter to the Reason foregoing and following. His Name is Sweet, *To bear of*, *To think of*, *To speak of*. ——*Honey in the Mouth*, *Melody in the Ear*, *and a Jubilee in the heart* b, ver. 3.

(3) The singular Grace and peculiar favour of the LORD, in choosing *Israel* to himself, as his *Segullah*, his *peculiar treasure*, v. 14.

(4) The *Greatness* and transcendent Majesty of the Lord, *ver.* 5, &c. His Greatness and Majesty are described and illustrated, I. *By* the Testimony of the Psalmist, having certain knowledge thereof; *I know*——II. *By* his Supereminency above all gods, v. 5. III. *By* the effects and demonstrations of his Power and Greatness. 1. *More Generally*, in ordering and governing all things in *Heavens*, *Earth*, *Sea*, *and deep Places*, according to his own good pleasure, v. 6. As, Vapours, Lightnings, Rain, Wind, v. 7.

2. *More Specially*, (1) In taking vengeance upon his Churches Enemies. As on 1 The Egyptians, *Pharoah*, and all his servants, by *sending signes and wonders among them*, *and slaying the first-born of man and beast*, ver. 8, 9. On many Nations and mighty Kings. *Sihon*; *Og*; *and all the Kingdomes of* Canaan: *viz.* Thirty one, as they are enumerated, *Josh.* 12. 9. *to* 24. *ver.* 10, 11. 2. In blessing his own Church and people with the heritage of their enemies, v. 12. All these demonstrations of his Power and Greatness are amplified and illustrated by the spiritual use that his people make therof, *viz.* (1) A grateful memorial of them in reference to the time past, ver. 13. (2) An hopeful dependance upon the LORD for like favours to his Church and people for the time to come, v. 14.

2. From the opposite vanity, imperfections and and nothingness of all the Idols of the Heathens, the Verity and Perfections of the Lord are elegantly illustrated, exciting all, the more unto his Praises. Their vanity and vileness is set forth, 1. *By* their Denomination, Idols. Heb. *Dolours*, or *Sorrowes*, from the Sorrowes they bring to their Worshippers, *Psal.* 16. 4. 2. *By* their matter; but *silver and gold*; thick clay. 3. *By* their Authours or efficient causes; *The work of mens hands*, ——ver. 15. 4. *By* their utter impotency, as liveless, senseless things; *Having a mouth*, *yet speak not*: *eyes*, *but see not*, *&c.* ver. 16, 17. 5. *By* the vanity and wretchedness of all that make them, worship, or trust in them, *ver.* 19.

III. *An Exhortation* more particularly and partitively laid down and directed to several sorts, to bless the Lord. As, 1. *To the House of Israel*: even all *Israel* Posterity. 2. To the *House of Aaron*, to whom the Priesthood was committed. *Exod.* 28. 1. and appropriated, *ver.* 19. 3. To the *House of Levi*, which were taken from among the Isralites, and given as assistants to the Priests to Minister to them, *Numb.* 18. 2, 6. 4. To all *Convert-Proselytes and Strangers*, *Act.* 2. 5. *and* 10. 35. *fearing the LORD*, *ver.* 20. This Exhortation is further urged, (1) By the exemplary practice of the Psalmist blessing the Lord, propounded for their imitation. (2) By a Repetition of the Exhortation, wherewith he concludes the Psalm as he began it; *Halelu-JAH*, *verse* 21.

Psalme CXXXVI.

Sect. I. *The Summary Contents.*

An *Emphatical Exhortation* to *confess Praise unto the LORD*, containing; I. *The Solemn Form* wherein they used in *Davids* dayes and afterwards, to praise the Lord, (2 *Chron.* 7. 3, 6. *and* 20. 21.) *viz. For his mercy endureth for ever.* Which is repeated in the close of every verse, in all twenty six times,* & is as the burden of the Psalm, v. 1, 2, *&c.* II. *The Arguments* urging this Confession of praise to the Lord. Drawn, 1. *From* the excellent perfections of his Nature, *ver.* 1, 2, 3. 2. *From* his admirable works, v. 4. *&c viz.* (1) His works of Creations, v. 5. *to* 10. (2) His works of Providence, 1 Special and peculiar over his Church and people *Israel*, from the time of their bondage in *Egypt*, till almost *Davids* reign, v. 10. *to* 25. 2. General, over all flesh, *ver.* 25. III. *The Conclusion* Hortatory, from consideration of Gods Celestial Majesty, *ver.* 26.

* ——Ita quod xxvj vicibus ponitur in hoc Psalmo, eo quod dicit Ra. Sa. à principio mundi usque ad dationem legis in monte Sinai fuerunt xxvj. generationes: in quibus mundus fuit sustentatus sola divina miseratione, & non ex alicujus legis datæ à Deo observatione. *Nic. de Lyra in Postill. sup. Psal.* 135.

Sect. II.

Sect. II. *The Version out of the Hebrew.*

1. CONfeſs-praiſe to the Lord. For *he*
Is good: *a* His-mercy *dures* for-ever.
2. To God of Gods confeſs-do-ye:
For his-kind-mercy *dures* for-ever.

3. Confeſs to Lord of Lords *renown*:
For his-kind-mercy *dures* for-ever.
4. To him who doth great *b* Signes alone:
For his-kind-mercy *dures* for-ever.

5. To him that Heav'ns with prudence made:
For his-kind-mercy *dures* for-ever.
6 To him that earth 'bove waters *c* laid:
For his-kind-mercy *dures* for-ever.

7. To him that made great lights *to sway*:
For his-kind-mercy *dures* for-ever.
8. The *glorious* Sun *d* to rule by day:
For his-kind-mercy *dures* for-ever.

9. The Moon and Stars *e* to rule by night:
For his-kind-mercy *dures* for-ever.
10. *f* Did Egypt in their-firſt born ſmite:
For his-kind-mercy *dures* for-ever.

11. And *g* Iſr'el from among them fetched:
For his-kind-mercy *dures* for-ever.
12. With ſtrong hands, and with Armour-ſtretch'd:
For his-kind-mercy *dures* for-ever.

13. That into parts Red-ſea *h* did-ſlit:
For his-kind-mercy *dures* for-ever
14. And paſs'd Iſr'el through midſt of it:
For his-kind-mercy *dures* for-ever

15. But ſhook-off Pharaoh and *i* his Hoaſt
In Red-ſea: For his mercy's ever.
16. *k* Who led his folk through deſert-coaſt:
For his-kind-mercy *dures* for-ever.

17. To him who great Kings *deadly* ſmote:
For his-kind-mercy *dures* for-ever.
18. And killed Kings *l* of famous-note:
For his-kind-mercy *dures* for-ever.

19. *As* Sihon King of Amorites:
For his-kind-mercy *dures* for-ever.
20. And Ogh King *m* of the Baſhanites:
For his-kind-mercy *dures* for ever.

21. And for-poſſeſſion, *there to dwell*,
Their land gave: For, his mercy's *n* ever:
22. An *o* Heritage to Iſrael
His Servant: For, his mercy's *p* ever.

23. Which us remember in our *q* woes:
For, his-kind-mercy *dures* for-ever.
24. And us redeemed from our *r* foes:
For, his-kind-mercy *dures* for-ever.

25. Which to all fleſh *ſ* doth food beſtow:
For, his-kind-mercy *dures* for-ever.
26. To God of Heav'ns confeſs-do-you:
For, his-kind-mercy *dures* for-ever.

a Heb. For his ——
b heb. wonders.
c heb. ſpread forth.
d Heb. for Rule —— or; for dominion.
e Heb. for Rule or for dominion.
f Heb. To him who did ——
g heb. brought-forth Iſrael from the midſt of them.
h H b. or; did cleave, did diſpart ——
i Heb. his power.
k Heb. To him who led his people in the wilderneſs.
l Heb. magnificent, famous, excellent.
m Heb. of Baſhan.
n heb. for ever.
o heb. or, poſſeſſion.
p Heb. for ever.
q Heb. baſe-eſtate, or, low condition.
r heb. diſtreſſers, or, diſtreſſingſ-es.
ſ heb giveth bread.

Sect. III. The Kinde, Penman, Occaſion and *Scope.*

The *Kind* of this Pſalme, 1. As to the *Outward Forme* of it, is; *Partly*, without Title prefixed in the Hebrew, *See on Pſal.* 1, Sect. 4. Though in the *Greek Verſion of the LXXII*, and in divers other Verſions, *Halelu-jah* is prefixed in forme of a Title: but groundleſly. *Partly*, with a burden annexed to every period, to every verſe: repeated twenty ſix time, ; כי לעולם חסדו *For his kind-mercy* (or, *loving-kindneſs, gracious benignity*, &c.) endureth *for ever*. Which is given in here as an univerſal or general Reaſon why we ſhould praiſe the LORD, and as a common foundation of all the praiſe-worthy Acts of the Lord, common or ſpecial, of Creation or Providence. And herein this Pſalme is Singular among all the Pſalmes, none being penned exactly in this forme: though ſome have a ſmall reſemblance thereunto, with ſome *Amœbean Verſes* [t] interwoven, *viz. Pſal.* 80. *and* 107. *See on Pſal.* 80. Sect. 4. *and on Pſal.* 107. Sect. 3. And it is very obſerveable that all theſe three Pſalmes, that have burdens inſerted, are penned very pathetically. 2. As to the *Subject-matter* of it, it is *Hortatory* or *Laudatory*, Exhorting Gods people to confeſs-praiſe unto the Lord: and urging the ſame by many cogent Arguments drawn, From Gods Nature, and Gods Works. And it ſeems to be a very Solemn Celebration of the Name of the Lord, from the dayes of *David*, frequently, yea daily uſed and ſung in the publique Worſhip of God, 2 *Chron.* 7. 3, 6. *and* 20, 21.

Penman, is not here or elſewhere certainly expreſſed to us. Interpreters are herein very ſilent: Yet (as *ſome* [u] think) it is not improbable but that *David* might penne this Pſalme, for the uſe of the Sanctuary, as a conſtant Memorial of the LORD's gratuitous mercies to Iſrael.

Occaſion whereupon particularly he was induced to write it, is uncertain.

Scope, is; To incite all Gods people Iſrael thankfully to confeſs-praiſe unto God for his excellent perfections, wonderful works of Creation, and peculiar Providences to them from the time of their Egyptian Bondage even till the dayes of *David*, all which bleſſings of his Providence were the meer fruits of his rich mercy and gratuitous favour or loving-kindneſs towards them, and every particular guiſt a token and ſeal of Gods love and good will.

t Verſus Amœbæi. Pran. Jun. in Amœn. ad Pſal. 80. Verſus intercalari. H. Holbr. in Art. Pſal. 136.

u Jo. Ford in Expoſ. Pſal. 136. Nic. de Lyra in Pſalt. hoc Pſal. 135.

Sect. IV. *The Analyſis or Principal Parts.*

In this *Pſalme*, are

I. *An Exhortation* to *Confeſs-praiſe* [x] *unto the Lord.* This Exhortation is illuſtrated, 1. By the Univerſality of the Subject to whom it is enjoyned, *Confeſs-yee*: all Iſrael. 2. By the vehement and pathetical ingemination of it again and again, *ver.* 1, 2, 3, 26. 3. By the Object, unto whom praiſe is to be confeſſed *viz. To the LORD*, &c. *ver.* 1, 2, 3, 26.

x Confitemini] confeſſione laudis. *Nic. de Lyra in Pſal.* 135.

II. *The Arguments* or Motives inducing thus to *Confeſs-praiſe to the LORD.* Which are drawn,

1. *From* the excellent Attributes, Properties or Perfections of his Nature. As, 1. His matchleſs Eſſence; *JEHOVAH.* 2. His goodneſs, *ver.* 1. 3. His incomparable Majeſty and Greatneſs; *God of Gods, Lord of Lords*, *ver.* 2, 3. 4. His Mercy, or Loving-kindneſs, gratuitous-benignity &c. and the eternity thereof. Which is here repreſented as the common fountain of all Gods praiſe-worthy bleſſings towards his Creatures, and eſpecially his own people, in every verſe.

2. *From* his admirable works. where note 1. The Appropriation of great wonders, to himſelf alone, as the ſole and peculiar doer of them, 4. 2. The Diſtribution of theſe his wondrous works, into works of Creation and Providence, *ver.* 5, &c.

(I.) *Works of Creation.* Of which divers eminent ones are inſtanced in. As, 1. His *making the Heavens by his Prudence*, *ver.* 5. 2. His *ſpreading-forth* or *lifting up the Earth above the Waters*, *ver.* 6. 3. His *making of great Luminaries, viz.* 1. *The Sun*, for

for Dominion by Day, ver. 7, 8. 2 The Moon. 3 The Starres, for dominion by night, ver. 9.

(II.) Works of Providence. Either.

1. Special and peculiar to his own Church and people Israel; From the time of their Bondage in Egypt until the times of David. As; 1. Smiting the Egyptians in their first-borne, viz. because they would not release Israel, Gods first-borne, ver. 10. 2. Bringing Israel from the midst of them, with a mighty hand and out-stretched arme, ver. 11, 12. 3. Dividing the Red-sea into parts. And so (1) Making Israel past through the midst of it safely. (2) Drowning Pharaoh and all his potent Army therein utterly, ver. 13, 14, 15. 4. Conducting Israel through the Wilderness, ver. 16. 5. Smiting and destroying great and famous Kings As Sihon King of the Amorites: and Og King of Bashan, ver. 17, 18, 19, 20. 6. Giving their Land for a possession to his servant Israel, ver. 21, 22. 7. Remembring them in their low, base estate, and by Judges redeeming them from their Distressers, ver. 23, 24.

2. General. Giving bread (i.e. Food) to all flesh, ver. 25.

III. The Conclusion, repeating and re-inforcing the Exhortation by an Argument drawn from Gods Supream Cœlestial Majestie, ver. 26.

Psalm CXXXVII.

Sect. I. *The Summary Contents.*

The Jewes being brought *Captives into Babylon*, The Psalmist here sets forth, I. *A most pathetical and passionate Narration* of the Captives miseries and calamities there: *viz.* 1. The Jewes mourning upon remembrance of *Sion*, *ver.* 1, 2. 2. Their Captivating-enemies insolent taunting of them, *ver.* 3, 4. Illustrated by the taunted Captives, especially the Priests and Levites constant zeale and affection for *Jerusalem* above all earthly joy, *ver.* 5, 6. II. *A direful and Prophetical Imprecation*, 1. Against the *Edomites*, provoking to the utter Rasing of *Jerusalem* to the foundations, *ver.* 7. 2. Against the *Babylonians*, who were Authors of their ruine, *ver.* 8, 9.

Sect. II. The Version out of the Hebrew.

I. *Version.*

1. BY Rivers of *great* Babylon
There sate-we-down *in feares*;
Yea, *a* when we Sion thought-upon,
We-melted-into-tears.
2. On Willowes in the midst thereof,
Our *pleasant* Harps we hung.
3. For, there they-that-us-captive-led
Did ask of us *b* a Song;
And they *of us sought* merriment,
Who-us-on-heaps-did-fling;
Come now, To us *with Instrument*
c The Song of Sion sing.
4. *Ah!* Sing the LORD's Song how shall we,
Here in a Stranger's land?
5. Jerusalem! *d* forget I thee,
Forget let-my-right-hand,

a Heb. when we remembred Sion, we wept.

b Heb. the words of a Song.

c Heb. of the Song.

d Heb. If I forget——.

6. Let my tongue to my palate cleave,
If thee *e* remainde not I:
f If I prize not Jerusalem
Above my chiefest joy.
7. Remember, LORD, to Edom's sons
Jerusalem's *sad day*:
Who, ev'n to its foundations,
Said, Rase, Rase *it away*.
8. *Thou* Babel's daughter *h* to be-waste,
O blessed *shall* he be,
Thy *i* deed which done to us thou hast
Who doth repay to thee.
9. O blessed *shall* he be, that takes
Thy *cursed* little-ones,
And them in-pieces-dashing-*breaks*
Against the Rock *and stones*.

e Heb. remember——.

f Heb. If I make not Jerusalem ascend above the head of my joy.

g Heb. to the foundation in it.

h Heb. wasted, i. e. worthy to be wasted or, that shalt be wasted, or, The waster.

i Heb. reward which thou hast rewarded to us.

II. *Version.*

1. BY Babel's *a* streams there did we sit,
Yea wept *b* when Sion we thought on.
2. We hung-up in the midst of it
Our Harps the Willow-trees upon.
3. Because there *thou*
They did of us
Ask *c* Songs, that-did-us-captive-bring,
For mirth they *sue*
Wh'-on-heaps-us-threw;
Come, *d* Sion's Song unto us sing.
4. *Ah!* sing the LORD's Song how shall we,
Here captiv'd in a Stranger's land?
5. Jerusalem! *e* forget I thee,
Forget *her skill* let my-right-hand,
6. *f* To my-mouth clung
Let be my tongue,
If thee remember do not I
g Jerusalem
If I esteem
Not, *farre* above my chiefest joy.
7. Remember, Lord, to Edom's sons
Jerusalem's *sad day*: who said,
Rase, Rase, *h* to its foundations.
8. *Thou* Babel's daughter *i* when waste-laid,
O Bless'd *be* he
That repayes thee
k Thy deed which thou to us hast done.
6. Bless'd he that-takes
And dashing-*breaks*
Thy babes against the Rock *of stone*.

a Heb. or, Rivers.

b Heb when we remembred Sion.

c Heb. the words of a Song.

d Heb. of the Song of Sion.

e Heb. If I forget——.

f Heb. let my tongue cleave to my palate

g Heb. If I make not Jerusalem ascend above the head of my joy.

h Heb. even to the foundation in it

i Heb. wasted

i. e. worthy to be wasted or, that shalt be wasted or, The waster.

k Heb. thy reward which thou hast rewarded to us.

Sect. III. The Kind, Penman, Occasion, and Scope.

The *Kind* of this Psalme, 1. As to the *Outward Forme* of it, is *Vnmixed*. *See on Psal.* 1. Sect. 4. 2. As to the *Subject-Matter* of it, is *Mixt*: being made up, of a *Lamenting Narration* of the Jewes woes in their Captive-state in *Babylon*, and of a *Prophetical Imprecation* against her cruel enemies, the *Edomites* and *Babylonians*; These destroying *Jerusalem*: and those applauding them therein, yea irritating them thereunto. And, as the Nature of Complaints and Lamentations is, This Psalme abounds with many passionate pathetical Expressions, full of force and Rhetorical elegancy.

Penman of it, is not certainly known. We can hardly conclude that *David* penned it with a prophetical Spirit: For these miseries of the Captives are not spoken of in a prophetical way, but rather in an Historical sort, as experimentally felt and endured already by the Captive Jewes, as *Calvin* l notes. It is more probable, That some pious Prophet, Priest or Levite wrote it, whose name is concealed: And that not after the Captivity (as some *m* think,)

l Jo. Calv. in Annot. ad Psal. 137. 1.

m Sim. de Muis in Arg. Ps. 137.

For the Imprecation in the close of the Psalme will hardly admit of that, ver. 7, 8, 9. But rather during the Captivity, and their mournful state in *Babylon*, as the Series of the Psalme seems to import.

Occasion of penning this Psalme, was their woful and mournful condition of the *Jewes* carried Captives to *Babylon*, and there deprived of Gods publique Worship, and daily exposed to the heart-cutting taunts and scornes of the *Babylonians*. *Jerusalem* and the Temple of the LORD in *Sion* being burnt with fire, and laid on ruinous heaps. See the doleful History, 2 *King.* 24. *and* 25. 2 *Chron.* 36.

Scope, to set forth; The deep griefs and sorrowes of the Captive-Jewes in *Babylon*. The cruel mockings and scornes of the *Babylonians* towards them: The zeal and constant good affection of the Jewes, especially of the godly *Priests* and *Levites*, towards *Jerusalem*, the Temple, and Worship of God, for a dear memorial whereof they had carried their *Harps* and other *Musical Instruments*, as sacred reliques, into Captivity with them: As also what heavy Curses and Judgments from the LORD, according to his Word by his Prophets, should be the recompense of their cruel Enemies the *Edomites* applauding, and the *Babylonians* effecting the utter ruine of the Temple and *Jerusalem*. In all which we have a lively Example, Of the sorrowes of Gods people, in the ruine of the *Publique Worship* of God and prevalency of the ungodly over them, on the one hand: And of the prophane spirit of pride, insolency, and scorn in the wicked against Gods people and Religion, when under affliction and publique discountenance, on the other hand. In which Cases, it may be proper and pertinent to the Churches of Christ under the *New Testament*, to Lament and Sing this mournful Psalme: as heretofore the Jewes did in their Captivity.

Sect. IV. *The Analysis, Or, Principal Parts.*

In this *Pathetical Psalme*, are; 1. *A Narration.* 2. *An Imprecation.*

I. *A Narration* of the Captive-Jewes deep miseries and sorrowes in *Babylon*, ver. 1. to 7. most pathetically represented; 1. By their own mournful state. 2. By their enemies scornful deportment towards them.

1. *By their own mournful condition.* Here the greatness of their grief is passionately aggravated divers wayes. As, 1. *From* the place wherein they were Captives; *in Babylon.* A dissolute paganish place, and farre remote from their own Country. 2. *From* their site or posture in *Babylon*; *by the Rivers of Babel: viz. Tygris* and *Euphrates*, in and about the City, Probably they abode without Houses by the Rivers banks, under Tents, Booths, &c. 3. *From* their long continuance there, intimated by their *sitting.* As if they were affixed or chained to the Banks. 4. *From* their mournful disposition and deportment during this their long enthralment there; *They wept.* As it were watering the Rivers banks with their tears. 5. *From* the proper procuring Cause of this their grief; *their remembrance of Sion, i. e.* Of the Temple and all the Worship of God once there: but now utterly ruined and laid wast, *v.* 1. 6. *From* the sign or effect of their extream grief and sadness; *hanging their Harps upon the Willowes.* They were so overwhelmed with sorrow, that they could take no pleasure in Musick, no not by the pleasant Rivers sides. Their *Harps*, those Sacred Reliques and Memorials of *Temple-Musick* in the Worship of God, which they for their Solace brought with them into Captivity, nor Priests, Levites, nor people could take any delight in at all: but laid them aside, hung them up as useless, *ver.* 2.

2. *By their Enemies, the Babylonians scornful deportment towards them in this their deep distress.* Here, 1. The *Babylonians* are described, (1) *By* their Hostility; *leading them Captives.* (2) *By* their cruelty; *they threw the Jewes on Heaps.* 2. Their bitter scornful deportment against the Jewes in this their mournful condition is aggravated, (1) *Partly*, By *asking* of the sadned Captives in way of mockery, *the words of a Song*: and of those Mourners, *mirth*: which was a scornful and insolent rejoycing in the calamities of Gods people: arising from an *Enthymema*, A rejoycing in others evil. (2) *Partly*, By requiring them to *sing of the Song of Sion*: Some of the Temple-Songs. Thus they most scornfully derided, and insulted over the Temple-Worship and discovered their extream contempt and hatred of the LORDs true Religion and Worship. These things were very bitter to the truly Godly Priests, Levites, and Jewes, *v.* 3. 3. The Captives rejection of their Enemies scornful provocations to musick and merriment, is laid down; *How shall we sing* ———. Being Illustrated, (1) *By* the utter inconsistency of the LORDs Song, with the Captives present sad condition; *in the Land of a stranger*: *i. e.* of a strange people, or of a strange god, *v.* 4. (2) *By* the Captives, especially the godly Levites, constant zeal, and sincere affection to *Jerusalem*, and the true worship of God there, both which in due time they hoped should be restored. This zeal and affection is most pathetically professed, yea and vowed under a curse, a double curse; That their *right hand may forget, viz.* her cunning in playing, *Retinentia eleganti*; That their *tongue cleave to their palate*, and be for ever disabled from singing; *If Jerusalem be forgotten, If Jerusalem be not remembred, If Jerusalem be not made to ascend above the head of their joy.* An Elegant *Climax*, or Gradation, *ver.* 5, 6.

II. *An Imprecation* against the bitter enemies of the Jewes: that God would take just revenge upon them for promoting and bringing these woful calamities upon his people: *viz.* 1. Upon the *Edomites*, by Standers, Spectators, and Abettors of their ruine. Where note, (1) The judgment imprecated from the LORD upon *Edoms sonnes*; That he would *remember* their wicked deportment against *Jerusalem*, *in the day* of her ruine: *viz.* to requite it righteously. (2) The sin of the *Edomites* specified, deserving Gods imprecated vengeance; Their cruel exasperating and provoking the *Babylonians*, to *Raze* Jerusalem *to the very foundations*, their words being expressed by a *Meiosis*, *v.* 7. 2. Upon the *Babylonians*, chief Authors of their Calamities. Here, (1) The enemies cursed, are signified, *viz. The Daughter of Babel*, The Common-wealth, Kingdome, or Monarchy of *Babel*. (2) The certain ruine of these enemies is hinted; ——— *wasted*: or, *to be laid waste*, according to Gods VVord by his Prophets. Or, if it be rendred; *The wester*: it denotes the cause of *Babels* ruine, as being, *The waster of Gods people.* (3) The *blessedness* of that Instrument is fore-prophecied, that shall recompense to *Babel* and that Kingdome their cruel deeds done to *Jerusalem* and the Jewes. VVhich proved to be *Cyrus* the *Persian* with *Darius* the *Mede*, *ver.* 8. This blessedness of such Instrument is repeated, and exemplyfied in one instance of vengeance to be taken upon *Babel, viz. The taking and dashing in pieces their Babes against the Rock*, *v.* 9.

Psalme

Psalme CXXXVIII.

Sect. I. *The Summary Contents.*

David, 1. *Professeth* entire and hearty thankfulness to God: For his 1 Mercy, 2 Truth, and 3 The effects thereof, *ver.* 1. *to* 4. 2. *Prophesieth*, That that the Kings of the Earth, hearing of the LORD's dealings with *David*, shall also praise the LORD, *ver.* 4. *to* 7. 3. Upon these former experiences *Assureth* himself of the Lord's future favours, in 1 Reviving him in distress; 2 Saving him from his Enemies; 3 perfecting all good begun concerning him, *ver.* 7, 8.

Sect. II. *The Version out of the Hebrew.*

A Psalm of David.

1. WIth all mine heart I'le thee confess:
a Praise thee the Gods before.
2. *b* At Palace of thine Holyness
I-humbly-will-adore,
And for thy mercy & praise thy Name
And for thy truth *of it ly'ds*:
For, *lo* thou over all thy Name
Thy Word hast magnify'd.

3. Thou didst then *sweetly* answer-me,
In day *when* I did cry:
And in my Soul with strength *from thee*
d Thou-didst-me-fortifie.
4. Thee, LORD, all Kings of th' Earth *e* shall praise:
When thy mouth's words they hear.
5. And shall sin in JEHOVAH's wayes:
For, Great's *f* his Glory *there*.

6. For, *though* the Lord *be* high, yet to
The lowly look doth he:
But doth farre-off the haughty know.
7. Thou, *Lord*, wilt quicken me,
If I shall walk *g* in midst of woe;
Thou wilt-send-forth thy hand
Against mine enemies *h* wrath: Also
Me save shall thy right-hand.

8. The Lord for me *i* will perfect-make;
O Lord, thy mercy *stands*
For ever: *k* Do not thou forsake
The works of thine-*own*-hands.

a Heb. I will sing to thee. b Heb. to-ward the palace: or, Temple. c Heb. confessions. d Heb. thou didst make me courageous. e Heb. shall confess. f Heb. JEHOVAH's ways. g Heb. in the midst of trouble. h Heb. nostrils. i Heb. or, will perfect. k Heb. leave not off, or, forsake not.

Sect. III. *The Kind, Penman, Occasion, and Scope.*

The *Kind* of this Psalm, 1. As to the *Outward Form* of it, is, An *Entituled* Psalm, *viz.*——*Of David*, being prefixed: As in fourteen other Psalms, but somwhat differently *l*. 2. As to the *Subject-matter* of it, it is *Eucharistical, Gratulatory*, or *Laudatory*. Wherein, *David* praiseth God for bringing him at last (according to his Promise) to the Throne and Kingdom, after all the afflictions and distresses which he did first wade thorough: and signifies, That this his Dispensation of the Lord was so noted and eminent towards him, that *the Kings of the Earth* round about him hearing of Gods promise, and the accomplishment thereof, should also *magnifie the* LORD. *Some* m considering, That *David* was a Type of Christ, and his Kingdome of Christs Kingdome, do hereto conceive there is a like Prophecy, Of Christs sufferings first, and then of his entring into his Kingdom of Glory, as *Luk.* 17. *and* 24. After which the Kings of the Earth and Gentiles hearing his Gospel preached by the Apostles, &c. should be converted to him and praise his Name. And thus this Psalm is *Mixt*: being *Eucharistical* and *Prophetical*.

Penman of this Psalm was *David*, as the *Title* intimates.

Occasion of *Davids* penning it; 1 Think some n, was his deliverance from those two dangerous rebellions of *Absalom*, 2 *Sam.* 15. and of *Sheba* the son of *Bichri*, 2 *Sam.* 20. 2 Think others o, was *Davids* sparing of *Saul* in the Cave, 1 *Sam.* 24. 3, &c. and in the Hill *Haciah*, 1 *Sam.* 26. 3. &c. When *Saul* had twice justified and cleared *David* from all guilt of Treason or Sedition: From which imputations *David* had often prayed to the Lord to vindicate him, as in *Psal.* 17. *and* 26. *and* 139. 24. 3 Think others p, was *Davids* advancement to the Throne and Kingdome of *Israel*, according to Gods faithful promises to him, after he had long waited and endured many afflictions and persecutions from *Saul* and others. And this last seems most probable, and suitable.

Scope of the Psalmist in this Psalm, is; 1. To render unto the Lord singular and extraordinary thanks and praise for his extraordinary favours, in bringing him at last after all his afflictions according to his word of promise unto the Throne of *Israel*: A Providence so observable that even forreign Kings hearing thereof, should praise the Lord also. 2. And for future to assure himself, of reviving in distress, of deliverance from his Enemies, and of the Lord's perfect accomplishment of mercies begun, for him.

m *Hen. Moller. in Ar. Psal.* 138.

n *Nic. de Lyra in postil. ad Psal.* 137.

o *Jo. Foxe in Expos. Ps.* 138.

Tempus——

p *Sim. de Muis in Argum. Ps.* 138.

Sect. IV. *The Analysis or Principal Parts.*

The *Title* points out the Author or *Penman* of the Psalm; *David*.

The *Psalm it self* contains.

I. *David's Profession* of extraordinary Gratitude to the LORD, for his extraordinary favours to him. Wherein note,

1. *His Vow or Promise* of expressing his gratitude by way of Confession; *I will confess thee*——&c. This his promised Confession is notably illustrated, 1. *By* the adjunct manner of inward integrity and abundant affection; *with my whole heart*. Heb. *with all mine heart*. 2. *By* the Adjunct witnesses of this Confession, &c. *before the Gods*, *i. e.* Heavenly Angels, shadowed out by the Cherubims: and earthly Princes. 3. *By* the Adjunct manner of outward Performance: 1. For Action; *Singing Psalmes* to him, *ver.* 1. Worshipping, or bowing-himself-down. 2. For Place; *At*, or *towards the Pallace*, or *Temple of his Holiness*, *ver.* 2 *begin.*

2. *The Causes or Reasons* of such his expression of Gratitude. These are, I. More General, *viz.* 1. The Lord's *Mercy*, or loving-kindness, or merciful-kindness. 2. His *Truth*, *viz.* The Truth of his word and promises. Which Truth is illustrated, by Gods singular and eminent degree of Manifestation thereof: *Magnifying his word above all his Name*, *ver.* 2. II. More special and particular: *viz.* 1. The Lords Answering his prayers seasonably, speedily; *in the day wherein he cryed.* 2. His encouraging him with strength in his Soul, against faintings under his distresses, *ver.* 3.

II. *Davids Prophecying*, How *all the Kings of the Earth*

l See the Preface, Sect. VI. numb. IV.

Earth round about him, hearing of the LORD's dealings with him, should also *praise the* LORD, *ver.* 4. &c. This their praising the LORD, is set forth and described, 1. *By* the Occasion of it; *when they hear the Words of thy mouth*: *i. e.* The words of Gods promise to set *David* on the Throne: especially when they hear how faithfully and wonderfully God hath accomplished them. 2. *By* the Act of their praise; *Confessing the* LORD: acknowledging his Truth, Goodness, Power, &c. *ver.* 4. 3. *By* the outward manner of their praise; *with singing in the wayes of the* LORD, *i. e.* of his works of Providence, &c. 4. *By* the Grounds or Motives inciting them thus to praise the LORD, *viz.* (1) *Partly*, The Greatness of the LORD's Glory, manifested, *vers.* 5. (2) *Partly*, This high LORD's different deportment towards different persons, *Respecting the lowly*, as *David* was. *Knowing the proud*, as *Saul*, *afarre off*, *ver.* 6.

III. *Davids Hope and Confidence* for future, upon these former experiences; *viz.* 1. *That* the LORD will revive him, though he walk in midst of straits or distress. 2. *That* by his hand, by his right-hand he will protect and save him from the wrath of his enemies, *ver.* 7. 3. *That* the LORD will perfectly accomplish what he had graciously begun for his good, against his Enemies, or otherwise. This he Illustrates (1) *Partly*, by Petitioning the LORD not to *leave off the work which his hands had begun.* (2) *Partly*, by urging this his Petition, and strengthening his hope, from consideration of the eternity of Gods mercy, *ver.* 8.

Psalme CXXXIX.

Sect. I. *The Summary Contents*

David, against all humane Calumnies, solemnly protesting his innocency, uprightness, and integrity, 1. *Religiously appeals to God*, as the most competent and un-exceptionable witness of his sincerity: The Lord being, (1) His Omniscient God: (2) Omnipresent: and (3) His wonderful Creator, *ver.* 1. *to* 19. 2. *Prayes* against wicked and bloody persons, giving Testimony of his utter detestation of such crimes, *ver.* 19. *to* 23. 3. *Seals up* his Protestation and Appeal by a pious request to the Lord to search him thoroughly, that no wicked way may be in him, and to lead him in the way of Eternity, *verse* 23, 24.

Sect. II. The Version out of the Hebrew.

To the Master-Musician, *David's* Psalme

I.

1. O LORD, thou hast me search'd and known.
2. Thou dost *exactly* know
My rising and my sitting-down:
Yea, unsterstand dost thou
Afarre-of *a* my-familiar-thoughe.
3. Thou *b* fann'st my path *I Tread*
And my down-lying: And to all
My wayes art *c* customed.

4. *d* For, in my tongue there's not a word:
But, Lord, thou know'st it all.
5. Behind, Before also, thou *hard*
Hast me beset *thine hand* laid:
And thou hast put thine hand on me.
6. A knowledge *every whit*
Too marvellous for me: 'Tis high,
I cannot *reach* to it,

7. From thine *All-searching* Spirit's eye
O whither shall I go?
And whither shall I *fully* fly
Thy *boundless* Presence fro?
8. If *I* ascend the Heav'ns *out-spread*
There thou *dost still abide*:
And *if in* Hell I make my-bed,
Lo here thou *dost reside*.

9. Take I the mornings wings: *And* dwell
In *e* Sea's remotest *fold*.
10. Ev'n there thine hand conduct me will:
And thy right-hand me hold.
11. And if I say, *f* yet-certainly
The darkness shall me shroud,
Then *doth* the night about me *ly*
As light *without a cloud*.

12. Yea, darkness darkneth not from thee;
But as the day, The night
To thee doth shine: *Alike both be*;
As darkness, so the light.
13. For, *lo* mine *hidden* Reins thou hast
Possess'd *and fashioned*;
Yea in my mother's Wombe *at last*
Thou-hast-me-covered.

II.

14. I'le praise thee *g*, for that fearfully
Made-marvellous-I-am,
By thy works marvellous: And my
Soul knowes right-well *the same*.
15. From thee my *h* Substance was not hid,
When I in secret-place
Was made: *When thou* embroidered
In Earth's low-parts I was.

16. Thine eyes did se *i* my-mass-unform'd,
And in thy Book were writ
All *my parts*, *In* dayes they were form'd:
k When none of them *was* yet.
17. And O how precious unto me,
O God, *l* thy thoughts do-seem!
How mightily-increased-be
The *very m* sums of them!

18. would I *n* of them the number-take,
Mo then the sand they be:
o When *out of sleep* I shall awake,
I *shall be* still with thee.
19. *p* O that thou wouldst, *thou righteous* God,
The wicked-*person* slay:
q Then, from me, O ye men of blood,
Do-ye-depart-away.

20. Which speak of thee *r* mischievously;
Thy foes *s* lift up in vaine.
21. O LORD, thine haters hate not I?
And am I not *amaine*
Griev'd at-those-that-against-thee-rise?
22. I hate them *for their ill*
With *t* perfect Hate: For enemyes
They are unto me *still*.

a Heb. word properly signifies, familiarity, friendship: *brace used here for* Thoughts. *b Heb. or*, winnowest: *c*, compassest.

d Heb. and my tongue; *e Heb.* the uttermost part of the Sea. *f Heb.* But yet, or, yet sure. *g Heb.* or, for that in fearfull sort I am made; marvellously made, marvellous are thy works. *h Heb.* or, strength of bone. *i Heb.* or, mine embryo, my unshaped-mass, my wound-up-mass, or body. *k Heb.* And not one of them. *l Heb.* are thy familiar thoughts, thy friendly thoughts. *m Heb.* heads of them. *n Heb.* number-them. *o Heb.* I awake, and yet I with thee. *p Heb.* If thou wouldst *q Heb.* or, And men of bloods, depart ye from me. *r Heb.* to a mischievous purpose, or, to a crafty intent. *s Heb.* or take up to false vanity, i. e. either, thy name, or, Themselves proudly, or, they lift up thy foes in vain. *t Heb.* perfection of hatred.

23. O God, do thou me ſearch; and know
Mine hearts *intentions*:
Prove me *throughout*, and know do thou
My cogitations.
24. And ſee if *that* in me *there* be,
The way *a* of wickedneſs:
And in way of eternity
Do thou me lead *and bleſs*.

Sect. III. The Kinde, Penman, Occaſion and *Scope.*

The *Kind* of this Pſalm, 1. As to the *Outward Form* or manner of it, is; A Pſalm with *Title* prefixed, as many others are, *See the Preface Sect. VI. numb. IV.* 2. As to the Nature and *Subject-matter* of it, is; *Euchariſtical, Petitory.* It is a Prayer of *David* to the Lord: wherein he invocates the *Omniſcient God* that knew him throughout moſt accurately, The *Omnipreſent God* with him in every place, The *Omnipotent God* that had moſt wonderfully and curiouſly created him; *to ſearch and try him thoroughly if their be any way of grieving-wickedneſs in him allowed by him*, and as it were to bear witneſs to his ſincerity, integrity, and innocency, againſt all calumnies and falſe imputations of man. And here, the LORD's *Omniſcience Omni-preſence*, and *Omnipotency* in creating him wonderfully, are ſo ſingularly diſplayed, with ſuch ſtately pomp and magnificence of words; and *Davids* integrity is here (as it were by way of appeal) ſo approved unto this all-ſearching God: That this Pſalm deſerves highly to be eſteemed, as a moſt excellent Teſtimony of the Lord's glorious *Eminences*, and of his Saints ſingular *Integrity*. *Ab. Ezra* x notes, *That this is a moſt excellent Pſalm, and that there's not any in all theſe five Books of Pſalmes to be equalized to it.* The *Gloſſ. from S. de Caſt.* ſaith *Its a Pſalm moſt full of profundity of myſteries, and thence moſt obſcure y.* And ſurely, The more myſterious and obſcure it is, the more it ſhould exerciſe us: The more excellent it is, the more it ſhould delight us.

Penman of it was *David*, as the *Title* intimates; *Davids Pſalm.*

Occaſion whereupon, and Time when *David* penned it, cannot certainly be determined. *Some* z refer it to the time when King *Saul* began his perſecution of *David* as a ſeditious and rebellious perſon, ſeeking his Crown, &c. whereupon *David*, in this Pſalm profeſſing his innocency and integrity, appeals to God the only all knowing and juſt Judge of the World to clear him. This the whole Series of the Pſalm is ſuppoſed to favour, but eſpecially *ver.* 19. *&c.* And that it is of the ſame Time and Argument with *Pſ.* 7. *and* 17. *and* 26. *Others a* rather refer it to the time of *Davids* exile out of his Kingdome, through *Abſalons* unnatural rebellion. When *David* was vilely calumnated by *Shemei* and others (impatient of *Davids* good Government in repreſſing wickedneſs, Idolatry, &c.) for *a man of bloods, a man of Belial*, &c. 2 *Sam.* 16. ſuch reproaches wounded *David* more then his other afflictions. Therefore he endeavours in many Pſalms to wipe off ſuch falſe aſperſions and malicious calumnies: and here appeals to God as the onely competent Judge of his innocency and integrity. But if the Series of the Pſalmes be well obſerved (which runs more generally without reſtriction to any calumnies caſt upon *David* in days of *Sauls* Perſecution, *Abſalom's* rebellion) we may better conceive *David* intended in this Pſalm, by appeal to the Omniſcient Omnipreſent Creator, to vindicate himſelf from all manner of falſe, malicious, and ſlanderous calumnies of the ſonnes of men from time to time caſt upon him, ſincerely in the ſight of God proteſting his innocency and integrity.

Scope here intended by *David*, is; To make a Solemn Profeſſion or Proteſtation of his ſincerity, uprightneſs, and unfeigned integrity, even in the ſight and preſence of the All-ſeeing and All-preſent God, his wonderful Creator: againſt all unworthy ſlanders, calumnies and imputations of Impiety, hypocriſie, &c. which the malice of man could poſſibly caſt upon him; comforting himſelf againſt them all by the LORD's ſole atteſtation to, and approbation of his integrity of heart and life, *ſee ver.* 23, 24. And, in order to the more exquiſite diſcovery of the unfeignedneſs of his uprightneſs, to diſplay moſt lively and pathetically, The LORD's *Omniſcience* and exact knowledge of him, His *Omni-preſence* from which there could be no poſſible eſcape for him, and His wonderful Creation of him, whence all the Secrets of his ſoul and body muſt needs be naked and bare before him, *vi.* 1. *to* 19. Whereupon he prays that God would ſlay thoſe atheiſtical wicked bloody men, that Blaſpheme and take up Gods Name in vain, haring him, riſing up and rebelling againſt him, under falſe apprehenſions that they are herein hidden from Gods Eye and Judgement, *ver.* 19. *&c.* And this is an excellent and comfortable *Pſalm* wherewith an upright-hearted Chriſtian may ſtay and bear up his ſpirit in the Preſence of his All-ſeeing heart-ſearching God, againſt all the infamy, reproach, falſe ſlanders or calumnies that the Devil or man can caſt upon him.

Sect. IV. The Analyſis, or *Principal Parts.*

The *Inſcription* or *Title* prefixed to this Prayer contains; 1. The Denomination of it; *A Pſalm.* 2. The Inſtrumental Author or Penman of it; *David.* 3. The Direction of it, as to the Muſick; *To the Maſter-Muſician.*

The *Pſalm it ſelf* is digeſted into the Form of a *Prayer.* Wherein, *David.*

I. *Profeſſeth* his unfeigned ſincerity, integrity and innocencecy, by way of Appeal to God, againſt all malicious ſurmiſes, ſlanders or calumnies which might be caſt upon him, *ver.* 1. *to* 19. And this he doth divers wayes, *viz.*

1. *By* acknowledging, That the All-ſeeing Omniſcient God knew him and all his ways moſt exactly. As, More Generally, *That God had ſearched and known him, ver.* 1. More Particularly, 1. *That* the LORD knew all his outward Actions, moſt perfectly: *winnowing them*, and being *acquainted to them.* As, His *Sitting and Riſing*: His *Path* by day; *His lying-down* by night; and *all his wayes, ver.* 2, 3. 2. *That* he *underſtood his thought afarre off*, even before they were actually fixed in his heart, *ver.* 2. 3. *That* he *perfectly knew all his words, ver.* 4. This exactneſs and exquiſiteneſs of Gods knowledge is illuſtrated and confirmed, (1) *Partly*, From Gods *beſetting* and as it were *beſieging him* round about, *behind and before*, by his Omniſcience. (2) *Partly*, From Gods *putting his hand upon him*, by his all-reaching and all-ordering Providence, *ver.* 5. (3) *Partly*, From the infinite unſearchableneſs of Gods knowledge and underſtanding, beyond his and humane reach; emphatically laid down by way of admiration, *ver.* 6.

2. *By* confeſſing and declaring, That he could by no means eſcape or hide himſelf from the Omnipreſence of God. This is ſet forth, 1. *By* pathetical Interrogation, *ver.* 7. 2. *By* Induction of particulars, or enumeration of all probable means of eſcape with intimation of their utter inſufficiency to hide or ſhroud him from Gods Preſence. Nothing can do it. (1) Not Heaven. (2) Not *Hell, ver.* 8. (3) Not *the uttermoſt parts of the Sea, ver.* 9, 10. (4) Not *darkneſs* it ſelf, *ver.* 11. 12.

3. *By* Acknowledging (as a Reaſon both of Gods exact knowledge of him, and of the impoſſibility of his eſcaping his Preſence) Gods *wonderful and curious workmanſhip*, in creating and faſhioning him in his Mothers Womb, *ver.* 13. *to* 19. Here, 1. God's

forming of him in the womb is described, (1) As to his inwards; Gods *possessing his reins.* (2) As to his more outward parts of his body; Gods *covering him* ——, *viz.* with skin, flesh, &c. *ver.* 13. 2. This fashioning of him is illustrated, (1) *By* the excellency and wonderfulness of it, for which the LORD is most worthy to be confessed and praised, *v.* 14. (2) By the parts of it. As, The forming of his *bones* and stronger parts, and that *in a secret place.* The *embroidering of his bones and body*, with Nerves, Veins, Arteries, Membranes, &c. *ver.* 15. The bringing of his unform'd embryo to perfect shape and proportion, *ver.* 16. (3) *By* the transcendency of it, surpassing all his expressions and conceptions, and transporting him even into an holy Admiration of the LORD's wonderful contrivances therof, *ver.* 17, 18. Which is emphatically *amplified*, By the fresh and new matter of meditation which this Subject still ministreth to his thoughts every morning that he awakes; *I Awake, and am still with thee, ver.* 18.

II. *Prayer Against the wicked and men of bloods*, whom he desires to depart from him, that the Lord would slay them, *ver.* 19. Of this Request he gives his Reasons, *viz.* 1. *Drawn* from the vileness of these wicked; who (not considering the *Omniscience* and *Omnipresence* of God their wonderful Creator,) (1) *Speak of him to a mischievous end.* (2) *Lift-up his name in vain, v.* 20. 2. *Drawn* from *Davids* intensive Zeal for God, laid down pathetically by way of Interrogation and Answer. As, (1) That he *hates the haters of God.* Yea *with perfect hatred, accounting them as his own enemies.* (2) That he *is greived at those who rise up against God, ver.* 21, 22.

III. *Concludes his Prayer*, sealing up the profession of his integrity, by petitioning for himself, *viz.* 1. To *search him, his heart*, and *his thoughts*, exactly: therefore he useth such an heap of words, *v.* 23. 2. To *see if any way of sorrow* (*i. e.* of any wickedness or hypocrisie allowed, causing sorrow) *be in him.* 3. *To lead him in the way of Eternity, i. e.* in the good old way of sincere faith and obedience, *v.* 24.

Psalm CXL.

Sect. I. *The Summary Contents.*

David dangerously exercised with malicious, calumniating, and subtile Enemies, 1. *Prayes* for Preservation and Deliverance from them, *ver.* 1. *to* 9. 2. *Imprecates* Gods just vengeance upon his Enemies, that their own mischiefs may upon them, *ver.* 9. 10. 3. *Declares* his hope and confidence accordingly, 1. Of the ill event to the wicked, *ver.* 11. 2. Of the happy issue to the afflicted Righteous, *v.* 12, 13.

Sect. II. *The Version out of the Hebrew.*

To the Master-Musician, A Psalm of David.

I.

1. LORD, from the ill man me deliver;
Preserve-thou-me *apart*
From man *a* of violence *for ever.*
2. Which think *ill-things* in heart:
To Wars they gather every day.
3. Like Serpent sharp-they-whet
Their tongues: *b* Below their lips *do* they.
The Aspes hot-poyson get. *Selah.*

4. Lord, keep me from the wicked's hands,
Preserve-thou-me *for ay*
From man *c* of Violences: Who think
To thrust my feet away,
5. For me the proud *a* snare have hid,
And coards, A *tangling* Net
They by the path's *d* side forth-have-spread:
For me they grins have set. *Selah.*

6. *Then* I unto JEHOVAH said,
Thou *art* my God *ador'd*:
My Supplications voice *for aid*
Do thou *now* hear, O Lord.
7. JEHOVAH Lord, the fortitude
Of my Salvation:
Mine head in day *e* of Battel *rude*,
Thou-covered-hast *alone.*

II.

8. The wicked-*man's* desires do not,
O LORD, *unto him* grant:
f His-vile-device do not promote,
g Lest they-themselves-do-vaunt. *Selah.*
9. *As for* the Head of those-that-me-
-Surround-on-every-side:
h Their lips mischievous-injury
Let it them covering-hide.

10. Let burning-coales upon them *i* fall,
Into the fire them cast:
Yea into deep pits *fling them all*,
Lest they rise-up *at last.*
11. ℣ On Earth shall not be stablished
The man of *wicked* tongue:
Ill shall hunt unto overthrow
The man of violent-wrong.

12. I know *well*, that the LORD *alone*
The judgement *just* will do
To of the-poor-afflicted-one,
The needy's doom *also.*
13. Assuredly the righteous
Shall to thy Name *I* give praise:
Before thy face *most gracious*
Th' upright *m* shall-dwell *always.*

Sect. III. *The Kind, Penman, Occasion* and *Scope.*

The *Kind* of this Psalm, 1. As to the *outward Form* of it is, An *Entituled Psalm*, according to the Hebrew. *See the Preface Sect. VI. Numb. IV.* 2. As to the Nature and *Subject-Matter* of it, is, *A Prayer. A Prayer of David*, for preservation and deliverance from *Saul* and his instigating Parasites, who implacably by force and fraud sought *Davids* life most violently and unjustly: As also against his Enemies, that their own mischievous molestations and machinations may fall upon themselves. Whereupon he concludes his Prayer with hopes of Gods just judgement upon the ill-tongued man, and man of violence but of his vindication of the poor and needy, and comfortable remuneration of the afflicted righteous. Herein *David* was as it were, *A type of Christ n*, yea a type of the *Church o and People of God*, maliciously, implacably, yet causlesly persecuted by the graceless wicked ones and great ones of the world.

Penman of it, was *David.* As the *Title* imports.

Occasion

a Heb. evil of violence.
b Heb. Poyson of asps.
c Heb. evil of violence.
d Heb. hath.
e Heb. of armour.
f Heb. his wicked device: His crafty device.
g Heb. or, let them not exalt themselves.
h Heb. Let the mischief of their lips cover them.
i Heb. or, Mischief. Heb. or, to affliction.
k Heb. a man of violence.
l Heb. evil of violence.
m Heb. shall sit.

n Jo. Calv. in Com. ad Ps. 140. 1.
o Hen. Moller. in Arg. Psal. 140.

Occasion of *David's* penning it, Some referre to *Doeg's* wicked accusation of *David* to *Saul*, 1. Sam. 22. 9, &c. and to the Ziphites treacherous information to *Saul* against *David*, and the instigation of *Saul* against him, 1 *Sam.* 23. 19. *&c. p.* But *Calvin* and others q. disliking their opinion, think rather it is to be referred to *Saul's* malicious, subtile, and implacable persecutions of *David*, without cause, seeking to take away his life. See 1 *Sam. ch.* 18. *and* 19. Which persecutions continuing long, ministred many occasions to *David* of penning sundry Psalmes: He thereby making an holy, spiritual, and heavenly improvement of all his outward afflictions, for our exemplary instruction how to walk in like Cases.

p *Sim. de Muis in Arg. Psal.* 140.

q *Jo. Calv. in Com. ad Ps.* 140. 1. *Jo. Ford. in Exposit. Ps.* 140. *Tempus, &c. de Tyr in publ. ad Psal.* 139.

Scope of *David* herein, is; 1. To beg of the LORD his own preservation and deliverance from his wicked, violent and implacable Enemies, by force and subtilty seeking his ruine: As also his Enemies just punishment by their own mischievous devices. 2. And to testifie his hope in the LORD for both these respectively.

Sect. IV. The Analysis, or Principal Parts.

The *Title* expresseth, 1. The Denomination of it; *A Psalme.* 2. The Penman of it; *David.* 3. The Direction of it, as to the Musick; *To the Master-Musician.*

The *Psalme it self*, being *Davids Prayer*, contains

I. *Davids Petitions* for himself: for deliverance from imminent and deadly dangers, by reason of his crafty, cruel and implacable enemies, *Saul* and his servants. More particularly,

1. *For* his Preservation and deliverance from his Enemies, *ver.* 1. *&c.* Here 1. His Enemies are described; *The evill man. The man of violences.* 2. His Petition of Preservation from them is urged; From his Enemies, 1. Wicked thoughts. 2. Constant cruel Acts, *ver.* 2. 3. Malicious and venomous words. Illustrated by two Similitudes of *A Serpents sharpening his tongue* and of the *Asps* hot poyson *under his lips*, *ver.* 3.

2. *For* preservation of him from his enemies hands Here again, 1. His enemies are characterized, to be *A wicked one. A man of violences. The Proud.* 2. His Request is urged 1. *From* his enemies malicious thoughts and contrivances *to overthrow his going*, *v.* 4. 2. *From* their crafty and subtile practises against his life; Hiding a Snare, Coards, Spreading a net by the paths side, yea setting grins for him, *ver.* 5.

II. *Davids Imprecation* against his enemies unto the LORD, *v.* 6. &c. Here

1. *He prayes* for Audience. Encouraging himself therein, 1. *From* Gods sweet Covenant-Relation to him; *Thou art my God*, *ver.* 6. 2. *From* the LORD's sufficiency to save him. 3. *From* his former experience of Gods protection of him *in the day of battel*, *ver.* 7.

2. *He Imprecates*, or prayes against his Enemies. As, 1. *That*, God would *not grant the desires of the wicked.* 2. *That*, God *would not further his wicked device*, or *promote his crafty project.* Both which are urged from the incommodity which otherwise would ensue; *Lest they exalt themselves*, *ver.* 8. 3. *That*, his encompassing Enemies may be *covered and overwhelmed with the molestation* or *mischief of their own lips*, *ver.* 9. 4. *That*, irrecoverable ruine (signified by *making coales fall on them, casting them into the fire, yea into deep pits that they rise not up again*) may swallow them up, *v.* 10.

III. *Davids profession* of hope and confidence, that according to these his former Requests, 1. An ill event shall be to the wicked, and so to his Enemies. Inasmuch as he did prophetically foresee, (1) That, *A man of tongue*, An ill-tongued man, *shall not be established on Earth.* (2) That, *A man of violence, shall be violently hunted to his utter overthrow*, or *thrusting down*, *ver* 11. 2. A good like shall be to the afflicted righteous, and so to afflicted *David.* Inasmuch as he did prophetically fore-know, (1) That the LORD would *do the judgment of the poor-afflicted*, and *doom of the needy*: vindicating them from all their Enemies injuries and oppressions, *ver.* 12. (2) *That*, the righteous shall hereupon have matter of confessing-praise to Gods Name. (3) *That*, (when the wicked are ruined, yet) the upright shall still *sit before the LORD's face*, and dwell in his presence, as highly favoured by him and most acceptable unto him, *ver.* 13.

Psalme CXLI.

Sect. I. The Summary Contents.

David surrounded, through *Saul's* persecutions, with extream dangers of ruine, I. *Earnestly prayes*; 1. *For* the LORD's audience and acceptance of his Requests, *ver.* 1, 2. 2. *For* the LORD's guidance of his Tongue, Heart and Hands, that he might not think, speak, or act any thing un-becoming him, though in these Extremities of danger and distress, *ver.* 3. *to* 7. 3. *For* preservation from death, and from his Enemies Snares, *ver.* 7, 8, 9. II. *Imprecates* his Enemies falling into their own Nets, while himself escapes, *v.* 10.

Sect. II. The Version out of the Hebrew.

A Psalme of *David.*

1. TO-thee-I-cry, O *glorious* LORD,
Do-thou-make-haste to me:
Unto my voice *a* an-ear-afford,
When-I-cry unto thee.
2. O let my prayer *b* be-set-forth
Before thee Incense-*wise*;
Be mine hands lifting up *of worth*,
As c Evening Sacrifice.

3. O LORD set thou a watch before
My mouth, *it to confine*:
And of my lips keep-thou *d* the door.
4. Do not mine heart incline
To an ill *e* thing; In wickedness
f To do works *small or great*,
With men working unrighteousness;
g Nor their Cates let me eat.

5. Me let the righteous *h* smite *the while*,
As kindness *I'le it take*:
And let him check me, *i This* Head oyl
Mine head shall never break:
For yet *k* ev'n in their ev'ls I'le pray.
6. *l* Fall'n-down their Judges were
By Rock sides: And my words heard they,
For they-were-pleasant *there.*

a *Heb.* give are *or*, hearken.
b *Heb.* be-firmely-directed before-thy-faces as incense.
c *Heb.* the evening meat-offering.
d *Heb.* upon the doore. *or.* before the doore
e *Heb. or*, word.
f *heb.* to practise practises.
g *Heb.* and let me not eate of their delicates. *or*, dainties.
h *Heb.* hammer. *or*, smite with the hammer. i *Heb.* the oile of the head shall not break mine head *or*, let it not breake mine head. k *Heb.* also in their evils *shall be* my prayer. l *Heb*, *or*, their judges threw themselves down by the hands of the Rock.

7. As

m *Heb.* upon the Earth

7. As *when a man* m upon-the-ground
The wood doth cut and cleave:
Eu'n so our bones are scattered *round*
At mouth of *gaping* a Grave.

n Heb. or, Hell.

8. But unto thee, JEHOVIH Lord,
Intentive are mine eyes:
Pour not my Soul out *as abhor'd*,
On thee o mine-hope-relies.

o *Heb.* I-hope-for-safety.

9. O keep me from hands of the Snare,
Which they have laid for me,
And grins of *them that*-workers *are*
Of vain-iniquity,

p *Heb.* or, untill I together (*or*, all-together) pass over.

10. *But* let the wicked *every one*
Into his *own* nets fall:
p Whiles *that in safety I alone*
Pass-over *them* withall.

Sect. III. *The Kind, Penman, Occasion, and Scope.*

The *Kind* of this Poem, 1. As to the *Outward Form* of penning it, is an *Entituled Psalme* according to the Hebrew. *See in the Preface* Sect. *VI.* numb. 4. And in reference to the manner of the Musick intended for it, it is *A Psalme*. Of which Denomination, *See in the Preface* Sect. *II.* 2. As to the *Subject-Matter* and Nature of it, it is *A Prayer of David*, For himself, and Against his Enemies. For himself, That his Suit may be heard and accepted; That his thoughts, words, and actions may be rightly Guided; And that his life may be preserved from death, and from his Enemies Snares, by the LORD Against his Enemies, That they may fall into their own Ensnarements, whilest withal he escapes.

Penman of it was *David*: As the *Title* intimates.

Occasion whereupon *David* penned it, was some of *Sauls* Persecutions of him, as Interpretets do generally conceive. But which of them, is not so unanimously agreed upon. May I freely declare my own Judgment, having seriously weighed the whole current of the Psalme; and especially examined the sense of *ver.* 6. and how it may best agree with the rest of the Psalme, I am much inclined to think with

q *Sim. de Muis in Arg. Psal.* 141. *& in Com. ad vir.* 6. *Jo. Diodat. in Annot. on Psal.* 141. *especially on verse* 6. *Jo. Foord in Expos. Ps.* 141. Tempus. & Analys.

some q, That *David* wrote this Psalme, after *Saul* returned from pursuing the *Philistines* that had invaded the Land, (whereby *Sauls* surprizing of *David* was most providentially prevented) 1 *Sam.* 23. 19. *to the end. and* 24. 1. and took 3000 chosen men out of all *Israel*, and went to seek *David* and his men upon *the Rocks of the wilde Goats*. When *Saul* went *into a Cave to cover his feet, David and his men remaining in the sides of the Cave, and David privily cut off the skirt of Sauls Garment* (being able as easily to have cut of his head,) whereupon *David* clears and demonstrates his innocency and integrity towards *Saul* by many words at large, to *Saul's* great Conviction and Satisfaction, 1 *Sam.* 24. 2, 3. *to the end of the Chap.* Which History being duely compared with this Psalme, especially with *ver.* 6. *Their Judges* r, *i.e. Saul* and his chief Officers)

r *Their Judges*]

viz. I do not onely love just corrections but do also patiently suffer unjust persecutions; As I made it manifest in *Sauls* person, who was the chief of mine enemies, when he was left alone in the Cave, 1 *Sam.* 24. 9. to whom I offered no violence, but onely plainly related unto him the wrongs which he did me with all respect and modesty. *Jo. Diodat. Annot. on Psal.* 141. 6.

threw-themselves-down (or, *demisted-themselves*; or, *let-themselves-down*; or, *were-let-down*, *viz.* to pursue and surprize me) *by the sides* (or *hands*) *of the Rock*; (i. e. the Rocks of the wilde-Goats, ——and the Cave, wherein *David* cut off the skirt of *Sauls* Garment privily:) *And they heard my words, for they were pleasant*: *i. e.* King *Saul* and his followers heard the words of *Davids* Apology for himself, which were so pleasant and acceptable to *Saul*, that *Saul* went home from *David*. In this *sixth verse*, wherein all the Verbs are in the *Preter-tense* in the Hebrew, *David* seems plainly to hint at this famous and remarkable History. Nor do I find any Interpretations comparably so fit and genuine as this; but too remote, forced, and farre-fetched. And according to this Interpretation the sense of the whole Psalme runs most plain and clear: as will after appear in the Analysis. The word נשמטו *nishmetu*, in niphal is of reciprocal signification, as some other passive words are, said one s. *They demisted-themselves* (let-down-themselves) *by the hands of the Rock, &c.*

s *Jun. Fourd in Exp. Ps.* 141 Analyt. ad vers.

Scope of *David* in this Prayer, is; To obtain of the LORD, Acceptance in his Requests, Guidance of his tongue, heart, and hands in his great danger and tryal, Preservation from death and his Enemies Ensnarements: And that his Enemies might be entangled in their own Snares.

Sect. IV. *The Analysis or Principal Parts.*

The *Title* Delares, 1. The Denomination of this Poem; *A Psalme*. 2. The Penman of it *David*.

The *Psalme it self* contains,

I. *Davids earnest Prayer for himself*, now in extream danger of death and ruine through King *Sauls* Persecution of him, among the Rocks, &c. 1 *Sam.* 24. 2, 3. *&c.* Wherein he Petitioneth,

1. *For Audience in his Prayer.* Amplyfied by the Adjunct hast of the manifestation of this hearing, desired, *v.* 1. And for the LORD's singular acceptance of his Prayer. Illustrated by alluson to the Levitical Types of Prayer; *Incense*, and *The Evening Minchah* or *Oblation*, *ver.* 2.

2. *For the LORD's Guidance in these his great straits and plunges*, that therein he might behave himself in every respect aright, *ver.* 3. *&c.* As, 1. For *Guidance of his mouth and lips*, that he might not offend in his words, notwithstanding all *Saul's* provocation *ver.* 3. 2. For Guidance of his *Heart and Hands*, lest he, in this plunge of great danger, should with his 600 men attempt any thing by way of revenge against *Saul*, as wicked men use to do in like cases, *ver.* 4. This his request he Illustrates, (1) *Partly*, By desiring rather a Remedy or Antidote against his wrath and revenge whereunto he might be tempted *viz.* The smiting and check of the righteous to allay his passion and distempers. 1. Accounting such Rebukes, *A Kindness*, and *an Head oil*, a *choice oyle* that should not hurt him, but help him. *Meiosis.* 2. And promising, as an effect of such Reproofes, his *prayer for them in their Calamities*: *viz.* For the just, reproving him: or for the wicked, persecuting him, *ver.* 5. (2) *Partly*, By declaring his patient and self-denying bearing of *Sauls* unjust persecutions among the Rocks and Caves, vindicating his innocency by pleasant words in *Sauls* hearing before his Servants, *v.* 6.

3. *For the LORD's Protection, Preservation, and Deliverance* of his Life from Death, and the Snares of his Enemies. This request he presseth, 1. *From* the extremity of his and his Servants dangers, They being dispersed up and down in Woods, Rocks, Caves, &c. and in imminent danger of Death, even as *Wood cut* and cloven is scattered *upon the Earth*, *ver.* 7. 2. *From* his own intentive affiance and hope-for-safety in the LORD alone: therefore *pour not out my Soul*: *i. e.* to Death, *ver.* 8. 3. *From* the malice and mischief of his Enemies; *Like Fowlers or Hunters, Laying Snares.* And being *workers of iniquity*, *ver.* 9.

II. *Davids Imprecation* against the wicked his Enemies

mies; *viz.* That the wicked, every one of them may *fall into his own nets* and devised mischief. *Whilest withal* he may pass over all their Snares and *escape* in safety, *ver.* 10.

Psalm CXLII.

Sect. I. The Summary Contents.

David being hid in a Cave for fear of his Persecutors, and in great distresse and peril of life, flyes to the LORD by Prayer. In which Prayer, 1. *He declares*, That he earnestly cryed to the LORD, in the extremity of his dangers and distresses, when his own spirit was overwhelmed, and all humane help failed him, *ver.* 1. *to* 5. 2. *He prayes* for deliverance from his Persecutors, and from his close-prison: urging his Request by sundry pathetical Arguments, *ver.* 5, 6, 7. And all this to instruct Gods People, how to walk in like case. *Tit.*

Sect. II. The Version out of the Hebrew.

a An Instructing Psalme of *David*: A Prayer when he was in the Cave.

1. I *with* my voice unto the LORD
In straits aloud-did-cry:
Yea with my voice unto the LORD
b Request-for-grace-did-I.
2. I poured-out *c* before-his-face.
My Meditation:
I did-declare *d* before-his-face
e My-sore-affliction.

3. Within-me when my spirit *f* fail'd,
Then thou didst-know *g* my way:
They in way that I walk'd, for me
A Snare *h* did-closely-lay.
4. On right-hand *i* I-did-look and see,
And no man did me know:
All refuge perish'd-is from me,
k None seeks my Soul *so low.*

5. I cry'd to thee, LORD, I said *then*:
Thou *art l* mine-hope *alone*:
Thou in the land of living-*men*
Art all my Portion.
6. *m* Sith I am vehemently brought-low,
Attend to my-shrill-cry:
From-my-*n*-Pursuers me-rid-thou,
For *o* stronger they than I.

7. From prison-close my soul bring- our,
Thy Name's *praise* to confess:
The just shall compass-me-about,
p When *thus* thou shalt me bless.

a Heb. Maschil of David.
b Heb. I did supplicate for grace.
c Heb. before his face.
d Heb. before his face.
e Heb. my distress, trouble, sorrow, involved in self. f Heb. was overwhelmed. g Or, my path. h Heb. privily laid. i Heb. or, Look and see. k Or, one knowing me. l Heb. not one seeking. m Heb. my hope for safety. or, my refuge is lost. n Heb. Persecutors. o Heb. they are stronger than I. p Heb. or, For thou shalt bountifully reward unto me.

Sect. III. The Kind, Penman, Occasion, and Scope.

The *Kind* of this Psalme, 1. As to the *Form* or Manner of penning it, with a *Title* or Inscription prefixed, is; An Entituled Psalme, in the Hebrew. *See the Preface* Sect. *VI. numb. IV.* 2. As to the *Matter* of it, (1) *More Generally*, it is in the Hebrew stiled, משכיל *Maschil*, i. e. *An Instruction*, or *Instructing-Psalm of David*. It is one of those *six Maschils* ascribed to *David*. It seems to be so called, because it contains an *Instructive* practice of *David* in his straits: He fled to the LORD by Faith and Prayer for Deliverance. And this course of his, this Prayer is recorded, for *Instruction* to all Gods people to take the like course in like cases of extream straits and difficulties. (2) *More Specially*, It is *A Prayer of David*, An earnest prayer for deliverance from his Persecutors, and from all the extream dangers and distresses which they had brought upon him: that he might confess-praise to the LORD's Name, with others also.

Penman of it, was *David*: As the *Title* signifies.

Occasion of *David's* penning it, and making of this Prayer, was (as the *Title* also shewes) *David's being in the Cave*. He fled into a Cave to hide and shelter himself from his Persecutors: and whilest he was in the Cave, and upon that *Occasion*, he made this Prayer. And probably, Then, or a little after, he wrote it. But forasmuch as *David* is said to have been in two Caves, *viz.* In the Cave *Adullam*, whither he fled from King *Saul*, when he escaped from the hands of *Achish King of Gath*, 1 *Sam.* 22. 1. And in the Cave, *by the Sheep-coates in the Wilderness of Engedi*, whither he and his men fled for fear of King *Saul*, 1 *Sam.* 24. 1, 2, 3. It is doubtful which of these two Caves is here intended. *Bellarmine* [q] understands it of the *Cave Adullam*: because (saith he) *in the Cave in the Wilderness of Engedi, Saul was more in danger than David, there David cutting off the skirt of his Garment*. But this Reason is of no force: for *David* might have penned this Psalm before *Saul* came accidentally into the Cave where *David* and his men were: or after *Saul* was departed, 1 *Sam.* 24. 22. *Lyra* tells us that *Hierome* understands this of the Cave *Adullam* [r]: but I find no such thing in *Hierome*. Others, as *Rasi*, *Kimchi*, and other Hebrews [s], understand it of the *Cave in the Wilderness of Engedi*: So also some of our later Writers [t]. If this 142 Psalm do in Matter and Time (as in order) succeed *Psal.* 141. Then its not unprobable but that *David* penned this Psalm after he had convinced *Saul*, by sparing his life when he *cut off the skirt of his Garment*, that he intended no evil unto him, upon which *Saul* departed, but *David* and his men got them up into the Hold, 1 *Sam.* 24. 22. *i. e.* To the *Cave of Engedi* again, not daring to trust *Saul*. And at this his return into the Cave he might pen this Psalm.

q *Sim de Muis in Argum. Psal.* 142.

r *Nic. de Lyra in Psal.* 141.

s *Sim. de Muis in Argum. Psal.* 142.

t *Jo. Foord in Psal.* 142. Tit.

Scope of *David* herein is, 1. *Partly* to intreat the LORD to Deliver and set him once free from his persecutors, extream distresses and dangers, with which he was daily exercised, that he might thereupon confess praise to the LORD, and other righteous persons might rejoyce with him, *ver.* 6. 7. 2. *Partly* to Direct and Instruct all Gods people in their extreamest straits, when all humane succours fail, and when even their spirits are overwhelmed, to fly to the LORD alone as their only Relief by faith and Prayer. Hence its called Maschil, *An Instructing Psalm. Tit.*

Sect. IV. *The Analysis, or Principal Parts.*

The *Title* declares, 1. The General Nature, Argument, and intent of this Psalme, to give *Instruction*. Maschil, *An Instructing-Psalme*. 2. The special Na- of it; *A Prayer* u. 3. The Penman of it; *David*. 4. The Season when, and *Occasion* whereupon he penned it, *viz. when he was in the Cave, i. e.* Not in the Cave *Adullam*, but in the Cave of *Engedi*. As formerly.

u The *heb.* תְּפִלָּה *Tephillah* properly signifies; A Prayer wherein we set forth our cause before God for obtaining of Just judgment from him. The root פָּלַל phalal, signifies, to judge, and to pray, &c. *Pagn. Thesaur. ad verb.*

The *Psalme it self* contains,

I. *Davids Narration*, How earnestly and fervently he cryed to the LORD in his extremities of dangers and distresses, *ver.* 1. *to* 5. Wherein note,

1. The Object to whom he directed his Prayer; *The LORD*, Five times hinted, *ver.* 1, 2.

2. The intensive fervency of his Prayer. Set down in an heap of words, as is usual with them that are in extream distresses. 1. *Crying with voice*; Notes fervency, importunity. 2. *Making supplication for grace*; imports his earnest desire of the LORD's favour. 3. *Pouring out before his face a Meditation*; Intimates the abundant vehemency of his premeditated Requests. 4. *Shewing his distress*: implyes, An orderly laying open or describing of his distress before the LORD, *ver.* 1, 2.

3. The Causes or Motives of such his fervent Prayer: *viz.* 1. His own utter fainting, *His spirit was involved upon him*, or *overwhelmed in him*. 2. The LORD's sufficiency for him thus overwhelmed. He *then knew his path*: *i.e. Either* his path of escape, though *David* himself knew it not. *Or*, The integrity of his course. 3. The malice and mischief of his enemies; *privily-laying a Snare for him in his way*, *ver.* 3. 4. The Insufficiency of all humane help and succour. Set forth by the total and utter failing of all secondary means of protection or deliverance, *verse* 4.

II. *Davids Prayer it self*, *ver.* 5, &c. Where consider

1. The Season of his Prayer to the LORD. *viz. Then*, when his spirit was overwhelmed, when his enemies malice and mischief had brought him into extream straits and dangers, and when all secondary succours failed him; *I cryed unto thee, O LORD.*

2. The Faith and Affiance he had in the LORD alone, 1. For protection and safety; *Thou my Refuge*: or, *my-hope-for-safety*. 2. For provision of all necessaries; *My Portion*——*ver.* 5.

3. For Petitions presented: *viz.* 1. *For* the Lords attendance to his cry, or audience of his fervent Prayer. Which is urged, From his present low condition. 2. *For* the LORD's deliverance of him from his Persecutors. Which is pressed, from his enemies power and his own Impotency, *ver.* 6. 3. *For bringing forth of his Soul out of close-prison.* He was as it were imprisoned on every side with fears, dangers, distresses. This Petition is also Amplified, (1) *Partly*, From his own end and aim in desiring it; *To confess-praise to his Name.* (2) *Partly*, From the good event that will hereupon ensue to the righteous; *They shall compass* David *about*, to rejoyce and praise the LORD with him, *when he shall thus bountifully-reward unto him*, *ver.* 7.

Psalme CXLIII.

Sect. I. *The Summary Contents*

* See on Ps. 6. Sect. 3

In this pathetical *Prayer* (which some * account the *Seventh and last Penitential Psalm*) *David*, under deep distresses, I. *Craves audience* in his just case: by way of Exordium, or Preface, *ver.* 1. II. *Deprecates* the LORD's entering into judgment with him, upon any his personal deserts, *v.* 2. III. *Declares*, 1. His misery, through his Enemies violence, and his own Hearts-trouble, *v.* 3, 4. 2. His Remedy used against it, Meditation and Prayer, *v.* 5, 6. IV. *Prayes*, 1. For himself: *viz.* (1) For the LORD's speedy and gracious Answer, *v.* 7, 8. (2) For Direction in his way, *v.* 8. (3) For Deliverance, *ver.* 9. (4) For Guidance in his Obedience, and Rescuing of his Soul out of distress, *ver.* 10, 11. 2. Against his Enemies, *v.* 12.

Sect. II. *The Version out of the Hebrew.*

A Psalm of David.

I.

1. LORD, hear my Prayer, lend-an-ear
To-my-*a*-requests-for-grace:
Thou in thy faithfulness me hear,
And in thy righteousness,
2. And *b* come not into-judgment *try'd*
With thy Servant *at all*:
For *c* in-thy-sight be justifi'd
Not *d* any living shall.

a Heb. *supplications for grace.*
b Heb. *enter not.*
c Heb. *before thy face.*
d Heb. *all*——

3. For, th' enemy doth my Soul *e* pursue,
To th' Earth my life smites-down:
f Makes-me-dwell-darkling *far from view*,
As *men* long dead, *unknown*,
4. In me likewise my spirit *g* is-
O'rewhelm'd-perplexedly:
In midst of me mine heart *for this*
Amaz'd-is-wondrously.

e Heb. *persecute.*
f Heb. *makes me to sit in darkness, as dead men ever.*
g Heb. *my spirit veils it self.*

5. *Then* I remember dayes of old,
h I meditation-use
On all thy work *so manifold*:
On thine hands Act I muse.
6. *In Prayer* unto thee do I
Spread-out my *restless* hands:
My Soul for thee *thirsts* vehemently,
For rain as weary lands. *Selah.*

h Heb. *I meditate.*

II.

7. Haste, hear me LORD, my spirit failes,
Hide not *i* thy face-me fro:
k Lest I be like them *death assailes*
That down the pit do go.
8. In-Morn of thy mercy-me-hear,
For in thee do I trust;
O cause-thou-me to know *most clear*
The way *I* that walk I must:

For up to thee my Soul lift I.

9. O LORD, deliver me
From *all* my foes; I *wholly* fly-
-For-Covert unto thee.
10. To do *m* thy-will thou-me-instruct,
For *lo* thou *art* my God:
In land *n* of Righteness me conduct,
Thy Spirit's *ever* good.

i Heb. *thy face.*
k Heb. *And I shall be compared with men descending the pit.*
l Heb. *that I should walk*

m Heb. *thine acceptable will-good-pleasure.*
n Heb. *or, of uprightness, or, of righteousness.*

11. LORD quicken me for thy Name's sake:
And in thy righteousness
Do thou my *troubled* Soul *o* forth-take
Quite out of *all* distress.
12. And of thine-own-benignity
Cut-off my foes *with shame*,
And all my Soul's distressers stroy:
For I thy Servant *am*.

o Heb. *bring forth.*

Sect. III. *The Analysis or Principal Parts.*

The *Kind* of this Psalm, 1. As to the Denomination of it, is; *A Psalm.* As to the Outward Form or manner of penning it in the Hebrew, is an *Entituled*

ruled Pſalme. 2. As to the Argument or *Matter* of it, it is *A Prayer*, a pathetical Prayer of *David* in deepeſt dangers and diſtreſſes. The particulars are before hinted, and will afterward more fully appear. Some do reckon this among *The Seven Penitential Pſalmes*, this being the ſeventh and laſt of them. They are *Pſal.* 6. 32. 38. 51. 102. 130. 143. See on *Pſ.* 6. Sect. 3.

Penman of it was *David*: as the *Title* ſhewes.

Occaſion of *Davids* penning it, *Some* think was his Son *Abſalom's* Rebellion againſt his Father *David*, when he ſo perſecuted him and ſought after his life p. Hereupon perhaps grounding their conjecture, *Partly* becauſe the matter of the Pſalme may well be accommodated thereunto. *Partly* becauſe ſundry ancient Verſions have hinted ſome ſuch thing in ſome words added to the Title of this Pſalme. For the *Greek Verſion of the LXXII* hath it thus; *A Pſalme to David, when his ſon perſecuted him.* The *Æthiopick Verſion* hath the ſame. The *Vulgar Latin* thus; *A Pſalme of David when Abſalom his ſon perſecuted him.* The *Arabick* thus; *Of David, when his ſon Abſalom perſecuted him* q. But neither of theſe grounds are cogent. Not the *former*, becauſe the Subject-matter of this prayer, is as applicable to *Davids* perſecutions by *Saul*. Not the *later*, becauſe ſuch Additions to the Hebrew Text are not warrantable, nor ſafe. *Others* ſeem better to referre the *Occaſion* of *Davids* writing this Prayer to *Sauls* violent perſecutions of him, whereby he was brought nigh unto death and utter ruine ſundry times, and in deep perplexities of Soul r. So that it was the ſame, or near the ſame *Occaſion* of his writing the former Pſalme, *viz.* *Pſal.* 142. And the Argument or Subject-Matter of the Pſalme intentively conſidered, much better agrees to *King Sauls perſecution of David*, then to *Abſalom's rebellious Inſurrection.*

p *Nic. de Lyra in proll. ad Pſ.* 142. *Sim. de Muis in Arg Pſal.* 142. *Ben Moll. in Arg. Pſ.* 143.

q *See Bibl. Polyglot. ad Pſal.* 143.

r *Ja. Ford in Expoſ. Pſ.* 143. *Tempus. M. Mollin Arg. Pſal.* 143. *G. Ames. in Analyſ. Pſal.* 143.

Scope of *David* in this prayer, is; To intreat the LORD, upon conſideration of his enemies extream cruelty againſt him, and his own perplexity of ſpirit and imbecility, to deliver him from his Enemies (not entring into judgment with him for any his Iniquities) and by his good Spirit to direct, conduct, quicken, and comfort him over all his diſtreſſes, to walk in all obedience to God and righteouſneſs. As alſo to imprecate ruine to his Enemies.

Sect. IV. *The Analyſis*, or *Principal Parts.*

The *Title* declares two things, 1. The Denomination of this Scripture; *A Pſalme.* 2. The Penman; *David.*

The *Pſalme it ſelf* is a moſt pathetical Prayer of *David*, wherein

I. *David, by way of Preface or Entrance into his Prayer, begs Audience* of the LORD to his Requeſts. Where note, 1. *His* importunity herein, ſet forth in an heap of words. (1) *Hear my prayer, viz.* wherein I ſet forth my cauſe before, for obtaining of juſt judgment. (2) *Give ear to my ſupplications for grace.* (3) *Hear me.* 2. *His* Arguments whereby he thus urgeth his Requeſt. Drawn, 1. *From* the LORD's *faithfulneſs* or *Truth, viz.* in his word and promiſes. 2. *From* his *juſtice*, protecting the innocent and upright, committing themſelves to him, *ver.* 1.

II. *David* (though well aſſured of the juſtice of his cauſe, yet) *Deprecates*, or prayes-againſt the LORD's *entring into judgment with his perſon.* And hereof he renders a Reaſon, drawn from the utter inability of himſelf, or of any perſon alive *to be juſtified before the LORD*, ſhould he proceed in ſtrictneſs and exactneſs of judgment. Herein he tacitly begs pardon of his iniquities, *ver.* 2.

III. *David declares*, 1. His extream malady and miſery, *viz.* (1) His enemies extream cruelty againſt him *Perſecuting his Soul*: *Smiting down his life to the Earth*: *Making him dwell in darkneſſes* (*i. e.* in dark Caves and holes for ſafety, or in darkſome ſtate and condition,) *like men dead long ſince and for ever, ver.* 3. (2) His Soul's extream perplexity hereupon. His ſpirit being with grief and trouble quite *ſwolled* and *overwhelmed* within him. His heart alſo wonderfully amazed or aſtoniſhed in the midſt of him, *v.* 4. 2. His Remedy which he uſed and applyed againſt this his Malady. Which was twofold, *viz.* (1) *Meditation* upon the whole work and acting of Gods Providence towards his people in the dayes of old, *v.* 5. (2) *Prayer* to the LORD. Deſcribed, *Partly*, by the outward geſture uſed therein; *ſpreading out his hands towards God. Partly*, by the moving cauſe thereunto, *viz.* His Soul's vehement thirſting after God, for comfort, pardon, peace, deliverance, &c. which is illuſtrated by a Similitude drawn from *A weary land's thirſting* and gaping after moyſtening ſhowers, *v.* 6.

IV. *David prayes*, For himſelf, and againſt his enemies, *v.* 7. *&c.*

1. *For himſelf.* And here he petitions for ſundry bleſſings. As, 1. *For* the LORD's ſpeedy hearing and anſwering him, with favour: His caſe not admitting of delayes. For, (1) *His ſpirit failed.* (2) *He* otherwiſe ſhould *be like them that deſcend the pit*: *i. e.* The Grave, that pit of Corruption. (3) He relyed by affiance upon God, *ver.* 7. *and* 8. *in the beginning.* 2. *For* Divine direction in the way wherein he ſhould walk in theſe his extream perils and perplexities. Which he preſſeth, From his Souls whole deſire to, and dependance upon the LORD herein, *ver.* 8. 3. *For* deliverance from his Enemies, Urged, From his *flying-for-covert to* the LORD alone by Faith, *ver.* 9. 4. *For* Guidance by Gods good Spirit in obedience to Gods acceptable Will, in the land of Righteneſs, or Righteouſneſſe, or uprightneſſe: *i. e.* in a juſt, right, and upright courſe. This is urged, From the Relation betwixt God and him; *Thou art my God, ver,* 10. 5. *For* quickning or reviving him, *viz.* From mortal dangers: From all his deep diſcomforts and perplexities This is urged, From the end aimed at herein; *viz.* The Glory of Gods Name. 6. *For* bringing of his Soul out of its extream diſtreſs, by reaſon of theſe afflictions: Urged from the LORD's righteouſneſs, *ver.* 11.

2. *Againſt his Enemies, all of them.* That they may *be ſuppreſſed* or *cut off*, and deſtroyed by the LORD. This Imprecation he preſſeth, 1. *From* Gods loving-kindneſs, *viz.* towards him. 2. *From* the cruelty of his enemies; *Diſtreſſers of his Soule.* 3. *From* his own Relation to God; *For I* am *thy Servant, ver.* 12.

Pſalm CXLIV.

Sect. I. *The Summary Contents.*

In this Pſalme, *David* (now King, and Conquerour of his enemies in part, but not compleatly,) I. *Bleſſeth the LORD* for the protection, victories, and Kingdom vouchſafed him, *ver.* 1. *to* 5. II. *Prayeth* to the LORD, 1. *For* his powerful ſubduing of the reſidue of his rebelling enemies, Heathens and Forreigners, *ver.* 5. *to* 7. 2. *For* his effectual delivering of *David* from all theſe his Enemies, *ver.* 7. *&c.* (1) *Partly*, That ſo *David* may Sing-pſalmes of Praiſe to the LORD, for ſuch ſalvation and deliverance

rance, *ver.* 9, 10. (2) *Partly*, That thus his people *Israel* being in peace and safety, may every way prosper in temporals, *ver.* 11 to 15. III. *Concludeth the Psalme*, with admiration of the happiness of Gods people, *ver.* 15.

Sect. II. *The Version out of the Hebrew.*

A Psalm of David.

I.

1. THE LORD my Rock *be* bless'd, which to
The battel learns mine hands,
My fingers to the warre *also*.
2. My Mercy *in all lands*,
a My-fortress, mine-high-tower, and *b* my
Deliverer, shield, and he
In whom I trust: that subjecteth
My-people under me.

3. LORD, what is earthly-man, that thou
Of-him-dost-knowledge-take?
The son of wretched-man, that thou
Of-him-account-dost make?
4. *c* Man's like to vanity, His dayes
As shade passing-away.
5. LORD bow thy Heav'ns, and *thence* come down:
Touch *d* Hills, and smoak shall they-

6. *e* Cast-forth the lightning *all about*,
And scatter-them-asunder:
Send thou thy *dreadful* arrowes out,
And them disturb *with thunder*.
7. Thine hands thou from the high *place* send
Free me, and me deliver
From many waters: from the hand
Of *f* strangers sons *for ever*.

8. *g* Whose mouth *full of unrighteousnesse*
Doth speak false-vanity:
And their right-hand a right hand *is*
Of utter falsity.
9. A new Song I to thee will sing,
O God: with Psaltery
And ten-string'd-instrument, *O King*,
To thee sing-Psalmes-will-I.

II.

10. *'Tis be* that unto Kings *from ill*
Salvation *b* doth afford:
That doth his servant David *still*
Release from *i* hurtful sword.
11. Me rid, *k* and free from alien's hand,
l Whose mouth speaks vanity:
And their right-hand *is* a right-hand
Of *utter* falsity.

12. That *then* as Plants, may be our sonnes,
All o their youth grown-great:
Our daughters as *fair* Corner-stones
m Carv'd like a Palace *neat*.
13. Our Garners full, *n* affording store
Of every sort of meats:
Our flocks forth-bringing thousands *more*,
o Ten-thousands in our streets.

14. Our Oxen loaden *plenteously*,
No breaking-in, Likewise
None going-out; And no out-cry
May in our streets *arise*.
15. *p* That-people *we shall* happy *call*,
Whose *case is* such *as this*:
Yea happy *is* that people *all*
Whose God JEHOVAH *is*.

to him: The Blessednesses of that people of whom the LORD is his God.

a Heb. And my———.
b Heb. my deliverer for me, my shield.
c Heb. earthly-man is
d Heb. the mountaines.
e Heb. Lighten thou———
f Heb. of the sonnes of a stranger. Heb. whose mouth of them———
g Heb. whose mouth *full of* them———
h Heb. Giving, *or*, that giveth.
i Heb. the evil sword.
k Heb. and deliver me from the hand of the sonnes of a stranger. Heb. whose mouth of them.
l Heb. out *after* the similitude of a Palace.
m Heb. affording from meat to meat, *or*, bringing-forth from sort to sort.
n Heb. increased by ten-thousands———.
o Heb. The blessednesses of that people to whom this is.
p Heb. The blessednesses of that people to whom this is.

Sect. III. *The Kind, Penman, Occasion, and Scope.*

The *Kind* of this Scripture, 1. As to the *Outward Form* or Manner of penning it, is, with a *Title* prefixed in the Hebrew. So it is one of the *Entituled Psalmes* of *David*. 2. As to the *Matter* of it, it is *Mixt*: being made up of *Praise* and *Prayer*. So it is *Eucharistical*, and *Ethical*: *Laudatory*, and *Petitory*. And it is observed, *That this Psalme, and all the rest that follow to the end of this Book, are Eucharistical, in whole or in part: containing matter of praise to the LORD, for several mercies*, &c q. And this is one of *Davids Triumphal-Psalmes* for the success which the LORD of Hoasts had given him in his Warres, Battels, and Military undertakings.

q Hen. Moller. in Arg. Psal. 144.

Penman of it, was *David*, as the *Title* hints unto us.

Occasion of *Davids* penning it, was the Consideration of the LORD's mercy, in helping him in his warres and warre-like exploits, and in subjecting his people *Israel* to him, as their King. *Compare* ver. 1. *and* 2. For it is evident, That *David* penned this Psalme after his coming to the Kingdome, and after he had obtained some notable victories over his forreign Adversaries. But not over them all: for some still were un-subdued, and were vexatious to *David*; whereupon he also in this Psalme prayes for their total overthrow and ruine, which was in Part so mercifully begun *See verse* 5. *to* 9. *and ver.* 11. And therefore, whereas *some* r think this Psalme was penned upon *Occasion* of *Davids* victory over *Goliah*; and the *Greek*, *Vulgar Latin*, and *Æthiopick Versions* have the Title of this Psalme thus; *To David unto Goliah*: or; *A Psalme of David against Goliah* s: That is a great mistake, this Psalme being penned after *David* was come to the Crown, *ver.* 2. as some have rightly observed t. Notwithstanding this is not such a *Triumphant-Psalme*, as *Psalme* 18. For, that Psalme was written when now all the affaires of his Kingdome were stablished in peace, and all his enemies subdued; as in *Title*, *of Psalme* 18. But in this Psalme (as *Calvin* notes) he intimates certain notes of sollicitude and fear, all his enemies being not yet brought under u. To me therefore it seems most probable, That *David* penned this Psalme upon *Occasion* of his obtaining the Kingdome over *Israel* as well as over *Judah*, and of some of his renowned Victories after that accomplished; as over the *Philistines*, *Moabites*, *Hadadezer*, and the *Syrians*, with the *Edomites*, as in 2 *Sam.* 8. after which nevertheless *David* had some other enemies remaining, against whom in this Psalme he directs his Prayer.

r Nic. de Lyra in postil. ad Psal. 143.
s Vid. Bibl. Polyg. tr. in Ps. 144.
t Sim. de Muis in Arg. Psal. 144.
u Differt a Psalmo 18 quia illic pacato regno, rebusque prospere fluentibus, tantum-mosop triumphat: hic vero aliquas sollicitudinis & metû notas aspergit: quia adhuc eum exercebant hostium reliquiæ. *Joan. Calv. in Arg. Ps.* 144.

Scope of *David* in this Psalme, is; 1. *Partly*, To bless the LORD for his singular mercies in helping him in all his warres and battels, and establishing him upon his Throne over *Israel*, *ver.* 1, 2. 2. *Partly*, To intreat the LORD to perfect these mercies thus begun, subduing the remainder of his enemies, to the compleating of *Israels* peace and prosperity, *ver.* 7. *to* 9. 11. 12. 13. 14,

Sect. IV.

Sect. IV. The Analysis, or Principal Parts.

The *Title* onely hints unto us the Penman of this Psalme, *viz. David.*

The *Psalme it self*, being of Mixt Nature, contains

I. *Davids Blessing and praising of the* LORD for sundry eminent mercies vouchsafed him. As,

1. *For* his singular assistance and success in his Wars. *Blessed be the* LORD, *&c.* Where note, 1. The Act of divine kindness vouchsafed; *learning his hands to warre &c.* 2. The Causes of this kindness, *viz.* The LORD's mercy, power, and providence; elegantly illustrated by choise similitudes, of *Rock, Fortresse, High-Tower*, &c. *ver.* 1. *and* 2. *in the begin.*

2. *For* advancing him to the Throne, and *subjecting his people under him, ver.* 2. Both which mercies are elegantly illustrated, *By* the utter disparity and unworthiness of not onely himself, but of any earthly man to receive such favours from the LORD: which for the greater Emphasis is laid down by way of interrogation and admiration, *ver.* 3. Of which extream imparity and unworthiness he gives a Reason, drawn from the vanity and transitoriness of humane condition, *ver.* 4.

II. *Davids Prayer* for the perfecting and compleating of these mercies so graciously begun. Here

1. *He prayes* for the LORDs powerful subduing of all the remainder of his Enemies. Which Petition is elegantly represented in many particular Acts and Expressions of Divine Power, which manner of working the Lord sometimes makes use of for the discomfiture of his peoples enemies, *verse* 5, 6.

2. *He Prayes* for his own full and final deliverance from all his enemies. Here he sets forth, I. The Cause of his desired deliverance; The LORD's mighty power and providence manifested from Heaven. II. The deliverance it self prayed for; *Release me and deliver me.* III. The enemies from whom he desires this deliverance. Described, 1. *By* their sort; *sonnes of a strangers i. e.* of a forreign and strange people, or of a strange God. 2. *By* their multitude and impetuous violence: Metaphorically compared to *many waters.* 3. *By* their power; *from the hand, verse* 7. 4. *By* their falseness and perfidiousness, in (1) Words, and (2) Deeds, *vers.* 8. Which Description of his Enemies, and the Deliverance from them thus prayed for, are again repeated for the greater emphasis and importunity, verbatim, *in verse* 11. IV. The Arguments whereby he presseth this his Petition for full deliverance from his Enemies, are drawn from a twofold good event, aimed at therein, and which would thence ensue: *viz.* 1. *Davids* thankful celebration of the LORD's praises hereupon. Of which his thankful celebration he sets forth, (1) The excellency; *Singing a new Song*: A Song of Triumph, &c. (2) The manner of it; *Singing-Psalmes* with Musical Instruments, *ver.* 9. (3) The Subject-Matter of it: Expressed, More Generally; *The* LORD's *giving Salvation unto Kings.* More particularly, His *delivering David his Servant from the evil Sword, verse* 10. 2. *Israels* flourishing prosperity in all Temporals under *Davids* peaceable Government, *verse* 12, &c. This prosperity is distributed into two Sorts: *viz.* (1) Plenty and presence of all Good. As, Corporal health, growth, strength, and comelineſs of their sonnes and daughters, *ver*, 12. Plenty of all manner of fruits, and store for food. Numerous multiplication and increase of their flocks fructifying abundantly, *ver.* 13. *well-loaden Oxen*: loaden with bulk and flesh, fitting them for all use and service, *ver.* 14. *at the beginning.* (2) Penury and Absence of all evil: especially evils of warre, As; *No breaking in*, by enemies Invasion. *None going out*, by Captivity in the enemies hands. *No out-cry in the Streets*, by cruelty, spoil, and other calamities of warre: In all which elegantly is incompared *Israels* publique peace and immunity from warre, which brings in all these Calamities with it, *ver.* 14.

III. *Davids Conclusion of his Prayer and the Psalme.* By a pathetical illustration of all this prosperity of *Israel*, from the Relation which it hath, 1. *To the people*, which in some sort are thereby rendred happy. 2. *To God*, declaring his true beatifical grace and favour by these outward Tokens, *verse* 15. Or, *Israels* prosperity is in this verse illustrated, 1. *By* the seeming outward happiness of people under such worldly enjoyments. 2. *By* the surpassing real happiness of that *people which hath* JEHOVAH *for their God.* Added as it were by way of *Correction* [z] to the former clause. This Sentence being opposed to all the other worldly wealth. *H. Ainsworth in his Annot. on Psal.* 144. 15. The former is but *Felicitas sinistra*: The latter *Felicitas dextera. Glos. Ord. in loc.*

[z] Concludit Epiphonemate, In quo prædicat populum felicem & beatum, cui hæc bona a Deo Contigerint. Sed addit mox correctionem, nequis in his rebus terrenis subsistat, & summam beatitudinem ponat, &c. *Hen. Moller. in Prælect. ad Psal.* 144. 15.

Dixerunt ergo vaniloqui filli alieni, Beatum populum cui hæc sunt: vos dicite nobiscum, Beatus populus cujus Dominus Deus ipsius. *Aug. Enarrat. in Psal.* 143. *p.* 1654. *D. Tom.* 8. *Basil.* 1569.

Psalme CXLV.

Sect. I. The Summary Contents.

David, in this his select *Alphabetical Hymne of Praise*, I. *Professeth* his Resolution of praising God continually, *ver.* 1, 2. II. *Declares* the Reasons or Causes, why he will so praise the Lord, *viz.* For, 1. His immense Majesty, Power and Glory resplendent in his works, *ver.* 3. *to* 7. 2. His manifold Goodness, Righteousnesse and Mercy, *ver.* 7. *to* 10. 3. His eminent Works, *ver.* 10. *&c. viz.* (1) *Partly*, In his Administration of his Kingdome, *ver.* 10. *to* 14. (2) *Partly*, In the Dispensations of his Providence, Towards the good, *ver.* 14. *to* 20. Towards the bad, *ver.* 20. III. Concludeth his Hymne, with his own Resolution, and Exhortation to all flesh to praise the LORD, *ver.* 21.

Sect. II. The Version out of the Hebrew.

Davids [a] Hymne.

[a] *Heb. or*, Praise. *or*, *Psalm of* Praise.

I.

1. [b] I-will-exroll-thy-fame,
My God, O King *alway*:
And I will bless thy *Sacred* Name
For evermore and ay.

[b] *Heb.* I will extol thee.

2. Thee bless, *thy glory raise*,
I will in every day:
And I thy *mighty* Name will praise
For evermore and ay.

3. Great *is* the LORD, and *he*
Is praised vehemently:
And of his Greatness *there can be*
No search *or scruting.*

4. ד *Each* Generation shall
To Generation laud
Thy works: Likewise thy powers *all*
They-shall-declare *abroad*.

5. ה The *e* glorious renown
Of thy *great* Majesty;
Words also of thy wonders known
Tell and talke-of-will-I.
6. ו And of thy dreadful-acts
The strength-speak-of-shall-they:
Thy Greatness also *in thy facts*,
d It-I-will-forth-display.

7. ז The memory *e* of thy
Great goodness *all about*
They utter shall: And *joyfully*
Shall of thy justice shout.
8. ח The LORD is gracious
And *f* most-compassionate:
g Long-suffering *alwaies towards us*,
And in kind-mercy great.

e *Heb.* come-ly honour of the glory of thy majesty
d *Heb.* It-will I-declare.
e *Heb.* of the multitude of thy goodness——
f *Heb.* merciful, or, of-tender-bowels-of-mercy, or, commiserating.
g *Heb* long of nostrils.

II.

9. ט The LORD *is* unto all
Most good *beyond compare*:
And o're his works all *great and small*,
h His-tender-mercies *are*,
10. י Thee all the works *i* shall praise,
LORD: And thy Saints thee bless:
11. כ Thy Kingdom's Glory *k* they shall blaze:
And thy great pow'r express.

h *Heb* His bowel-mercies, Commiserations
i *Heb* shall confess.
k *Heb.* they shall tell: and speak of——

12. ל To sonnes of Adam *here*
His great-pow'rs to make-known:
And of his Kingdome *farre and neare*
l The glorious renown.
13. מ Thy Kingdome Kingdome *is*
Of all eternities:
And *glorious* thy Dominion *is*
m In all Gen'rations *eyes*.

l *Heb.* The glory of the comely-honour
m *Heb.* In every generation and generation.

14. נ All those-that-down-do-fall
The LORD doth under-prop:
Those-that-are-bow'd together all
He also *n* lifts-right-up.
15. ע To thee, of all the eyes
Do look-attentively:
Thou giv'st to them their meat likewise,
In *o* opportunity.

n *Heb.* uprighteth.
o *Heb* his time.

16. פ Thine hand wide-op'nest-thou;
And satisfi'st *in measure*
Of every living-thing *below*
The-acceptable-pleasure.

III.

17. צ The LORD *most* righteous
In all his wayes *we find*:
Likewise in all his works *to us*
He is still loving-kind,

18. ק The LORD *is* nigh to all
p That-unto-him-do-cry:
To all that do-upon-him-call
In *sincere* verity.
19. ר Of-them-that-do-him fear
The pleasure he will do:
Their-cry likewise *q* himself-will-hear,
He will them save also.

p *Heb.* calling upon him.
q *Heb.* He will hear.

20. ש The LORD preserves all those
That-his-*true* lovers-be:
But all the wicked, *as his foes*,
Abolish-quite will he.
21. ת My mouth shall *still r* proclaime
The LORD's praise; And *alway*
Let all flesh bless *s* his holy Name
For evermore and ay.

r *Heb.* Speak.
s *Heb.* the name of his holinesse.

Sect. III. *The Kind, Penman Occasion and Scope*

The *Kind* of this Psalme, is; 1. As to the *Outward Forme* of penning it, An *Entituled Psalme*, or *Hymne* of *David*. And it is an *Alphabetical Psalme*: The last of the *Seven Alphabetical Psalmes* t, which are *Psal.* 25. 34. 37. 111. 112. 119. 145. Every verse of this 145*th Psalme* in the Hebrew, begins with a Letter of the Hebrew-Alphabet in order: *verse* 1. with א, *verse* 2. with ב, *verse* 3. with ג, &c. Only this is observable as to this Psalme, that the *fourteenth Letter*, viz. (נ) which should have immediatly followed the *thirteenth verse*, which begins with מ, נ is wanting in the Alphabetical order. And it is hard to conjecture how it came to pass that this Letter (נ) should be here left out, and omitted. *Hen. Mollerus* thinks it was through the negligence of the Transcribers u. *R. Kimchi* confesseth he is ignorant of the Reason of it, As one hath noted x. Only I find that between *ver.* 13. beginning with ם, and *ver.* 14. beginning with נ; In sundry ancient Versions, As the *Greek Version of the LXXII*, The *Vulgar Latin*, The *Syriack*, The *Æthiopick*, and *Arabick* Versions, this verse is inserted, *viz. Faithful is the* LORD *in his Words, and holy in all his Works* y. Now the Hebrew-word for [*faithful*] begins with [נ] [נאמן] *Neeman* z, *mede. Pidelis*, ——&c: And according to those *Versions* the Letter נ is supplied. But the inserting of this verse for the supply of that Letter, being done only by humane Authority, temerity or curiosity, contrary to the Original Hebrew Verity, cannot be justified or approved by them that hold and maintain the *incorrupt Purity* of the Fountain-Hebrew-Text, 2. As to the *Subject-Matter* of this Psalme, it is, especially; *Divine Praise*. For herein *David* sets himself most zealously to extol and magnifie the LORD, for his many excellent Perfections or Attributes, as his *Greatness, Goodness, Justice, Graciousness, Compassionateness, Long-suffering, Loving-kindness, &c.* For his *Kingdom*, For his *Providential dispensations*, &c. which he doth most elegantly and emphatically, Hence this is Entituled; *An Hymne of David*; or, *Davids Hymne*; or, *Davids Praise*, by way of eminency: denoting *David's* eminent Psalme of Praise.

t See in the Preface, Sect. VI. numb. IV.

u Incuria librariorum, *Hen. Moller. in Prælect. ad Ps.* 145. 13

x *Sim. de Muis in Argum. Psal.* 145.

y Vid. in *Bibl. Polyglot. ad Ps.* 145. 13.

z *Sim. de Muis in Argum. Psal.* 145.

An Hymne (said a one,) *properly is Divine Praise with Song or Exultation. Therefore if it be not the praise of God, but of some other person, it is not an Hymne, though it be with Exultation. And in like sort if it be a divine praise, and not with Song or Exultation, but rather with weeping, as* Jeremiah's *Lamentation, it is not properly an Hymne, &c.* The singular excellency of this *Hymne*, or *Psalme of Praise* is such, That *Kimchi* observes, *That he who diligently shall weigh this Psalme, he shall see the admirable things of the Creator, and his Judgements towards the Creatures. And therefore the Rabbines have said*; Whosoever shall daily recite this Psalme thrice, he ought to be secure of the life to come. *Which* (saith he) *is not to be understood of him that recites it with his mouth only*

a Hymnus proprie est laus Divina, cum Cantico seu exultatione. Et ideo, si non sit laus Dei, sed alterius persona, non est Hymnus: etiam si fiat cum exultatione. Et similiter si sit laus divina, & non fiat cum Cantico seu exultatione: sed magis cum fletu, sicut Planctus Hieremiæ, non est proprie Hymnus. Et ideo per hoc quod dicitur in Titulo, Hymnus David, designatur quod David fecit hunc Psalmum ad Dei laudem cum Cantico seu exultatione. *Nic. de Lyra in postil. ad Psal.* 144.

ly,

ly, but of him who doth it with mouth, heart, and conduct. He conjoynes these three, saith *Musculus* b. Thus this Psalme, as to the kind of it, is *Laudatory* or *Eucharistical*: and so are all the five following, every of which begins and ends with *Halelu-JAH*. And they are as the Epilogue of this whole Book of Psalmes.

b Observat. Musculi, ad hunc Psalmum finem totius Psalterii

perspecturum res admirandas Creatoris, ejusque erga Creaturas justicia. Ideoque Rabbinos dixisse; Quicunque hunc psalmum recitaret Quotidie recitaret, securum esse debere de futura vita. Quod, inquit ille, non est intelligendum de eo, qui ore duntaxat recitaret; Sed de eo, qui ore corde & lingua. Hæc tria conjungit. *Sim. de Muis in Arg. Psal. 145.*

Penman of this Hymn, was *David*: as the *Title* prefixed intimates.

Occasion of *Davids* penning this Hymne, is not certainly evident here or elsewhere in Holy Scripture; But it is conjectured c, that *David* composed this Psalm, and therein extolled the LORD so exceedingly with praises, when he heard his request in *Psal.* 144. And subdued the residue of his Heathen-enemies to his Royal Government, as 2 *Sam.* 8. Hereupon (as is supposed) *David* in this Psalm, and the five following to the end of the Book, praiseth the LORD with all his might. *David* was filled with so much joy, at Gods subjugating forreign Nations to him, making him *Head of the Heathen*, and restoring peace to *Israel* as he had promised, 2 *Sam.* 7, 8, 9, 10. that he could not contain himself, but must needs praise the LORD in six distinct Psalmes. And if this be so, then we may hither referre the chief Occasion and Argument of all the five ensuing *Psalmes*.

c Ja. Ford in Expos. Psal. 145.

Scope of *David* in this sweet *Alphabetical Hymn*, is; Intensively, with all his might to celebrate the Lords praises, for his immmense Perfections or Attributes, as his *Greatness*, *Justice*, *Goodness*, *&c.* For his *Kingdom*, and his *Providential dispensations* towards good and bad: and to incite all others to the like divine *Praises*.

Sect. IV. *The Analysis, or Principal Parts.*

The Hebrew *Title* prefixed. expresseth. 1 The Denomination of this Scripture. *An Hymne.* The meaning of which word, See partly in Sect. 3. foregoing: but more fully in the Preface Sect. II. 2. The Penman of it, *David.* This is the only Psalm in this whole Book of Psalmes, that hath this Inscription, *An Hymne of David.*

The *Hymne it self* is wholly Eucharistical and Laudatory, made up of the Praises of the LORD. And therein are 1. An *Exordium.* 2. A *Narration.* 3. A *Conclusion.*

d Et benedicam nomini tuo] Non benedictione Consecrationis, quæ a majore dependit minori, Heb. 7. Sed benedictione Gratiarum Actionis & Laudis, quæ a minori exhiberur majori. *Nic. de Lyra in Postil. ad Ps. 144. ad initium.*

I. *An Exordium* or *Preface*, wherein *David* professeth his holy Resolution of praising and blessing God continually. Here note, 1. The formal Object of his Praise; *The Lord*, described by (1) His Covenant-Relation to *David*; *my God.* (2) His Administration of his Regal Rule for *David*; *O King.* 2. The Acts of his Praise, which as Parts thereof he professeth and promiseth to perform to this Object: *viz.* (1) *Extolling him.* Lifting-him-up-on-high, Advancing-him. (2) *Blessing him*: twice mentioned. Understand, not the *Blessing of Consecration*, by which the Lesser is blessed of the Greater, *Heb.* 7. 7. But the *Blessing of Praise* and Thanksgiving, by which the Greater is blessed of the Lesser d. (3) *Praising him.* 3. The Adjunct Constancy or Assiduity of these Acts, *ver.* 1, 2.

II. *A Narration*; wherein *David* declares the Causes and Reasons of such his Extolling, Blessing and Praising God, *ver.* 3. *&c. viz.*

1. For Gods Immense Majesty and Greatnesse, gloriously shining forth in his mighty Acts. Here, The Majestick Greatnesse of the LORD, is, 1. Asserted and exalted as vehemently praised and unsearchable, *ver.* 3. 2. Illustrated by the successive Testimony and praises of all Generations, and Experience of his Works, *ver.* 4. And especially by the Psalmists high praises thereof, among others, *verse* 5, 6.

2. *For* the LORD's infinite Goodness. As *Truth* is a Divine perfection more peculiarly belonging to *Gods understanding*: so *Goodness* is a comprehensive perfection more properly appertaining to *Gods Will.* Here touching *Gods Goodness*, for which he is praised, note; 1. The Amplitude of his Goodness, to be praised; the multitude of thy Goodness. 2. The Act of Praise to be performed in reference to Gods Goodness, (1) *They shall abundantly utter*: Heb. *they shall-well-out.* A *Metaphor* from fountains that send forth their waters abundantly and constantly. Thus it notes abundant and constant praises of his Goodness. (2) *They shall shout*; which imports fervency. 3. The choise excellencies and perfections, wherein this Goodness of God discovers it self; *viz.* in his (1) *Justice*, or righteousness, *ver.* 7. (2) *Graciousness.* (3.) *Compassionateness*; or, commiserating-pitifulness. (4) *Long-suffering*; forbearance, or patience. (5) *Loving-kindness.* Amplified by the Greatness of it, *ver.* 8. 4. The extensiveness of this Goodness of God, to, (1) All mankind. (2) All his works whatsoever, below mankind, *verse* 9.

3. *For* the Lord's eminent Works, or Acts *ver.* 10. *&c.* Where note,

(1) The Instruments that shall for these things celebrate God. 1. Generally; *All his works*: *viz.* in their kind. 2. Specially; *His gracious Saints.*

(2) The Acts which they shall respectively perform; *Praising, Blessing.*

(3) The Object to whom these Acts shall be performed; To the Lord: *thee,——thee*, v. 10.

(4) The Acts or works of God for which they shall thus praise and bless the Lord, *viz.* These two sorts, 1. The LORDs Kingdome and his excellent Administration thereof. Which Kingdome is described by the eminent properties thereof, *viz.* 1. Glory. 2. Power. 3. Majesty. 4. Eternity, *ver.* 11, 12, 13. II. The LORD's Providencial Dispensations. *First*, Towards the Good, *viz.* 1. *Under-propping all that are falling.* 2. *Uprightning all that are bowed together*, *ver.* 14. 3. Feeding and even satisfying the hungring and thirsting desiring of all his Creatures, *ver.* 15, 16. 4. Being *just in all his wayes.* 5. Being *Holy*, *Merciful*, *Clement*, or bountiful *in all his works*, *ver.* 17. 6. Being *nigh to all that call upon him, in truth*, *ver.* 18. 7. *Fulfilling the desire, Hearing the cry, and working the Salvation of them that fear him*, *ver* 19. 8. *Preserving all those that love him*, *v.* 20. *at the beginning.* *Secondly*, Towards the bad *viz.* Abolishing all the wicked, *ver.* 20. *at the end.*

II. *The Conclusion*, wherein *David*, 1. Professeth and promiseth in his own Person to *Praise the Lord.* 2. Inciteth *all flesh to bless the Name of his Holiness for evermore*, *ver.* 21.

Psalme CXLVI.

Sect. I. *The Summary Contents.*

In this Psalm, begun and ended with *Halelu-JAH*, The Psalmist, 1. *Professeth* and promiseth to praise the

the Lord throughout his life, v. 1, 2. 2. *Diſſwades* from truſting in Princes, or any ſon of man v. 2, 4. 3. *Exhorts* and perſwades to truſt in the God of *Jacob*. And this (1) From Gods Omnipotency and All-ſufficiency, manifeſted in the Creation, *ver.* 6. (2) From his Fidelity, *ver.* 6. *in the end.* (3) From his Providence, Towards the Good, *ver.* 7, 8, 9. Towards the bad, *ver.* 9. *in the end.* 4. *Concludes* the Pſalm, with a Declaration of Gods perpetual Reign, for the good of his *Sion*, *ver.* 10.

Sect. II. The Verſion out of the Hebrew.

a *Heb.* Hallelu-JAH.
b *Heb.* in my lifes.
c *Heb.* in-yet I.
d *Heb* of Adam, to whom not to him Salvation.

1. *a* PRaiſe-ye-JAH, O my Soul *alwaies*
Praiſe-thou the *living* Lord.
2. I, *b* while I live, the Lord will praiſe:
Unto my God *ador'd*.
I-will-ſing-Pſalmes, *c* while that I *am*,
3. *Great* Princes truſt not on;
Nor in the Son *d* of man, with whom
Is no Salvation.

e *Heb.or*, his purpoſes.
f *Heb.* O the happineſſes of him *that hath* the God of Jakob in his help.
g *heb.* unbroken-hope
9 *eparly.*

4. His ſpirit *ſpeedily* goes-forth,
He (*though awhile be flouriſh*)
Again-returneth to his Earth,
In that day *e* his thoughts periſh.
5. *f* O happy he, who hath the God
Of Jakob for-his-aid:
Whoſe *g* un-foyld-hope upon his God
JEHOVAH *ſtill is ſtaid.*

h *Heb.* doth judgement.
i *Heb.* openeth the blind.
k *Heb.* uprighteth.
l *Heb.* ſets-upright *or*, maketh-to-continue-ſure.
m *Heb* of the wicked-ones.

6. *Which* made the Earth and Heavens *high*,
The Sea, and all *the ſtore*
That *is* in them: Which verity
Doth-keep for-evermore.
7. Which for th' oppreſſed *hard beſtead*,
h Performeth judgement *ſound*;
And to the hungry giveth bread:
The Lord doth looſe the bound.
8. The Lord *i* unto the blinde gives-ſight,
Men bow'd-down *to the duſt*
The Lord *again k* doth-ſet-upright;
The Lord doth love the juſt.
9. The Lord the ſtranger keeps, *though low*,
l Sets-up the fatherleſs
And widow: But doth overthrow
The way of *m* wickedneſs.

n *heb* to generation and generation.
o *heb* Halelu JAH.

10. JEHOVAH reign for ever ſhall:
Thy God *with power ſtor'd*,
O Sion, *n* to Gen'rations all:
For which o Praiſe-ye-the-Lord.

Sect. III. The Kind, Penman, Occaſion and *Scope.*

The *Kind* of this Pſalme, 1. As to the *Outward Form* or Manner of penning it in the Hebrew without any *Title* prefixed, is an *Untituled Pſalme*, as many others are. Unleſs we ſhall ſay, That the word [*Halelu-JAH*] is prefixed as a Title. Which yet is not ſo conveniently ſaid: that word both beginning and ending the Pſalme, with provocation to all to praiſe the LORD, with the Pſalmiſt. 2. As to the *Subject-Matter* of it, it is *Mixt* of *Praiſe* and *Exhortation*, and ſo is *Laudatory* and *Hortatory*. But it is chiefly *Euchariſtical* or *Laudatory*: foraſmuch as even the Hortatory part is full of Matter of Divine Praiſe. And, as this, ſo all the reſt of the Pſalmes following to the end of the Book, are wholly ſpent in Divine praiſes, and every of them begin and end with, *Halelu-JAH*. Hence *Lyra* ſtiles them, *Halelujatical Pſalmes*. The Pſalmiſt ſetting himſelf to praiſe the LORD with all his might therein: never ſatisfying himſelf with this ſweet *Angelical and Celeſtial Exerciſe*. So true is that of *Auguſtine's*; *Divine Songs, are our ſpirits delights* p.

p Delitiæ Spiritus noſtri ſunt Cantiones iſtæ. *Aug. in Enarr.* 144. ad init. Tom. 5.

Penman, probably was *David*: And perhaps upon the ſame or like *Occaſion* he penned this Pſalme whereupon he wrote *Pſal.* 145. As there was intimated. *See on Pſal.* 145. Sect. 3.

Scope of the Pſalmiſt here, Is; To excite himſelf and others to praiſe the LORD, and to truſt in him alone in all ſtraits, wants, difficulties, and conditions whatſoever, and not in any, no not the greateſt of the ſons of *Adam*.

Sect. IV. *The Analyſis*, or *Principal Parts.*

In this *Laudatory* and *Hortatory* Pſalme, are

I. An Incitation, or pathetical provocation to the praiſing of the LORD. Which Duty is here laid down two wayes, 1. By diſtribution of the Subjects, who are to perform it, *viz.* (1) Others; *Praiſe-ye the LORD.* (2) The Pſalmiſt himſelf; *Praiſe the LORD, O my Soul.* Whereby is noted his Cordialneſs and ſincerity unto this Duty, *ver.* 1. 2. By profeſſion of the Pſalmiſts Reſolution to praiſe the LORD and to ſing Pſalmes to his God. Which is Amplified by the Adjunct Conſtancy hereof; *In my life*, whileſt I am: *i.e.* ſaith one *q*, *In this preſent life, ſo long as it laſts: and in the life to come*, v. 2.

q Nic de Lyra in proſtil. ad Pſ. 145.

II. A Diſſwaſive or Dehortation from *truſting in Princes*, *in munificent-bounteous-Princes*, or in any *Son of Adam*. The foundation of divine praiſe being truſt in God, the fruit whereof is his help to be celebrated with all praiſe: Therefore this provocation to praiſe God is illuſtrated by a diſſwaſive from the oppoſite truſting in and praiſing of men, though moſt *bounteous-Princes*. The reaſon of which diſſwaſive is drawn, 1. *From* their inſufficiency and impotency to help or ſave us from miſery, *ver.* 3. 2. *From* their frailty and mortality (one cauſe of their inſufficiency,) whence, all their thoughts and purpoſes are moſt vaniſhing, v. 4.

III. An Exhortation to hope and *truſt for help in the God of Jacob*, as in the LORD our God. Which is,

1. Illuſtrated, by the happineſſes of that man that hath his truſt and help in God, *verſe* 5.

2. Confirmed and urged by many choiſe Arguments: drawn

(1) *From* the Allſufficiency and Omnipotency of God, diſcovered in the Creation of Heaven, Earth, Sea, and all in them,

2. *From* the conſtant fidelity of God; *keeping Truth for ever*, in his Word and Promiſes, v. 6.

3. *From* his efficacious Providence, I. *Towards all ſorts of good men* depending upon him in all varieties of diſtreſſes and difficulties, *viz.* 1. *Executing Judgement for the Oppreſſed.* 2. *Giving food to the hungry.* 3. *Looſing them that are bound, verſe* 7. 4. *Opening the eyes of the blind.* 5. *Uprightening them that are Crooked, bowed down, or bowed together.* 6. *Loving the righteous, verſe* 8. 7. *Preſerving the Strangers*, 8. *Setting-upright*, or making to continue ſure, *the fatherleſs and widdow, verſe* 9. *at the beginning.* II. *Towards the wicked* that depend not upon him, *Overthrowing their way, verſe* 9. *at the end.*

IV. *A Concluſion* of the Pſalme. Wherein note, 1. *The Declaration* of another Reaſon why God is to be Praiſed and alone truſted in: drawn from the Eternity of his Kingdome, whereby he Rules and Orders all things as he will. Which is Amplified by the peculiar relation that the King of this Kingdome hath to *Sion*, to his Church. 2. *An Exhortation* to all hereupon to praiſe the LORD, v. 10.

Pſalme

Psalm CXLVII.

Sect. I. *The Summary Contents.*

The *Psalmist* in this Psalme, which also begins and ends with *Halelu-JAH*, 1. *Exhorts* all more Generally to praise the LORD, *ver.* 1. *&c.* Urging this from sundry Reasons: As, The Excellency of Divine Praise. Gods singular care of his Church. Gods Eminent Attributes; Wisdome, Power, Greatness. And his discriminating Providence towards good and bad, *v.* 1. *to* 7. 2. *Exhorts* to a special manner or mode of Praising God, with Confession, Singing-Psalmes, and Harp, *v.* 7. Annexing Reasons drawn from Gods Providence, towards Creatures senseless, Towards creatures sensitive but irrational. But especially towards his fearers, &c. *v.* 8. *to* 12. 3. *Exhorts Jerusalem* and *Sion*, The Church, the peculiar Subjects of this Duty) to Laud and Praise the LORD their God, *ver.* 12. For his blessings upon City and Kingdom. For his providence in ordering Natural things seasonably for their good. But especially for his peculiar favour to *Israel* in giving them his *Ten-words*, Statutes and Judgments, Laws Moral, Ceremonial, and Judicial, so as he dealt not with any other Nation, *v.* 13. *to the end.*

Sect. II. *The Version out of the Hebrew.*

I.

1. *a* PRaise-ye-the LORD; For good *it is*
Psalmes to our *glorious* God to Sing:
For, pleasant *exercise is this*,
Divine Praise *is* a-comely-thing

2. The LORD doth build Jerusalem:
The Out-casts *b* gleans of Israel.
3. The broke in heart he healeth *them*:
And binds up all their dolours *well.*

4. Of Scars he counts the number *right*:
Them all he *by their* names *c* doth cite.
5. Great *is* our Lord, and much in might:
d His understanding infinite.

II.

6. The LORD the meek *e* upright-doth-raise
The wicked humbleth to the *f* ground.
7. *g* By-turns-sing to the LORD with Praise:
Sing to our God with Harp's *sweet sound.*

8. That covereth with *dark* Clouds *h* the sky:
That for the Earth prepareth rain:
That makes the Mountains (*tall and dry*)
To bud-forth *tender* grasse *amain.*

9. *That* doth to Beast *i* his food alot:
Do Ravens young, which cry, *their measure.*
10. In strength of Horse delights he not:
In leggs of man he takes no pleasure.

11. *k* Who fear him, GOD is pleas'd in them:
That for his Mercy patient wait.

a Heb. Halelu-JAH.

b Heb. he gathereth together.

c Heb. doth count, d Heb. of his understanding there is no number e Heb. doth erect, or, set upright. f Heb. earth. g Heb. Answer-ye to the LORD with confession sing Psalmes. h Heb. the Heavens. i Heb. give his bread: so Ioel of the Ravens which cry or; when they cry. k Heb. The LORD takes pleasure in his fearers,

12. The *LORD* land, O Jerusalem:
O Sion, praise thy God *most great.*

13. For he makes strong Barrs of thy Gates:
Thy Sons within-thee blesseth he.
14. He in thy Border *l* peace creates;
With fat *m* of Wheat sufficeth thee.

l Heb. putteth peace. m Heb. of wheates he fat sufficeth thee.

III.

15. He sends on Earth *n* his Edict *full*:
His word doth very swiftly *o* post
16. He giveth *flaky* Snow like Wool:
Like ashes *p* scatters hoary-frost.

17. Casts-forth his ice like morsels *felt*:
q Who *can* endure his cold *below*?
18. He sends his word, and them doth melt:
Makes his Wind blow, the Waters flow.

19. He *his most sacred* Words doth show
To *his dear* Jakob *loved well*:
His *precious* Statute-laws, Also
His Judgments unto Israel.

20. *r* To any *other* Nation
Such dealing did he not afford,
And they his Judgments have not known
For all which things, Praise-ye-the-*LORD.*

n Heb. his Saying. o Heb. runne p Heb. scatters-abroad. q Heb. before the faces of his cold who shall stand? r Heb. He hath not done so to every Nation, and judgments they have not known them Halelu-JAH.

Sect. III. *The Kind, Penman, Occasion, and Scope.*

The *Kind* of this Psalme, 1. As to the Outward Form or Mode of Penning it, is *Untruled* in the Hebrew, And one of the *Halelu-jatical Psalmes* (as some call them) beginning and ending with *Halelu-JAH*, i. e. *Praise-ye-JAH.* Or, *Praise-ye-the-LORD.* 2. As to the *Subject-Matter* of it, it is *Mixt*, *Hortatory* and *Laudatory*, Exhorting much to the Praising of *LORD*, upon manifold grounds and reasons. It is chiefly *Eucharistical* or *Laudatory.*

This Psalme, though in the *Hebrew* it be but one entire undivided Psalme, and be so accounted by the *Chaldee Paraphrast*, and Generally by most sound Interpreters, yet it is divided into two by the *Greek Version of the LXXII*, by the *Arabick* and *Æthiopick* Versions, and by the *vulgar Latin*, which Division also *Augustine*, *Lyra*, &c. follow. From *ver.* 1. *to* 12. they account it Psalme *CXLVI.* And from *ver* 12. *to the end*, *Psalme CXLVII*[s]. And so they fall again into the Ordinary Enumeration of the Psalmes, from which they had departed all along from *Psalme X*, (as thereon was noted,) making the *Xth Psalme* onely a part of the *IXth Psalme*, unduely joyning both together in one. And therefore with them the Enumeration of the Psalmes, from *Psalme X.* to *CXLVII*, is wholly altered from the common Enumeration: and accordingly we are forced to alledge them. Which is to be noted by the Reader, lest he misapprehend the Allegations or Quotations of them.

s Vid. *Bib. Polyglot ad Psal. X. & CXLVII.*

Penman of this Psalme, *some* [t] think to have been *David*: and that upon the *Occasion* formerly hinted on *Psal.* 145. Sect. 3. *Others* [u] are of Opinion; That, because mention is made of *Building Jerusalem*, and *gathering together the outcasts of Israel*, *ver.* 2, of *strengthening the barrs of her Gates*, *putting peace in her Borders*, *ver.* 13. 14. This *Psalme* was penned by some Prophet (as by *Haggai* or *Zechary*, their names being prefixed to this Psalme in the *Greek*, *Arabick*, *Æthiopick*, and *Syriack* Versions; *Halelu-JAH of Haggai and Zechary*, [x]) after the Jewes return from their *Babylonish* Captivity, when they had rebuilt *Jerusalem*, had set up the Walls and

t Jo. Foord *in Expos. Psal.* 145.
u *Sim. de Muis in Arg Ps.* 147. *& H. Moll. in Arg. Ps.* 147.
x *Vid. Bib. Polyglott. ad Ps.* 147.

Gates thereof, when *Israels* dispersed out-casts were gathered together thither out of other Countryes, and they flourished in peace and prosperity. But *Lyra* y utterly dislikes this Opinion; *For that, no such Title with the Name of Haggai and Zechary is In the Hebrew, but is onely put by some Translator or Expositor. As also because in Jerusalem rebuilt after the return from* Babylons *Captivity, there was not such peace and plenty as this Psalme describes. Yea it was frequently invaded by the Gentiles about them, and was subject to the servitude of* Medes *and* Persians, *after of the* Grecians, *and then of the* Romans. *And there was such Penury of Temporals in the dayes of* Nehemiah *who re-edified the City, that they brought their sons and daughters into servitude for necessary food,* Neh. 5. And therefore he understands this *of the building of the Spiritual* Jerusalem, *&c.* Wherefore, if we referre the *Occasion* of this Psalme to the occurrents that fell out, after *David* was brought to the Crown, and had subdued his Enemies round about; I see no unsuitableness with the matter of this Psalme, but good correspondency. For, then *Jerusalem* began to be eminently built, and to be strengthened, flourishing with peace and all prosperity: Then *David* and his friends, which were as out-casts dispersed from place to place, were gathered together in *Jerusalem* and the Kingdom, enjoying the Words, Statutes, and Judgments of the LORD in lustre and beauty, &c. according to the sundry expressions contained in this Psalme.

y *Nicolaus Lyra in Postil. ad Ps.* 147. *ad initium*

Scope of the Psalmist herein, is; To exite all, but especially *Jerusalem* and *Sion*, with the people of God therein, to praise the LORD, for his care of his Church and people, for his glorious Attributes, for his singular providences, in the course of Nature, but chiefly in his Spiritual Dispensation of his Ordinances (*viz.* His *Words, Statutes, and Judgments* i. e. His ten words the Moral Law, the Ceremonial and Judicial Lawes) *to Israel*, above all the Nations of the World.

Sect. IV. *The Analysis or Principal Parts.*

This *Hortatory* and *Laudatory* Psalme contains three Exhortations to the praising of the LORD, with Reasons or Motives thereunto severally annexed. As,

I. *An Exhortation more general* to all to praise the LORD; in the word, *Halelu-JAH*, v. 1. &c. This is enforced and urged,

1. *From* the excellency of this work it self, the praising of the LORD z. It being here commended, As, 1 *Good.* 2 *Pleasant.* 3 *Comely*, ver. 1.

z In laude Dei, ipse actus est Merces. *Sim. de Cassia. apud Gloss. in Ps.* 146.

2. *From* Gods singular care of his Church and people, typed out by *Jerusalem*. This his care is described, and illustrated, I. *Described* by sundry choice Acts thereof: *viz.* 1, *Building Jerusalem.* 2 *Gathering together the out-casts of Israel*, dispersed into other Countries, ver. 2. 3. *Healing the broken in heart, binding up their dolours* or griefs, v. 3. II. *Illustrated*, by Gods exact numbring, and *Naming* of all the starres: How much more exactly doth he number and know all his people by name, ver. 4.

3. *From* Gods eminent Attributes or perfections. As, 1. His Greatness. 2. Power. 3. Understanding, beyond number, ver. 5. 4. Providence, 1 Towards the good; *setting upright the meek*, 2. Towards the bad; *debasing the wicked to the earth*, ver. 6.

II. *An Exhortation to a more Special Mode or Manner of praising the LORD*, ver. 7. *&c.* Here,

1. This Special manner of praising the LORD is described: *viz.* It must be, 1. By *singing in way of Answering one another*: as the *Hebrew* word properly signifies, 2. *With Confession*, *viz.* of praise and praise-worthy things to God. 3. With *Singing-Psalmes*. 4. With melodious Musical Instruments, as with *Harp*, ver. 7.

2. This praise is urged, From consideration of Gods providential dispensations, 1. Towards Creatures insensitive. As in his, (1) *Covering Heaven with Clouds*, (2) *Preparing rain for the Earth.* And (3) *Making barren Mountains to bud-forth Grasse*, v. 8. 2. Towards Creatures irrational, (1) *Feeding the beasts.* (2) *Feeding the fowles*, i. *young Ravens that cry*: i. e. even the basest of fowles, young Ravens *Synechdochically* are mentiond in stead of all the rest. They say, when they are hatcheid, the old Ravens desert them by reason of their deformity and whitishness: whereupon through extremity of hunger they cry. And Gods providence yet strangely preserves and feeds them, as Writers a observe, ver. 9. 3. Toward s Creatures Rational, especially such as are truly religious: *He takes pleasure in them*, not according to any acquired or natural parts: but according to their *fearing* of him, and their *patient-waiting for his mercy*, ver. 10, 11.

a Et pullis Corvorum invocantibus eum] Dicit enim Isidorus; Quod corvi non ministrant cibum pullis suis, donec videant eos nigrescere plumis; quia tunc agnoscunt eos tanquam suos: sed antequam habeant plumas nigras nutriuntur rore cœlesti. Per hoc autem quod dicitur; *Invocantibus eum*,] non est intelligendum, quod ista invocatio sit per aliquam recognitionem in pullis existentem: sed quod unaquæque res per appetitum naturalem tendit ad suam perfectionem. Et sic dicuntur invocare Deum, a quo recipitur omnis perfectio & omne bonum. *Nic. de Lyra in postil. ad Psal.* 146. 9.

Tradunt qui Naturalem Historiam scripserunt, tantam esse *ἀστοργίαν* in Corvo, ut propter deformitatem, aut quod recens nati albescant per aliquot dies deserat pullos implumes, quos interea Deus alat mirabiliter vermiculis natis ex stercoribus & ex cadaverum carnibus in nidos congestis, donec nigrescant. Id verum sit, an non, in medio relinquo. Certè huc alludere videtur Psalmus & Job, c. 39. *&c.* *Hen. Moller. Praelect. in Psal.* 147. 9.

Quærunt Hebræi, cur pullorum corvorum mentio fiat potissimum? Hanc adferre soleæ rationem, Quod ij, statim ut nati sunt, à parentibus deserantur, qui illos, quippe albos, pro suis non agnoscant. Omitto quod fusè è veteribus Rabbinis addit, tunc è stercoribus natas muscas aut vermes (nam ושלוחי Jaltuschin, quid significet, ambigitur,) in eorum os, divinâ regente providentiâ, sese ingetere. Illa vera sint, necne in medio relinquo. Certè aliquid oportet esse, quod sententiæ ex libro Job allatæ locum dederit.

Plinius non longe abit ab Hebræis qui in *Natural. Historiâ* obliviosos esse Corvos scribit, & plerunque minimè ad nidos suos reverti: sed quadam ratione Instinctaque Naturæ hæc congerere ad suos nidos, quæ vermes possint creare, ex quibus relicti eorum pulli aluntur interdum. Alij censent, id quod fortasse magis est in promptu, Synechdochicos ex corvis universum volucrum genus est intelligendum. *Sim. de Muis in Comment. ad Psal.* 147. 9.

III. *An Exhortion*, directed to a special sort of persons whose duty it is more peculiarly to praise the LORD, *viz.* To Gods own Church and people, in *Jerusalem* and *Sion*, singular Types of Gods Church and people, ver. 12, *&c.* Where note,

1. The Object so praised: Described, 1. By his supream essence; *The LORD.* 2. By his Covenant-Relation to them; *Thy God.*

2. The Acts to be performed to this Object, 1. *Praise.* 2. *Laud.* Which in the Hebrew seems to be more emphatical: as was noted on *Ps.* 117. 1.

3. The parties who are to perform these Acts of Duty; *Jerusalem: Sion*: ver. 12.

4. The Arguments or Motives inducing to this performance of praise to God. Drawn.

(1) *From* Gods singular blessings upon *Jerusalem* and the Kingdome; *viz.* 1. *Strengthening the Bars of Jerusalem's Gates*: protecting her. 2. *Blessing her* Citizens or *Inhabitants*; called *her sons within her*, ver. 13. 3. Stablishing *Peace in her borders* in her Land and Kingdome. 4. Abundantly *storing her with plenty of food*: *fat of wheat* Synechdochically being

being put for all food, or necessary provision, v. 14.

(2) *From* Gods Providence seasonably ordering the course of Nature, in the vicissitudes of natural things, for their good. Here are laid down, I. The Cause of all natural revolutions and vicissitudes; *His will*, and *word runing swiftly on Earth*; *i. e.* the efficacious and speedy force of his command, of his All-ruling providence whereby he effectually and speedily, even as by a word of command, orders and alters all things. *ver.* 15. II. The vicissitudes and alterations of natural things themselves. 1. He brings Winter at his pleasure; (1) *Giving Snow, like Wool.* (2) *Scattering-abroad the Hoare-frost like ashes, ver.* 16. (3) *Casting-forth his ice, like morsels.* Which is illustrated by the extremity of *his cold.* Thus he turns Summer into Winter, v. 17. 2. He contrariwise, at a word, brings the Spring, dissolving the winters cold and frost by his soft-winds making a kindly thaw, and turning them again into waters, v. 18.

(3) But especially, *From* Gods peculiar favour to Israel, his Church and People, in conferring upon them Spirituals, *viz.* His Ordinances, 1. *His Words*: *i. e.* His ten Words, (as his ten Commandements the Moral-Law is stiled, *Deut.* 4. 13.) 2. *His Statutes*: *i. e.* His Ceremonial-Lawes. 3. *His Judgment*: *i. e.* his judicial Law, *ver.* 19. All which he Amplifies, by an Antithesis between his dealing, in regard of his Lawes and spiritual Ordinances farre otherwise with *Israel*, then with any other Nation in the World, to all which his Ordinances and Judgements were not vouchsafed nor known. And so he concludes the Psalm, as he began it, with an Exhortation to divine praises; *Hallelu-JAH*, *ver.* 20.

Psalm CXLVIII.

Sect. I. The Summary Contents.

The *Psalmist* Exhorts, 1. *Generally*, all to praise the LORD, *ver.* 1. *begin.* 2. *Specially*, (1) All Creatures in the Heavens: whether the third, second, or first Heavens, &c. *ver.* 1. *to* 7. (2) All Creatures in the opposite earth below: whether in the Water, Aire, or Land, &c. to praise the LORD, *v.* 7. *to the end.*

Sect. II. The Version out of the Hebrew.

I. *Version.*

I.

1. *a* PRaise-ye-JAH. Praise the LORD
From Heav'ns *triumphantly*:
b Praise-unto-him-afford
All ye in-places-high.
2. His Angels all
Do-ye-him-praise: Praise him *always*
His-Armies all.

3. Ye Sun and Moon *so bright*
Praise-him *as ye do move*;
Praise-him all Stars of light.
4. *O* Heav'ns of Heav'ns *above*
Praise-him-do-ye:
And waters that *Up-elevate*
Above Heav'ns *be.*

5. The LORD's name let them *there*
Praise: For, he did command,
And they created were.
6. And *c* fast-he-made-them-stand
For ay for ever:
To them gave he *d* a firm-Decree,
Which shall pass never.

II.

7. The LORD from earth praise-you,
O Dragons and *e* each deep.
8. Fire and Hail, *f* Mist and Snow,
Whirle-wind, his word which keep.
9. Mounts and Hills all:
Each g fruitful Tree, likwise all *ye*
O Cedars *tall.*

10. Wild-beast, and Cattel all:
Thing-creeping, Bird of wing.
11. Earth's Kings and peoples all:
Princes, and all *h* Judging
Throughout the Earth.
12. Young-men *i* and maids, old-men with babes
Of humane birth.

13. *O* let them *every one*,
Now praise JEHOVAH's name
For his name, his alone,
Is-high-advanc'd *in Fame*:
His *k* Majesty
And gloriousness above Earth *is*
And Heavens *high.*

14. And he *l* on-high-doth-raise
His peoples horn *alone*;
Which is the *very* praise
Of his Saints every-one,
That children *be*
Of Isr'el *dear*, A folk him neer:
The-LORD-praise-ye.

a Heb. Halelu-JAH, b Heb. praise ye him in the high places.

c *Heb.* he established them.... d *Heb.* A statute, and it shall not passe.

e *Heb.* all deeps. f *Heb. or.* vapour, damp, fume, &c. ——stormy wind, doing his word. g *Heb.* the wood (*or* tree) of fruit. h *Heb.* judges of the earth. i *Heb.* and also maidens old-men with children.

k *Heb. or*, glory, glorious-majesty.

l *Heb.* doth exalt ——

II. *Version.*

I.

1. *a* Praise-the-LORD. Praise-ye-the-*LORD*
From Heav'ns *triumphantly*:
Due b praises-unto-him-afford
All ye in places-high.
2. Praise him his Angels every-one
All his Hosts praise him *right.*
3. Do ye him praise *O* Sun and Moon:
Praise him all Stars of light.

4. Ye Heav'ns of Heav'ns *c* his-praise-proclaim:
And waters *d* in the air.
5. *O* let them praise JEHOVAH's Name *e*
For *e* he spake, made they were.
6. And firmly-stablish-them-did-he
For evermore for ay:
For them he gave *f* a *Sure*-Decree,
Which shall not pass-*away.*

II.

7. Praise-ye the LORD from Earth *below*,
O Dragons and *g* each deep.
8. *Both* Fire and Hail, vapour and Snow
Whirle-wind, *h* his word which keep.

a *Heb.* Halelu-JAH, b *Heb.* Praise ye him in.

c *Heb.* praise him. d *Heb.* that be above the Heavens. e *Heb* commanded, and they were created. f *Heb* A statute.

g *Heb.* all deeps. h *Heb.* doing his word.

5. All

k Heb. the mount. or, tree of fruit. k Or the wild-beast.

9. All Hills and Mountaines: k Trees that bring
Fruit: Cedars all likewise.
10. k Beasts and all Cattle: Creeping thing,
And fowl of wing that flyes.

l Heb. Princes.

11. Kings and all people of the earth:
l Peers, and Earth's Judges all.
12. Young-men and also maids by birth,
Old-men with children small
13. Let all these praise JEHOVAH's name,
For his Name, his alone,
m Heb glorious majesty or, glory. n Heb. to alts
Is high-advanc'd: m His glorious-fame
'Bove Earth and Heavn's hath shone.
14. And he his peoples horn n sets-high:
Of all his Saints the praise,
Of Isr'ls sonnes, A folk him nigh;
Praise-ye-the-LORD always.

Sect. III. *The Kind, Penman, Occasion, and Scope.*

The *Kind* of this Psalm, 1. As the *Outward Form* or Manner of penning it, is *Untituled*; having no *Title* prefixed to it in the Hebrew. The *Greek Version* prefixeth this Title; *Halelu-JAH of Haggai and Zachary*. So also the *Æthiopick* Version. The *Syriack* hath it; *Of Haggai and Zachary* ſ. But as *Lyra* notes, this seems done by some Translator or Expositor. And in this Psalm there seems no colour at all for referring it to *Haggai* or *Zechary* t. 2. As to the *Subject-Matter* of it, it is *Mixt, Laudatory*, and *Hortatory*: and is wholly spent in Exhortations and Invitations of all sorts of creatures, Superior and inferior, to the Divine praises of the LORD, for his power, wisdom, goodness, &c. shining-forth in his works, but especially in his Collection, Protection, and Affection towards his Church and People *Israel*. Not only Angels and Men, but even all mute Creatures, made with wonderful wisdom, and continuing in their ranks and orders wherein they were created, do in their kind praise the LORD: The Rational Creatures, *by Speech*; The irrational, by *Silence* representing the wonderful work-manship of their Creator. So that as one saith u; *They are tacit Praisers of his great Workmanship and loud Preachers.*

ſ Vid. *in Bibl. Polyglot. ad Psal.* 148.

t *Nic. de Lyra in postil. ad Psal.* 148.

u Σιγῶσαι ἐπαινέται τῆ μεγαλουργίας καὶ σιωπῶσαι κήρυκες *Greg. in Orat. in Nativ. Christ.*

Penman of this Psalm, is not certainly known.

Occasion of Writing it, is as uncertain. *David* is supposed to be the Penman of it, and upon that General occasion forementioned on *Psalm* 145. Sect. 3.

Scope is evident; *viz.* To invite and incite all sorts of Creatures Superior and Inferiour to praise the LORD in their kind, and set forth his wonderful perfections and Excellencies: The LORD having made all Creatures for the manifestation of his matchless Glory.

Sect. IV. *The Analysis, or Principal Parts.*

The Invitation or Exhortation to the Creatures to Praise the LORD, is laid down in this Psalme, *More Generally*, and *More Specially*.

I. *More Generally*, to all sorts; *Praise-yee-JAH*. With which the Psalme begins and ends.

II. *More Specially*, to the special sorts of Creatures, Which are here distributed into Superiour, and Inferiour.

1. *The Superiour Creatures*, *i. e.* The Celestial Creatures, are exhorted to praise God, *in and from the Heavens*, *ver.* 1. &c. Here we are to note,

(1) The Distribution of the Superiour and Celestial Creatures, which are to praise the LORD. And they are, 1. In the third Heaven; *Angels*. *And his* Angelical *Hosts*, *verse* 2. 2. In the second Heaven; *Sun, Moon, and Stars of light*, *verse* 3. 3. The first Heavens, called; *the Heavens of Heavens*, *i. e.* The loweſt and meaneſt of Heavens, think some x, As the *Servant of Servants* imports the meaneſt and most inferiour Servant. To take this for the highest Heavens, as *some* do y, I cannot so well approve: both because those *Heavens* were mentioned before, in *verse* 1. 2. and also because that which here follows; *the Waters above the Heavens*, leads us rather to the former Interpretation. The Creatures in these Heavens, are; *The Waters contained in the Clouds of Heaven*, *verse* 4.

x As in Jo. Pond in Exodus. Pſ. 148. 4.

y Mo. de Lyra in Pſ. 148. 4.

(2) The Causes or Reasons why these superior Creatures must praise the LORD, are; 1. *Because*, he created them; by his Word of Command, *verse* 5. 2. *Because*, he hath permanently established them in their State. 3. *Because*, he hath appointed to every of them *A Statute* or Rule, *which shall not be passed*, *ver.* 6.

2. *The Inferiour*, or *Terrestrial Creatures*. are exhorted &c. *v.* 7. Here also you have

(1) The Distribution of the Inferiour Creatures. Exhorted to praise the LORD. And they are either, I. Aquatile. As, 1. *Dragons*. *i. e.* Huge Sea-fishes, Whales, &c. 2. *And all Deeps*, wherein they live, *verse* 7. II. Aerial; as the Meteors, 1. *Fire*. *viz.* in thundring and lightning, &c. 2. *Hailе*. 3. *Snow*. 4. *Vapour*. 5. *Stormy Winde*, or *Whirlewind*. All which are Amplified, by their subjection to Gods all ruling Word, *verse* 8, III. *Terrestrial*. And these are, 1. Creatures In-sensitive, without sense; As (1) *Mountains*. (2) *Hills*. (3) *Fruit-Trees*. (4) *Timber-Trees*, as *Cedars*, *verse* 9. 2. Creatures Sensitive but Irrational. As, (1) *The Wild-Beast*. (2) *All Cattel*. (3) *The Creeping-thing*. (4) *The feathered fowl*, *verse* 10. 3. *The* Rational Creature, Mankind. And these of whatsoever (1) Order; *Kings, Subjects, Princes, Judges*, *verse*. 11. (2) Sex; *Men*, or *Maids*. (3) Age; *Old men with children*, *ver.* 12.

(2) The Reasons why all these are Exhorted to Praise the LORD. *viz.* 1. Because *The Name of the LORD alone is most highly advanced*, and his *Glorious Majesty is farre above both Earth and Heaven*, *verse* 13. 2. Because, *He Exalts the Horne of his people*. He Exalts their Power, Glory, &c. *Amplified* by the fruit, effect or Consequent thereof; *The praise of all his Saints*. *i. e.* Which Glory or Horne so Exalted is their Praise: Or, Which is and should be an Argument, and Matter of praise to them. 3. Because, *He hath brought his people Israel near unto himself* in Covenant, Holy Relations, and sweet Communion. And so he concludes the Psalme as he began with an Hortatory *Halelu-JAH*. *ver.* 14.

Psalm CXLIX.

Sect. I. *The Summary Contents.*

Herein are, 1. *A vehement Exhortation* unto *Israel*, the Church and People of God, to celebrate the LORD with singular and Extraordinary praises, *ver.* 1. *to* 4. 2. *The Arguments* or Reasons why *Israel* should so praise him. Which are drawn, (1) *From* the Extraordinary favours of God unto them, *verse* 4. 5. 2. *From* the singular and Eminent Power which they shall have over their Enemies, *verse* 7, 8, 9.

Sect. II.

Sect. II. *The Version out of the Hebrew.*

1. *a* PRaise-yee-the-LORD Sing to the LORD
A New *triumphant* Song:
His *Worthy* praise *to him afford*
In *b his* Saints Holy-throng.
2. Let Israel rejoyce *and sing*,
c In-them that-him-have-made:
Let Sons of Sion in their King
Be *now* exulting-glad.

3. Let them * with Flute *melodiously*
Praise his *renowned* Name:
With Harp and Timbrel *pleasantly*
To him let-them- sing psalme.
4. For in his people *every one*
The LORD doth-pleasure-take:
The meek-ones with Salvation
He-beautiful-will-make.

5. The Saints, in glory shall-be-glad:
Shout on their Beds shall they.
6. The Exaltations of God
d Within their mouth *shall stay*:
And in their hand a two-edg'd Sword.
7. On Heathens for-to-do
Just vengeance: on the folk *abhorr'd*
Correction *also*.

8. To bind their Kings *magnifical*
In *strongest* Chains *at last*:
And their-renowned-Nobles *all*
In Iron fetters *fast*.
9. To do on them (*upon complaints*)
The judgement on record:
This honour *is* to all his Saints
Then still g Praise-ye-the-LORD.

a Heb. Halelu-JAH. *b Heb.* the Church (*or*; company assembly-congregation) of saints. *c Heb.* in his makers i.e. *Father Son, and Holy-ghost.* * *Heb. or*; In the Drunce *The Heb. word signifies both the Fruite where unto it tends.* *d Heb.* in their throat. *e Heb.* a Sword of edges. A Sword of mouthes *Here in the Heb. word, the Root is doubled for the more imphasie.* *f Heb.* written. *g Heb.* Halelu-JAH.

Sect. III. *The Kind, Penman, Occasion and Scope.*

The *Kind* of this Psalme, 1. As to the Mode and *Outward Forme* of writing it, is *Untituled:* Having no *Title* perfixed in the Hebrew Original: 2. As to the *Matter* of it, It is *Mixt*: *Hortatory* and *Laudatory* Yea Exhorting Israel to an Extraordinary lauding of the LORD, for his eminent blessings upon his People, and the great power they shall have over their Conquered Enemies. Under which Corporal power *some h* conceive the Psalmist shadows out that excellent Spiritual power which the Church shall exert and inflict upon the ungodly by the Doctrine and other Ordinances of Christ after his incarnation, *Matth.* 16. 19. *Joh.* 20. 23. 1 *Cor.* 5. *throughout.* And so they account this Psalme in part *Prophetical.* This Power of the Saints over their Enemies, *some i* referre to their *judging of the World with Christ at his second coming*, According to that of the Apostle; *Do yee not know that the Saints shall judge the World? ——Know yee not that we shall judge Angels?* 1 *Cor.* 6. 2, 3. And *some k* interpret this their power, of their *Corporal, Spiritual*, and last *Glorious* power over their Enemies at the Judgement-day. Our *English Translators* understand it of the Churches Spiritual power onely, as appears by the Contents which they have prefixed; 1. *The Prophet Exhorteth to praise God for his love to the Church. And for that Power which he hath given to the Church to Rule the Consciences of men.*] And yet here they have unadvisedly and dangerously described that power: Seeing it is Gods sole Prerogative to *Rule the Consciences of men.*

Penman of this Psalme, is not certainly to be determined upon.

Occasion of it is also as Uncertain. *They l* who think this Psalme was written upon occasion of *Davids* victorious subduing of his Heathen-Enemies round about him, and of his taking care for the Ark, solemn Assemblyes, publick worship of God, and the House of God, that they all might be set in order, 2 *Sam.* 5. *and* 6. *and* 7. *and* 8. are of Opinion that *David* was *Penman of it*, As I formerly noted on *Psal.* 145. Sect 3. *Others m* suppose that this Psalme was penned by some other *Prophet*, a little before or not long after the *Jews* deliverance from the *Babylonish* Captivity. And that then they were to sing *New Songs*, and to frequent solemne Assemblyes of Saints, as *verse* 1. Which they could not do *in a Strangers Land.* And that their victories over their Babylonian Enemies, that had long oppressed them, were but Præludium's and Pledges to them of their greater Victories for the future, especially under the Messiah, that should subdue all Nations to him and his Church by the Gospel, &c. *ver.* 6, 7, 8, 9. I leave all *in medio* for the judicious to ponder upon.

Scope of this Psalme, is; to exhort and incite the Church of God his *Israel*, to celebrate the LORD with eminent and extraordinary Praises, both for his singular favours vouchsafed unto them, and for the victorious Power which they shall obtain and exercise over even the greatest of their Enemies, according to his written Word: And this not onely Corporally, but also and especially Spiritually.

Sect. IV. *The Analysis*, or *Principal Parts.*

As in the former Psalme *All sorts of Creatures* are invited and exhorted to praise God *ordinarily*: So in this Psalme *The Israel of God and sons of Sion*, even the whole Church and People of God, are exhorted to Praise the LORD, and that *Extraordinarily.* As that, so this Psalme begins and ends with *Halelu-JAH*: and is wholly bestowed in Divine praises, and forceible inducements to those praises. In this Plasme therefore are especially two Parts.

I. *An Exhortation* of the Church and people of God solemnly to Praise the LORD, *ver.* 1. *&c.* This praise whereto they are Exhorted, is Described.

1. *By* the Object of it, to whom it is due and to be performed, viz. *God*, who is here set forth by, 1. His essential Name; *JEHOVAH.* 2. His Name of efficiency; *His Maker n.* Whether it be understood, *Absolute*, absolutely in respect of Creation: Or *Secundum quid*, Respectively in some respect onely as he was the Author of their Redemption, Deliverance, Prosperity, &c. The sense amounts much to one. In the Hebrew the word is plural; *His Makers o.* Which *some* think is so put for Honours sake: Others, to insinuate the Mystery of the Trinity, *Father, Son, and Holy-Ghost.* 3. His name of Government; *their King, viz.* To Reign over them, Rule and Govern them as his People, by his peculiar providence, and Spiritual influence of his Word and Spirit. In all these are couched tacit Arguments and Motives to the praising of God.

h Hen. Moller. in Arg. & Prælect in Psal 149. *Jo. Calv. in Arg. & Com. ad Psal.* 149. *H. Ainsw. in his Annot. in Ps.* 149. *i Nic. de Lyra in Postil ad Psal.* 149. *k* Sword] This may be understood of the People Victories over their corporal Enemies; and also of the Spiritual Combates against the World and the Prince of it, by the power of Gods Word and Spirit, 2 *Cor.* 10. 4. *Heb.* 4. 12. *Rev.* 1. 16. and 19. 15. And finally of the last Victory over all the Enemies power, which the Church united to its head shall obtain at his last coming, *Revel.* 2. 26. *Jo. Diodat. in his Annot. in Psal.* 141. 6.

l Jo. Foord in Expos. Psal. 145. *Sim. de Muis in Arg. Psal.* 149.

m Jo. Calv. in Arg. & Com. ad Psal. 149. *Hen. Moll. in Arg. & Prælect. ad Ps.* 149.

n *Sim. de Muis in Com. ad Ps.* 149. 2.

o *In factura suo*, Hebraicæ ad verbum legi, in factoribus suis, In numero multitudinis pro singulari, Honoris ergo, sicuti observat Kimchi, qui simile, profert ex *Job.* 35. 10. *Ubi est Deus qui facit me* seu *factor meus*, ad verbum *factores mei*? Idem censent Esræ & alii. Geneb. in veritate Hebraicæ affirmat apertum esse Mysterium S. Trinitatis, &c. *Sim. de Muis in Com. ad Psal.* 149. 2.

4. *His Makers*] The Father, the Word and the Holy-Ghost; which three are one, 1 *Joh.* 5. 7. The myſtery of the Trinity is in the Hebrew phraſe; So in many others, As; *Let us make man in our Image*, Gen. 1. 26. *Where is God my Makers?* Job. 35. 10. *Thy Makers is thine Husbands*, Iſai. 54. 5. *Remember thy Creators*, Eccl. 12. 1. and ſundry the like, God alſo is our Maker both in Nature, and Grace. See *Pſ.* 100. 3. *H. Alſtead in his Annot. on Pſ.* 149. 2.

2. *By* the General Quality of this praiſe. Which muſt be exquiſite, ſingular, and extraordinary; *A New Song*.

3. *By* the ſolemnity of it. It muſt be performed publickly; *in the Church or Congregation of Saints*. Which imports a promiſe or prophecy of Reſtauration of Gods publick Worſhip and Ordinances, and of the ſolemn Church-aſſemblies, And may ſuit to *Davids* dayes: or to the Captives return from *Babylon*.

4. *By* the Acts of praiſe, or Adjuncts thereunto Annexed, *viz.* 1. Inwardly, *Rejoycing*. Gladſomneſs. 2. Outwardly, *Singing*. Praiſing. Uſing of Muſical Inſtruments to ſtir up their affections as *Flute Timbrel, Harp*.

5. *By* the Subjects of this Duty, The parties Exhorted thereunto, *viz.* Iſrael, *The Sons of Sion*. Even the whole Church of God among the Jewes. *Analogically*, All the Churches of Chriſt alſo among the Nations according to the New-Teſtment-way of praiſing the LORD, for theſe and like mercies, hinted in this Pſalme. All theſe particulars are interwoven. and evidently contained in *v.* 1, 2, 3.

II. *The Arguments or Reaſons* why the Church ſhould thus praiſe the LORD, *v.* 4. *&c.* And they are drawn,

1. *From* conſideration of the LORD's ſingular and extraordinary favours towards his people. As, 1. His great love unto his People, *taking pleaſure in them*. This the fountain of all his bleſſings. 2. His *Salvation*, and deliverance from evils and Enemies, Promiſed and performed to the meek. This is Amplified, by the Adjunct *Beauty* or *Glory* attending ſuch their Salvation, *ver.* 4. 3. The ſingular and eminent matter of joy which he will vouchſafe unto his Saints. Amplified, by (1) The Acts thereof; *Being gladſome. and ſhouting-joyfully*. (2.) The Adjunct of it; *in Glory*. Or *with Glory*. Denoting the high degree and eminency of their joy. (3) The ſubject-place, where; *upon their Beds*, in their private retirements, *ver.* 5.

2. *From* Conſideration of the Victories and extraordinary Power which his Church and Saints ſhall have over their Enemies. Here I. *The eminency of their Praiſes of the LORD* are deſcribed by, 1. Their Nature, *The Exaltations of God*. 2. Their vehemency; *in their throat*. i. e. aloud ſpoken of, vehemently commemorated, *ver.* 6. *beginning*. II. *Their Victories and Power over their Enemies*, the Arguments of ſuch praiſe, are ſet forth and illuſtrated, 1 *By* the Inſtrumental means thereof; *A two-edged ſword in their hand*. Heb. *A Sword of two mouths*. The Root being Emphatically doubled in the Hebrew Word, *ver.* 6. 2. *By* the Objects of their victories and power, their Enemies deſcribed by, (1) Their Multitude and Quality; *Heathens*; *People* (2) Their Magnitude and Dignity; *Kings*: *Nobles*. 3. *By* the Acts of their Victory and Power; (1.) *Doing vengeance on Heathens*. (2.) *Doing Corrections* or *Rebukes upon the People*. Real rebukes, not verbal. (3) *Binding* Captiv'd *Kings in chaines, and Nobles in fetters of Iron*, *ver.* 7, 8. 4. *By* the Limitation or Regulation of all this Power. It muſt be, (1) *Judgment*, (2) *Judgment written*. Judgment according to the rule of Gods written Word: not of private paſſion or revenge. 5. *By* the Honour and high-Dignity which is thus devolved by the LORD upon all his Saints. Now an intentive and judicious eye may eaſily diſcern, That all theſe Particulars may be accommodated to *Iſrael* in *Davids* dayes, or to the *Jews* about the time of their return from the *Babyloniſh Captivity*, when the Glorious Lord ſo wonderfully daſhed in pieces the power of all their Enemies, delivered them from them, and gave them power over them. And, that all theſe paſſages from *ver.* 6. *&c.* may be expounded, not onely *Literally* touching Iſraels Corporal Victories over their Corporal Enemies, *Heathens*, *&c.* but alſo *Spiritually* and Myſtically touching the Spiritual victories and power which the Church and Saints of God, in all after ages ſince Chriſt, and to and at the end of the World, ſhall have and exerciſe over their Spiritual Enemies according to his Word, by *Jeſus Chriſt* aſſiſting them. After all this the Pſalmiſt cloſeth up this Pſalme, as he began, with his Hortatory *Halelu-JAH*, *ver.* 9.

Pſalme CL.

Sect. I. *The Summary Contents*

In this *laſt Pſalme* cloſing up the whole *Book of Pſalmes*, the Pſalmiſt, 1. *Exhortes* to Praiſe the LORD for ſundry his Excellent Perfections and Actions, *ver.* 1. 2. 2. *Directs* and *invites* to manage his Praiſes, (1) With all ſorts of Muſical Inſtrumens, *ver.* 3, 4, 5. (2) With all breath, *ver.* 6.

Sect. II. The Verſion out of the Hebrew.

1. PRaiſe-ye-JAH. In-his-Holineſs — a Heb. Halelu-JAH.
Praiſe-ye the-mighty-God:
In *b* his ſtrength's Firmament him bleſs, — b Heb. the firmament of his ſtrength
2. Him in his powers laud:
Him *c* after his much greatneſs praiſe. — c Heb. according to the multitude of his greatneſs.
3. Praiſe him with Trumpet's *d* voice:
Yea with the Pſaltery him praiſe
And Harp's *melodious noiſe*. — d Heb. ſound.
4. Praiſe-him with Timbrel and *e* the Flute: — e Heb. or, the Dance
Praiſe-him with Organ *ſhril*,
And ſtringed-Inſtruments, as *Lute*.
5. With *f* Cymbals ſounding-well — f Heb. Cymbals of hearing.
Praiſe-him: with Cymbals *g* of ſhrill ſound — g Heb. of ſhouting ſounds.
Praiſe-him, *for ay ador'd*.
6. Let every Breath *that can be found*
Praiſe JAH. *b* Praiſe-ye-the-LORD. — h Heb. Halelu-JAH.

Sect. III. The Kind, Penman Occaſion, and Scope

The *Kind* of this Pſalme, is; 1. As to the *Outward Mode or Forme* of penning it, *Untituled*; No Title being prefixed hereunto in the Hebrew. 2. As to the *Order* of it, *Laſt*. Concluding this precious Book of Hymnes or Praiſes, with the praiſes of the LORD emphatically. And beginning, as alſo ending with that Laudatory *Halelu-JAH*. 3. As to the *Subject-Matter* of it, *Mixt*, *Laudatory* and *Hortatory*. Exhorting unto the Holy praiſes of the LORD, moſt pathetically. It ſpeaks nothing almoſt but Praiſe. The word [*Praiſe*] is uſed in this ſhort Pſalme *thirteen Times*, as *Kimchi* i obſerves: He ſaith *it is in reſpect of Gods thirteen Attributes, whereby he Governs*

i *Sim. de Mak in Art. Pſal.* 150. Illa attributa non recenſet.

verus the world. And nine *Musical Instruments* are here mentioned to praise the LORD withal, *viz.* such as were in use under the Old Testament, during the Churches Minority, God appointing them an outwardly pompous and glorious way of Worship, thereby to detain them in his own Service, and preserve them from the Idolatrous-worships of the Heathens. This Psalme is probably thought, saith *one* k, to be *peculiarly directed and intended to the Levites, whose office it was peculiarly to celebrate the LORD'S praises with musicall Instruments in the house of God.* Whence it was, that the Levites were wont mutually to incite one another thereunto by this Psalme. Unto these *nine Musical* Instruments, *Voices*, or *Breath*, is added, as transcending them all, *ver.* 6. Under these Musical Instruments Figuratively or *Typically* (as some I conceive) are set forth the *perfections and excellencies that should be in Divine Praises, which we ought to perform with all possible zeal, care, joy, alacrity, and variety.* And, whereas after the Exhortation to praise God with all sorts of Musical Instruments, which was more peculiar to the Jewes and Old Testament-worship, he adds; *Let every Breath praise* JAH: This is supposed by *Calvin* m, to contain a tacit *Prophecy* in it, of Gods adding the *Gentiles* and joyning them at last in one *Symphony* with the *Jewes*, to worship God with the daily Sacrifice of Praises, till at last being gathered into the Kingdome of Heaven, they shall with the Elect Angels sing unto the LORD a perpetual *Halelu-JAH.* And thus this Psalme may in part be accounted *Prophetical.*

k Mar. de Asch. in loc. Ps. 150.

l Amef. Ecclesiast. ad Psal. 150. Ambr.

m Calv. in Com. ad Ps. 150. 6.

Penman of it, is supposed by some to be *David.*

Occasion, is thought to be his extraordinary joy and enlargement of heart, for Gods wonderful and manifold goodness to him, in bringing him at last to the Throne, subjecting his people under him, subduing his enemies to him, and adding many spiritual favours to him, &c. As was noted on *Ps.* 145. Sect. 3.

Scope, is; To exhort Gods people, but especially *the Levites*, to praise God for his singular perfections and actions, with all sorts of *Musical-Instruments*, and with *all Breath:* without the cordial concurrence whereof, no Musical-Instruments are of any account at all with God.

Sect. IV. The Analysis, or Principal Parts.

In this *Laudatory Epilogue* or Conclusion of this whole *Book of Psalmes*, are

I. *An Earnest and most Vehemet Exhortation to praise the LORD*, thirteen several times repeated in these few words, especially for his excellent perfections and actions. As, 1. *In*, or *For his Sanctity*, or *Holiness.* Some render it; *Holy place, i. e.* Heaven: His glorious Sanctuary. The former Interpretation seems better: *For his Holiness.* 2. *In* or *For his wonderful Power or Strength*, singularly manifested in the Out-spread-Firmament. Thence called, *The Firmament of his Strength*, Wherein his power still shines to the perpetual wonder of the world, *ver.* 1. 3 *In*, or *For his Power, or powerful Acts: viz.* In sustentation and administration of all things, ever since the Creation, especially the affairs of his Church. 4 *According to his mighty Majesty, or multitude of his Greatnesse:* discovered for his peoples benefit against all evils and enemies, *v.* 2.

II. *A Direction and Invitation to his people*, how and in what manner they should externally praise him: *viz.*

1. *With all sorts of musical Instruments*, 1. The *Trumpet.* 2. The *Psaltery.* 3. The *Harp*, *v.* 3, 4. The *Timbrell* or Drum. 5. The *Flute.* 6. *Stringed-Instruments.* This is comprehensive. Some render it; *Virginals*, Scarce so well. The word so rendred being too much restrained in its sense. 7. The *Organ.* Heb. *A lovely-Instrument, the delightful Instrument.* Fitly so stiled, for it is one of the most pleasant and joyful. *Job* 21. 12. *and* 30. 31. This, and the *Harp*, are of all other the most ancient *Musical-Instruments* mentioned in any Author, or in the *Bible* it self, which is most Ancient, *Gen.* 4. 21. *ver.* 4. 8. *Well-sounding Cymbals*, 9. *Loud-sounding Cymbals*, *ver.* 5. Now all these more specially had reference to *the Levites*, and the manner of the Worship under the *Old Testament*, while the Church was in her *Minority.* Whether now under the *New Testament* it be lawful or convenient to worship the LORD in our *publique Church Assemblies* with such Instrumental-Musick; Consult the Authors alledged here in the Margin, for brevity sake.

Hieron. Zanch. in Explic. Epist. ad Ephes. c. 5. 19 20. Loc. De Musicâ in Ecclesiâ. p. 202. &c. T. 6. Genev. 1617. Pet. Martyr. in loc. Commun. class. 3. cap. 13. Sect. 23. &c.

2. *With all breath*, or voices. *Let every breath praise* JAH: *i. e.* Either, *Every Creature that hath breath*, compare *Rev.* 5. 13. Or Rather, *every breath of mankind in all Nations of the Gentiles as well as Jews:* Let them all joyn harmoniously, as it were in one Consort, to praise the the LORD. And so it tacitly propheceyeth of the *Calling of the Gentiles*, and their Incorporation into one body with the Jews to sing *Halelu-JAH* to the LORD. And so he closeth up this Psalm, and therewith this whole *Book of Psalmes.* And therewith I desire (with all thankfulness to the LORD that performeth all things for me) to shut up this my Exposition and Elucidation of this whole Book, with that triumphant and heavenly word, *Halelu-JAH, v.* 6. *Halelu-JAH*: and again I say; *Halelu-JAH.*

These sweetest Psalmes *begin* with *The happinesses of the godly, Psal.* 1. 1. 2, 3. They *end* with the *Halelu-JAH's of the Saints, Psal.* 146. 147. 148, 149, 150. True *Godliness* leads to *blessedness:* both *godliness and blessedness* terminate in *Halelu-JAH's.* We do but stammer-out, *Halelu-JAH*, on *Earth*: We shall perfectly speak out, triumphantly shrill-out, *Halelu-JAH* in *Heaven.* O when shall we once ascend up thither, where *Halelu-JAH* shall both begin and end our praises: yea where our *Halelu-JAH* shall once begin, but never end. Where all the *Angels* shall sing, *Halelu-JAH* and all the glorified *Saints* shall Answer them: *Amen: Halelu-JAH.* Where the whole Heavens shall victoriously ring with Halelu-JAH. Where the *Beatifick Vision of our God in Christ immediately face to face* shall even intrance and ravish us into an eternal *Halelu-JAH to him that sits upon the Throne, and to the Lamb for ever and for ever.* O how my Soul longs to *hear*, yea to *bear a part* in that Celestial Melody: Tune up mine heart still more and more to all intensiveness in these desires. *Make haste, my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices. Cant.* 8. 14. Lord Christ thou hast said; *Surely I come quickly.* And mine heart returnes the Eccho; *Amen, Even so, Come LORD JESUS, Rev.* 22. 20.

Amen, Halelu-JAH.

1 Tim. 1. 17. Ἀφθάρτῳ Βασιλεῖ [πίστις] δόξα Θεῷ.

FINIS.

Laus Christi nescia FINIS.

AN ALPHABETICAL TABLE,

Of sundry things more Observable in the

PSALMES.

A.

AFfliction *of the godly,*
Is from God ps. 39. 9. &c.
Is Great, psal. 6. *ps.* 25. *ps.* 102.
In Gods wrath deprecated, psal. 6. 1. &c. *ps.* 38. 1. &c.
Parents from wicked children. ps. 3.
Drives to Prayer, ps. 3. *ps.* 6. *ps.* 25. *ps.* 31. *ps.* 116. *ps.* 140. *ps.* 142.
May consist with Gods love, ps. 89. 30. to 38. *ps.* 99. 8.
Is laid to heart by God, ps. 31. 7. &c.
Moderated by God, psal. 78. 38. &c. *psal.* 118, 17. 18. &c.
Removed by God; especially upon Prayer. ps. 34. 4. &c. *ps.* 16. 6. &c.
Sweetned, ps. 3. *psal.* 23.
Shortned by God, psal. 30. 5.
Sanctified by God, and turned to good, psal. 94. 12. &c. *psal.* 119. 65. &c.
Great use of Gods word
1. *In Affliction, ps.* 119. 25. &c. v. 33. &c. v. 49. &c. v. 81. &c. v. 89. &c.
2. *After affliction, psal.* 119. 41. &c.

Age, *A Petition to God, not to cast-off or desert in old age, ps.* 71. 9. ---- 17. 18. &c.

Angels.
Serve God, ps. 103. 20. &c. *ps.* 104. 4. &c.
Minister for the good of Gods people, ps. 34. 7. &c. *ps.* 91. 11, &c.

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Y.

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PROVERBS.

Sect. I. *Order.*

THus of the DOCTRINAL Book compiled especially by King *David*, viz. *The Book of* PSALMES. Next consider we of those Doctrinal Books which were penned by King *Solomon*, *a* the wisest of Kings, and a special *b Type of Jesus Christ, the Lord of Lord of Lords, and King of Kings*. *King Solomon's* Books (according to the several Doctrine, and Subiect-matters contained in them) are either, 1. *Proverbial*, as *PROVERBS*. 2. *Penitential*, as *ECCLESIASTES*. 3. *Nuptial*, touching the Espousals of *Solomon* and *Pharaoh's* daughter, the *Type*; of *Christ* and his *Church*, the *Truth*; as *SONG OF SONGS, OR CANTICLES*. Of all the Books which *Solomon* wrote, these three onely are received (said *c Augustine*) as Canonical.

a 1 King. 3. 12. and 4. 29.
b See Ps. 45 throughout, and Cant. 3. 6. to 11.
c Post hunc regnavit eidem populo universo *Solomon* ejus filius, qui ut supra dictum est, patre suo vivente cœpit regnare. Hic bonis initiis malos exitus habuit: Quippe secundæ res, quæ sapientium animos fatigant, magis huic obfuerunt, quàm profuit ipsa sapientia, etiam nunc & deinceps memorabilis, & tunc longè latéque laudata. Propheràsse etiam ipse reperitur in suis libris, qui tres recepti sunt in authoritatem Canonicam: *Proverbia, Ecclesiastes*, & *Canticum Canticorum*. Alii verò duo, quorum unus *Sapientia*, alter *Ecclesiasticus* dicitur, propter eloquii quorundam similitudinem, ut *Salomonis* dicantur, obtinuit consuetudo. Non autem esse ipsius non dubitant doctiores, &c. *Aug. de Civ. Dei. l.* 17. *c.* 20. *Tom.* 3. *Videatur etiam ibid. Lud. Vives.*

Sect. II. *Time.*

It is hard to say certainly at what *time* these several Books were penn'd by *Solomon*. Some are of opinion, that *Ecclesiastes* and *Canticles* were written in *Solomon's* old age after his Repentance. Probably it may be thought, (as the matter of the Books intimate) *Canticles* was penned in his younger *d* years when his affections were more warme, active, lively in Spirituals, in sweet experimental communion with Christ: *Proverbs*, in his ripe, manly age, when his prudence and parts were at highest, most clear, grave, solid, setled: And *Ecclesiastes* in his old-age, after all the vain courses wherein he had so miserably lost himself, whereupon he penned these his *Penitential Retractations*.

d Mercerus thinks *Solomon* penned *Canticles* in his old age. *J. Mercer. præfat. in Job ad init*

Sect. III. *Name.*

I. Solomon's *Proverbial Book* is called the *PROVERBS OF SOLOMON*; because though it contain other's Proverbs, yet most are *Solomon's*. In Hebrew, משלי שלמה *Mishle Shelomoh*, viv. either *Similitudes*. or *excelling sentences, that for their wisdome, weight, excellency, overcome and bear rule over the rest*; from *mashal*, which notes *dominion*.

Sect. IV. *Penman.*

This Book was penned, probably, not by one, but by divers: and that not at one, but at several times. *Solomon* penned the *e* nine first Chapters, in that Order as they are, as also *c.* 10. to *c.* 25. *Solomon* was Author of the Proverbs also, from *c.* 25. to *c.* 30. But *f the men of Hezekiah King of Judah copied them out*, Probably, they collected them out of *g* other writings of *Solomon*, and ranked them in this Order wherein we now have them. *h Junius* thinks they extracted these *Proverbs* out of the Records of the Acts of *Solomon*, and digested them into a Body; most of these Proverbs appertaining to *Ethical* and *Civil* Administration.

e T. Cartwright Com. in Prov.
f Prov. 25. 1.
g H. Alt. pra. Theol. l. 2. *c.* 11. *T. Cartw. com. in Prov.* 25. 1.
h Jun. Annot. in Prov. 25. 1.

The thirtieth chapter was penned by *i Agur* sonne of *Jakeh*. Of him we reade elsewhere no further mention in Scripture. He was *k* a Prophet; *His Proverbial Prophecy* is annexed to *Solomon's Proverbs*, perhaps because of mutual resemblance between them.

i Prov. 30. 1.
k Prov. 30. 1.

The 31. chapter contains the *Proverbial* Instructions, with which *Bathsheba* trained up *Solomon* (here called *Lemuel*,) in his tender years, which Instructions *K. Solomon* committed afterwards to writing; as *l* learned men judge.

l Fran. Jun. Annot. in Prov. 31. 1. & *T. Cart. Com. in loc.*

Sect. V. *Scope.*

The *Scope* of this Book of *PROVERBS* is, To instruct men in deepest mysteries of all true wisdome and understanding, the height and perfection whereof is, *The true knowledge of Gods will*, and *the fixed fear of the LORD*,

To this end this Book is filled with choice succinct Sententious *Aphorismes*, *Adages* or *Proverbs*, compendiously comprizing in themselves distinct Doctrines, Duties, &c. of piety to God, Equity and Charity to man, and of Sobriety towards our selves, Hence *m* Augustine ——*The Book of Proverbs rightly understood, is almost all of force to informe pious manners.*

m Ac primum de proverbiis qui liber si bene intelligatur ad mores pios informandos pene totus valebit *Arg. Ser. p.* 928. B. *Tom.* 3. *Basil.* 1569.

Other Books of Scripture, like a curious web of silk or gold, have a *Methodical contexture* in them one thing being so enterwoven with, and depending upon another, that they cannot be opened, or understood, without one another. But this Book, for the greatest part of it, like an *Heap of pearls*, a costly *Box of Gold-rings*, or rich *Cabinet of Jewels* and *precious-stones*, is without all such contexture or dependance, every *Proverb* making an entire sense of it self, without others.

Sect. VI. *Principal Parts.*

In the Book of PROVERBS consider, 1. The *General-Preface* to the whole Book. 2. The *Substance of the Book* it self.

The GENERAL PREFACE to the whole Book of *Proverbs* in the nine first chapters, which hath a methodical texture and coherence in it self; wherein note, 1. The *Inscription*. 2. The *Proposition*. I.

I. The *Inscription*, containing, 1. The title denoting the name and principal Penman of this Book, *Chap.* I. *ver.* 1. 2. The Scope or intent of the Book, *ver.* 2. *to* 7. Chap. 1.

II. The maine *Proposition* contained in this whole Preface laid down, 1. More *Generally*. 2. More particularly

1. *More*

1. *More Generally*, and Summarily, *viz.* 1. In the fear of *the* LORD as the head and root of all; 2. In *wisdome* and *Instruction*, as the Members or Branches thereof, *ver.* 7.

2. *More Particularly*, these things are opened and urged in all that followes, *viz.* 1. Doctrines of true wisdome in *c.* 1, 2, 3, 4. 2. Doctrines of Prudence for obtaining and retaining true wisedom, in *chap.* 5. *and* 6. 3. Confirmation of all these Doctrines both of Wisdome and Prudence in *Chap.* 7, 8, *and* 9.

I. *Doctrines of true wisdome*, are divers, *viz.* I. That wisdome and instruction is to be hearkened to, and held fast, *chap.* 1. *ver.* 8. This is urged upon divers grounds, as, 1. The commodity of wisdom, *ver.* 9. 2. The Discommodity and mischief of foolish sinful wayes, *ver.* 10. *to* 20. 3. Wisdom's loud and earnest invitation of all to accept it, *ver.* 20. *to the end of the chap.* 4. Manifold alluring promises, to such as duly incline to and search after wisdome,
Chap. 2. *Chap.* II. *throughout.* II. That true wisdome consists in our true fear, faith, and obedience to the LORD, denying our own understanding, sense, and carnal studies, *Chap.* III. 1. *to* 13. Which therefore are
Chap. 3. urged. 1. By promises to, and praises of this wisdom, *ver.* 13. *to* 27. 2. By threatnings and dispraises of the contrary, *ver.* 27. *to the end of the chap.* 3. By
Chap. 4. *Solomons* own inviting example, *Chap.* IV. 1. *to* 5. 4. By many sweet benefits promised to this wisdome, *ver.* 5. *to* 14. 5. By the great disparity betwixt the the condition of the godly wise, that fear God, &c. and wicked fools that fear him not, &c. *ver.* 14. *to the end of the chap.*

II. *Doctrines of Prudence*, for gaining and retaining true wisdom. Herein *Solomon*, I. Dissuades from divers evils opposite to true wisdom; as 1. From
Chap. 5. pursuing carnal lusts after strange women, *Chap.* V. *throughout.* 2. From imprudent and inconsiderate
Chap. 6. Acts or Offices, *Chap.* VI. 1. *to* 6. 3. From sloth, and sluggish negligence in Duties, *ver.* 6. *to* 12. 4. From wickedness in departing from well-doing, *ver.* 12. *to* 20. II. Perswades to the contrary studies and endeavours, *ver.* 20. *to the end of the chap.*

III. *Confirmation of all these Doctrines* both of Wisdome and Prudence, 1. From an example or instance of a foolish young man, whom *Solomon* himself had observed to be brought to misery by whorish
Chap. 7. enticements, *Chap.* VII. *throughout.* 2. From the Testimony of God, and his Eternal wisdome, *viz.* the Son of God, admirably described himself as most desirous to be accepted, and if accepted able to make all sufficiently happy, *Chap.* VIII. *throughout*, and *Ch.* IX. *ver.* 1. *to* 13. illustrated by the opposite folly of being ensnared with strange women, *ver.* 13. *to the end of the chap.* Chap. 8. Chap. 9.

THE SUBSTANCE of the Book it self contain certain compendious *Adages*, select *Proverbs*, full of wisdome and knowledge, wholly independent on one another; and therefore it's a vain thing to think to find any *Order* and method among them. Only we might easily reduce and refer them to several Heads or Ranks, and so *bring some method to them.* [n] Some thus Methodize the *Proverbs*. II.

[n] *Thus* J. Diodat. *in Anal. of the Prov.*

The PROVERBS contain either,

I. *Ethicks*, or *Morals*, viz. Matters appertaining to Moral vertues, especially to the 4 cheif cardinal vertues. 1. *Prudence.* 2. *Justice.* 3. *Temperance* 4. *Fortitude.*

II. *Politicks*, *viz.* Matters belonging to Civil Policies, the Governours and Government thereof. Here are many things concerning, 1. *Kings.* 2. *Counsellers of State.* 3 *Subjects.*

III. *Oeconomicks*, *viz.* Matters appertaining to Domestical or Family-Relations, as 1. *Husbands* and *Wives.* 2. *Parents and Children.* 3. *Masters and Servants.*

Some [o] refer the *Proverbs* to the *Decalogue*, shewing the mutual Relation betwixt the *Proverbs* and the *Decalogue*, in distinct Tables, *partly* referring the several *Proverbs* to the several *Commandements*, *partly* applying the several *Commandements* to the several *Proverbs.* Both which wayes are very useful.

[o] *Thus* T. Cartw. *in Tab. post. Com. in. Proverb.*

Now these *Proverbs* were either

1. *Solomons* own *Proverbs*, 1. Written and digested by himself. As all those *Proverbs* from *Chap. X.* *ver.* 1. *to Chap.* XXV. *ver.* 1. 2. Written by himself (probably scattered in other his writings) but collected and copyed out by the men of *Hezekiah King of Judah*; likely at *Hezekiah's* command. As those *Proverbs* from *Chap.* XXV. 1. *to Chap.* XXX. *ver.* 1. Ch. 10. *to* Ch 25. *to* Chap. 30.

2. *Other's Proverbs* of like nature by way of *Appendix* annexed to Solomons, *viz.* 1. *Agur's* Proverbs (called his *Prophecy*) *Chap.* XXX. *throughout.* 2. *Solomons Mothers* Proverbs (*viz.* Bathsheba's) which she taught *Solomon.* Which *Solomon* by guidance of Gods spirit wrote. *Chap.* XXXI. *throughout.* Chap. 31.

ECCLESIASTES.

Sect. I. *Order, and Name.*

II. SOLOMON's *Penitential Book* is *Ecclesiastes.* Touching the *Order* of it, *see before* the Proverbs. As for the Name of it, The Hebrews call it דברי קהלת *Dibre Kobeleth*, viz. THE WORDS OF THE PREACHER, as it is translated in our Bibles: or of the *CONGREGATOR*, or *Gatherer-together*, as the Hebrew imports from קהל *Kahal*, to *Congregate*, *Gather together*, or *Assemble.* And (as *a Mercerus* notes) this Root properly intends the Congregating of men, not of other things. The *Hebrews* commonly conceive, *Solomon* is here called the *Assembler*, *Congregator*, or *Gatherer together*; because he so gathered wisdom together. But rather, because *Solomon* uttered his words openly in an *Ecclesiastical Assembly* gathered together, Preached to an Assembly, &c. as *Buxtorfius*, [b] *Mercerus* after *Midras*, think. Hence that of *Solomon's* [c] *assembling the Elders together at the bringing up of the Ark*, is alledged. And upon like grounds our Translators seem to have translated it, *Preacher*; because *Solomon* assembled the people together, that he might speak or *preach* heavenly wisdome unto them. In the

[a] *J. Merc. ante Com. in Eccles.*

[b] *J. Merc. quo sup.*

[c] 1 *King.* 8. 1. *&c.*

the *Heb.* this word is not in the *Masculine*, but in the *Feminine Gender*; and so may be translated exactly; *The Congregatrix*, or the *Preachereſſe*. But why ſhould this word be thus given to *Solomon* in the Feminine Gender? *Anſw.* 1. Not (as d ſome think) becauſe *Solomon* penned this Book, being now very old when his ſtrength was languiſhing and weak like a *womans*, (though he wrote this Book in his old age.) 2. Nor as any peculiar Dialect of this tongue, uſing this word ſometimes femininely, as סוֹפֶרֶת e *Sophereth*, a Feminine word aſcribed to a man. 3. But either in reference to that *wiſdome* which was in *Solomon*; as if not ſo much *Solomon*, as *Wiſdome it ſelf*, ſpake here, which in the *Proverbs* is brought in as ſpeaking; or in reference to Solomon's *ſoul* which was his better part. Both which come much to one, thinks that learned f *Mercerus*, and g *Buxtorfius*. In Greek, ἐκκλησιάστης. As in Latine, *Eccleſiaſtes*; in Engliſh, *the Preacher*: becauſe *Solomon* being furniſhed with extraordinary Wiſdome, upon his own manifold ſad experience touching the vanity of all things in this World, beſides the Religion and the ſincere fear of God, preacheth the ſame to the Church for the inſtruction and warning of all Gods people by his own example.

d *As Mercerus* noteth in *Com. in Eccleſ.* 1. 1.

e *Ezra* 2. 55.

f *J. Merc. ante com. in Eccl.*

g Participium, fœminium in קֹהֶלֶת *congregans congregatrix*, ſcil. Anima; nempe Solomonis Eccleſ. 7. 28. alias ſemper genere maſculino uſurpatur pro perſona integra congregantis cœtum Eccleſiaſticum ἐκκλησιάστης ſic dicitur, propterea quod congregaret cœtus Eccleſiaſticos publicos, ſcribit R. Abraham in ab. *Tzeror hammor*, id eſt, *Faſciculus Myrrhæ*. *Jo. Buxtorf. Lexicon. Heb. in verb.* קָהַל.

Sect. II. *Penman and Time of writing.*

That *K. Solomon* was *Penman* of this Book, is evident by the Hebrew Title prefixed, *The words of Eccleſiaſtes*, [or, *the Preacher*] *ſon of David, King in Jeruſalem*, Now *David* had no ſon *King in Jeruſalem*, but *Solomon*. The ſtile alſo, & manner of expreſſion throughout the Book confirms the ſame, becauſe the Author of this Book reciting his experiments with the Creatures, ſpeaks of them in the *firſt perſon*, as his own ſad experiments: which were peculiar to *Solomon*, as the things themſelves evidence.

g *Eccl.* 1. 12 *to the end of the chap. and chap.* 2. *throughout, &c.*

Solomon ſeems to have written this Book in his extream old-age, as one of his *laſt acts*, 2 Chron. 9. 29. For, the Subject-matter of the Book plainly intimateth, it was penned both after *Solomons* fall, and after or upon his riſing again by Repentance which was towards his latter end. Learned h *Writers* alſo conſent herein.

h *J. Merc. com. in Eccl.* 1. 1. *Jo. Diod. Arg. of Eccl. Fran. Jun. Annot. in Eccl.* 1. 1.

Sect. III. *Scope.*

Scope of this Book, is plainly to demonſtrate wherein Mans true happineſs conſiſts. viz. 1. *Negatively*, i not in enjoyment of any natural ſublunary created excellency whatſoever: all wordly things, honours, pleaſures, riches, accidents, ſucceſſions, &c. all humane affaires, ſtudies, counſels, affections, &c. being (through ſin) not permanent, but tranſient; not ſatisfying, but altogether vanity in themſelves, and vexation unto us: And therefore we ſhould not ſet our hearts inordinately upon thoſe falſe imaginary felicities, but rather content our ſelves with a comfortable tranſitory enjoyment of tranſitories, without crakings, covetouſneſs, or other ſelf-diſquietings; providently managing our affaires, and regulating our actions and affections in wiſdome, in midſt of all the changes and revolutions of the World. 2. *Affirmatively*, In the enjoyment of God, in his true fear and obedience; Meditating ſeriouſly of *Death*, and the future *Judgment*, as the onely Antidotes againſt worldly enſnarements.

i Compare *Eccl.* 1. 2. *with Eccl.* 12. 13. 14.

So that this Book is, though moſt obſcure and difficult in it ſelf, (for k ſome think it the *obſcureſt among all* Solomons *Books, yea among all the Books of Scripture*) yet moſt neceſſary and uſeful to the Church of God. How much may we gain by *Solomon's* Fall, and by his Riſing again, both intimated in this Book? I. *By his Fall*, we may learn 1. That higheſt *wiſdom* cannot ſecure us from lapſing, if the LORD a little leave us to our ſelves. 2. That worldly *Proſperity* is a far more dangerous temptation and ſnare than *Adverſity*. *Solomon* more miſcarrying in *that*, than *Job* in *this*. How hard is it to be Great and Good at once! II. *By his Riſing*, and Repenting, we may ſee, 1 That though the Saints fall, they fall not away, they riſe again. 2. That upon Penitential Returns to God, grievous offenders ſhall find favour with God. 3. That God is faithful and will not ſuffer one of his elect to periſh. III. *By both his Fall and Riſe*, The Church hath gained this excellent Book of *ECCLESIASTES*, which ſhe knows not how to ſpare, and which (had not *Solomon* ſo fallen and riſen again) ſhe never had enjoyed.

k Dubium non eſt, quin inter Solomonis libros (ſi modo vere ſic dicam) omnia ſacra ſcripta) liber hic longè ſit obſcuriſſimus. *J. Merc. ante com. in Eccl.*

Sect. IV. *Principal Parts.*

To this end, conſider in this admirable Book, 1 *The Inſcription.* 2. *The Subſtance of the Book.*

Inſcription, deſcribing the Author's Perſon, Parentage, Regal Dignity, *Chap.* I. *v.* 1. Chap. I.

Subſtance of the Book it ſelf. Teaching wherein mans ſupream good and chief happineſs conſiſts. And this, I. *Negatively.* 2. *Affirmatively.* Chap. II.

I. NEGATIVELY, He ſhews where mans true bleſſedneſs is not to be found, *viz*,

1. *Generally*, not in any meer natural ſublunary creature in this World. For, 1. All theſe are extreameſt vanity, *ver.* 2. 2. All humane labour is fruitleſs, *ver.* 3. 3. Man himſelf is more mutable and changeable, than the Earth, the Sun, the Winds, or waters, *v.* 4. *to* 8. 4. All things are troubleſome and inſufficient *v.* 8. 5. There's no new thing under the Sun; therefore there can be no new diſcovery of happineſſe more than heretofore, *verſe* 9. *to* 11.

2. *Particularly*, True l happineſſe conſiſts,

l True happineſs is not in

I. *Not in Knowledge*, 1. Of all natural things, wherin *Solomon*, having many advantages, uſed much endeavour, *ver.* 11. *to* 16. 2. Of all moral or civil actions, wiſdome or folly, *viz.* Virtue or Vice, *ver.* 16, 17, 18. 1. *Knowledge.* Chap. 2.

II. *Not in* m *Pleaſures* or ſweeteſt *Earthly Delights*, *Chap.* II. *ver.* 1, 2. Where note, 1. His experiment made among all poſſible creature-delights, *v.* 3. *to* 10. 2. His content and joy in his delights, *v.* 10. 3. His ſentence upon all delights, that they are vanity and vexation of Spirit, *ver.* 11. The inſufficiency of both wiſdom and pleaſures unto happineſſe, is upon review amplified; where, 1. A Prelation of wiſdom before pleaſure, *ver.* 12, 13, 14. 2. An evacuation of them both as inſufficient unto happineſſe. *Partly* becauſe one event is to the wiſe and fooliſh; *Partly* becauſe Death ſtrips us of all, ſo that life it ſelf become hatefull, being diſappointed of content, *v.* 15, 16, 17. 3. A Declaration of that *evill* and *good* that may be found in theſe worldly things. *Evill*, *viz.* 1. Inevitable divorce from theſe things by death. 2. Inability to diſpoſe theſe things as one would after death. 3. Inequality betwixt the Predeceſſor and the Succeſſor. All effecting hatred of and deſpair in theſe temporals, *ver.* 18. *to* 24. *Good*, *viz.* Contentment in preſent enjoyments, which content us, *partly*, deſcribed and commended, *ver.* 24, 25, 26. *partly*, urged from Gods fore-appointment of all things and their viciſſitudes; in vain therefore to vex our-ſelves about any thing, but to be content with

m 2. *Pleaſures.*

with Gods dispensation, *Chap.* III. 1. *to* 11. 2. From the beautifull ordering of all things by Providence, *ver.* 11. 3. From the inevitableness of Providence, *ver.* 12, 13, 14. 4. From the constancy of Providence *ver.* 15.

Chap. 5. III. *Not in* 1 *Highest Honours*, greatness or Authority. Worldly greatness without Spiritual goodness making both superiors and inferiours miserable, This appeares, 1. *More Generally*, 2. *More specially* and *particularly*.

1. *More Generally*, In that such greatness is usually attended with oppression and injustice. This is by *Salomon*, 1, Experimentally observed, *ver.* 16. 2. Censured, *Partly*, after the judgement of Gods spirit, that God will punish it, *ver.* 17. *Partly*, after the judgment of carnal Reason which hence makes vile inferences, 1 To the over throw of government and order among men; that seeing the oppressours & oppressed are in Condition like brute beasts, they should be like them without Government, *v.* 18, 19, 20, 21. 2 To Sensuality, *ver.* 22. 3. Reviewed more particularly. Where note, The grievous and helpless oppressions of the poor under great ones, *Chap.* IV. *ver.* 1. The evil consequents hereof in inferiours, *viz.* 1 Wearisomeness of life, *ver.* 2. 3. 2 Idleness and discouragements from diligence in their callings, *v.* 4, 5, 6. 3 Private self-seeking and immoderate scraping and shifting for the world, to the Ruine of Humane Society, *ver.* 7. *to* 13. *Vses of the vanities of godlesse greatness in General.*

Chap. 4

2. *More Particularly*, In the state of Kings who are in the height of greatness. Here note the vanity, 1. Of *Foolish Kings*, below their meanest subjects, *ver.* 13, 14. 2. Of *all Kings* wise or foolish, their peoples affections to them being so inconstant and oft thirsting after changes of Government, *verse* 15, 16.

By way of *Antidote* against all these four imaginary felicities and corruptions about them, here are in a *digression*, 1. The Right manner of Religious exercises, *viz.* Sacrifices, *Chap.* V. 1. Prayer, *ver.* 2, 3. Vowes, *ver.* 4, 5, 6, 7. 2. The ground of well-ordered duties, fear of God, *ver.* 7. 3. The effect of Religion, it works Patience in the oppressed. *ver.* 8.

Chap. 5.

14 Riches. IV. *Not in* 0 *Riches and earthly Possessions*; whether more immediatly necessary for life, as food and rayment, fruits of the earth; or more mediately necessary for procuring of these, *Money*, &c. Here.

1. *Food and Rayment* are preferred before *Money*, &c. In their general usefulness, and singular efficacy relieving our wants, *ver.* 9. 10.

2. Both are proved *vain*. From, 1. The enjoyment that others, even servants, have of them, and perhaps more sweetly than the owners themselves, *ver.* 11, 12. 2. The dangers that Riches bring to their owners, *ver.* 13, 3. Their uncertainty of abode with us while we live, *verse* 14. 4. Their certainty of leaving us when we dye, *ver.* 15, 16. This vanity of Riches is amplified, *Partly* from the happiness of a free and contented use of Riches, *ver.* 18, 19, 20. *Partly* from the misery of having Riches without the right use of Riches. For 1. This is a common evil, *Chap.* VI. *ver.* 1. 2. This is a woful vanity, a sore disease, *ver.* 2. 3. This makes such a man in a worse condition than an untimely birth, *ver.* 3, 4, 5, 6. 4. Such see no good of what they possess, live they never so long, *ver.* 6. 5. Riches satisfie only the body, are wholly unsatisfactory to the desires of the soul, *ver.* 7, 8, 9. 6. Riches are unable to protect against sin and sorrow, *ver.* 10, 7. Increase of Riches, Increaseth vanity, cares, thoughtfulness, &c. Seeing mans life is short; and future events are unknown, *v.* 11, 12.

Chap. 6.

Thus far mans happiness hath been considered Negatively, wherein it consists not.

) Wherin mans true happiness consists. II. AFFIRMATIVELY, and *positively*, Solomon shewes p wherein mans true happiness is indeed to be found in this life. 1. *Particularly*. 2. *Summarily*.

1. *Particularly*, in divers means or branches of true happiness. *viz.* 1. A good name. 2. Death. 3. Sadness of heart, 4. Moderation, and 5. Wisdome.

1. *A good Name*, beyond wealth or pleasures, *Ch.* VII. *ver.* 1.

2. *Death*, better than life *ver.* 1. Chap. 7.

3. *Grief* and sadness of heart, better than pleasures, as may appear, 1. In sorrow occasioned by Funeral Solemnities, *ver.* 2, 3, 4. 2. In grief occasioned by Reproofes, *ver.* 5, 6.

4. *Moderation* and *Patience*, better than proud oppressing greatness. Here note, 1. The faults of Greatness, Oppression, Bribery, *ver.* 7. 2. The Antidote against this, Patience of spirit, *ver.* 8. Urged 1 From the hope of the end better than the beginning, *ver.* 8. 2 From the opposite vices, rash Anger, and impatient murmurings, *ver.* 9, 10.

5. *Wisdome*, *viz.* True *godliness*, as the Mistresse; and *Civil Prudence* as the handmaid, of true happiness. This wisdome is described, 1. *Comparatively*, as better than Riches, *ver.* 11, 12. 2. *Positively*, by its parts, properties, or fruits; which are either 1 *General*, or 2 *Particular*.

GENERAL, *viz.* I. *Contentment* in prosperity or adversity, urged, 1 From the unalterableness of Gods work, 2. From the inevitableness of Gods Counsels, *ver.* 13, 14. II. *Constancy in goodness*, notwithstanding all hard measure incident to us or others for goodness. Here are, 1. A temptation propounded, *viz.* Unlike accidents to righteous and wicked, *ver.* 15. 2. Inferences thence, 1 *Carnal* and corrupt, that therefore we should be indifferent and politickly moderate both in righteousness and wickedness, *ver.* 16. 2 *Gracious*, that notwithstanding we be resolutely and zealously constant in goodness, *ver.* 17, 18, 19. III. *Charity* towards others in covering their infirmities and injuries to us: opposed to jealousies, implacableness, &c. Urged, 1. From mans common frailty, *ver.* 20, 21. 2. From our own infirmities, *ver.* 22. IV. *The great difficultie of obtaining this wisdome.* For. 1. *Salomon* found it hard in his experience, *ver.* 23. 2. The things necessary to be known to make one wise, are profound, *ver.* 24. by reason of the great wickedness and subtilty of heart 1 In one Sex, *viz.* Women, *ver.* 25. *to* *ver.* 29. 2 In both Sexes, nor man nor woman being perfect as God made them, *ver.* 29. V. *True judgment and discretion* in wise ordering of a mans self and affairs, *Described* summarily by the 1 *Nature*, and 2 *Effects* of it, *viz.* Estimation and confident security, *Chap.* VIII. *ver.* 1. *Amplified* by divers particular Acts or fruits wherein wisdome frees from many temptations and inconveniences, which folly intangles in; As 1. *Indiscreet Obedience to Kings*, which is urged, *ver.* 2. And the contrary disobedience is dissuaded by divers Arguments, *ver.* 3, 4, 5. 2. *Heedful prevention from future evils.* This is Amplified, *Partly*, by mans misery and ignorance of future events, *ver.* 6, 7. *Partly*, by mans impotency to help himself in extremities, as death, *Partly* by mans sinful betaking himself to vain, unlawful means for safety in danger, *ver.* 8. 3. In *having a right notion of the long prosperity and impunity of the wicked:* Who though they seem never so happy, yet in comparison of the godly they are most miserable, 9. *to* 14. 4. *In passing due censure of the confusion that seems to be in the unequal administration of humane affairs.* Where note, 1 The unequal dispensation it self, which is as a temptation, *ver.* 14 2 The judgment passed thereon, *Partly* by the *Flesh*, hence condemning Gods administrations for vanity, and commending sensuality, *ver.* 14, 15. *Partly*. by the *Spirit*, concluding three things *viz.* That Gods Government of the World is so profound none can search it out, therefore none can justly censure it, *ver.* 16, 17. That all men, all actions, are guided by Providence though never so secret, *Chap.* IX. *ver.* 1. Chap. 8. Chap. 9.

That Gods love or hatred is not discernable by our-

ward events, *ver.* 1, 2. After this, the judgment of the flesh is again insisted upon more distinctly, where both the evil practices and opinions of carnal men in this regard, as also the occasions of both, are set down, *ver.* 3. to 13. 5. *In having a right apprehension of the contempt cast upon goodnesse in a low condition*, apt to deterre many from vertue and godlinesse; where note, 1 The contempt of goodnesse and wisdome, in a mean state, parabolically, & historically, described, *ver.* 13, 14, 15. 2 The true censure and resolution Passed hereupon; *viz.* That wisdome though in meanesse is to be preferred before strength, *ver.* 16. before proud commands of imperious Rulers, *ver.* 17. before all other means of secrecy, *ver.* 18.

Thus of properties or effects of wisdome more General.

PARTICULAR *Properties* or *Effects* of true wisdome, *viz.* 1. Towards our selves. *Partly*, in due carriage of our selves, that we blemish not our Reputation, *Chap.* X. *ver.* 1. *Partly*, by dextrous dispatch of all affairs; a fool dealing sinisterly, *ver.* 2, 3. 2. Towards Superiours in the Common-wealth; wisdome keeps from unjust desires or enterprizes against them (though they be offensive to our selves or others, *ver.* 4, 5, 6, 7.) by teaching us submission, and bridling all undutifulnesse, and rebelliousnesse, In *Deed*, *ver.* 8, 9, 10. In *words*, *ver.* 11. *to* 16. (Here by way of digression, Governours are admonished against Injustice and Tyranny; the misery and happinesse of Common-wealths being described in respect of the Rulers thereof, *ver*, 17, 18, 19.) In *Thoughts* and secret speeches, *ver.* 20. 2. Toward Inferiours, *viz.* The poor, towards whom wisdome teacheth us *Liberality*. *Liberality* is *proposed*, *pressed*, and *objections to the contrary answered*, as, Unseasonablenesse, No visible means of recompence, *Chap.* XI. 1. *to* 7. 4. Towards God, in having due care of Gods true Religion and Worship; one singular means and pare whereof is a right meditation of, and preparation for *Death* and *Judgement*. This is especially urged upon two sorts of men, *viz.* 1. *Voluptuous worldlings* whose malady and remedy are laid down, *ver.* 7, 8. 2. Young men, who presuming of their age, put death, and consequently godlinesse, far from them. Of them note, Their malady; uncontrouled voluptuousnesse, *ver.* 9. The remedy against this, *viz.* meditation of the certainty of judgment, *ver.* 9. Reformation hereupon, *Partly* in eschewing of evil, *ver.* 10. *Partly* in doing good, *Chap.* XII. 1. This is pressed on young men, by the great inconveniencies of *Old-age*, and *Death* which otherwise will come upon them. *ver.* 1. *to* 8.

Hitherto of the Particular means of the happinesse attainable in this life.

2. *Summarily*, *Solomon* gives the summe of his judgment about true happinesse. 1. That all sublunaries are vanity, and no happiness in them, as himself had best ability to judge upon greatest experience, in this Book diversly commended, *ver.* 8. *to* 12. 2. That *The true fear of God, and keeping his Commandements is the whole of man.* The performance of which is urged by the strictnesse of Gods future judgment, *ver.* 12, 13, 14.

This Book is an undeniable Argument of *Solomons* Repentance after his Relapse, and consequently of his *f* Salvation.

f Quest. Whether *King Solomon was eternally saved? See* this great Question resolved, and Arguments for it, and against it, considered; in Sect. VII. on 1 *Kings*, p. 86, 87.

CANTICLES.

OR,

SONG of SONGS.

Sect. I. *Order, and Name.*

III. *Solomon's* NUPTIAL BOOK (treating of the spiritual espousals of Christ and his Church) is the SONG OF SONGS. Some of the *Hebrews* think *a Solomon* first wrote the *Canticles*; then the *Proverbs*; last of all *Ecclesiastes*; from that conjecture, That *youth* is most delighted with verses and songs, *Ripe-age*, in Proverbs, *Old-age* in publishing the vanities of things. But the Hebrew Doctors in a Tractate entituled *Bava-bathra* among the *Talmud* writings, (shewing the Series of all the Books of Scripture,) deliver; That *Proverbs should be first*, *Ecclesiastes next*, *and Song of Songs last*. And in this order we have them placed in our *Bibles*. *Origen* fetches the order of these Books from the Order and Series of Discipline, *Ethicks* (which are first) being taught in the *Proverbes*; *Physicks*, in *Ecclesiastes*; *Theoricks*, or Divine things, in *Song of Songs*.

a J. Merc. Praef. Com. in Cant. pag. 142.

Sect. II. *Penman, and Authority of the Book.*

That *Solomon* was *Penman* of this Book, is consented to on all hands, and is evident in the inscription of this Book, *b The Song of Songs, which is Solomons*: *viz.* This Song is *Solomons* as the instrumental Author of it. The *c* Hebrews think that according to his three names, *Solomon* penned three Books answerable, *viz.* Proverbs, Ecclesiastes, and Song of Songs. The *Chaldean Paraphrast* thus expresses it; *Songs and Praises, which Solomon, Prophet, King of Israel spake.*

Among the Hebrews (as *d* some observe) there never was doubt of the Canonical authority of this Book.

b Cant. 1. *c* Gloss. Ordinar. Hieronym. Prolog. in Prov. *d* D. Pareus in Admonit. in Cant.

Book. Others have seemed to detract from the authority of it.

1. *Because It seems not to be written by inspiration of the true Spirit of God, but rather from an amorous spirit betwixt Solomon and his wife Pharaoh's daughter. Answ.* 1. The dearest and sweetest Communion betwixt Jesus Christ and his Church or Members, is wont in other Scriptures to be set forth under that dearest, neerest, and sweetest relation and affection on earth, viz. Betwixt a Bridegroom and his Bride espoused to him; as in *e Isaiah*, *f Ezekiel*, *g Hosea*, *h* Epistles to the *Corinthians*, and to the *i Ephesians*. Shall we therefore say that this detracts from the Authority of these Books? No; Why then should this self-same Allegory detract from the Authority of this Song? 2. *Solomon* being the wisest King, how uncomely were it for him, and inconsistent with his wisdom to expresse openly, in a publique Song, his private conjugal love unto his wife, which is an unusual thing. 3. Many passages in the Song cannot properly be applyed to King *Pharaoh's* daughter, as *Cant.* 1. 6, 8. *and* 5. 6. *and* 8. 1. And many things are ascribed here to the Spouse, that would rather be a womans deformity than Ornament. As, *An head like Carmel; Nose like the Tower of Lebanon; Neck like the Tower of David; Eyes like Fish-poles; Teeth like flocks of shorn sheep*: and she her self *black as the Tents of Kedar.* &c. *Pharaohs daughter*, *King Solomons* wife may in some particulars be intended as a shadow of the Church, as *Solomon* a Type of Christ: But the *k* principal thing intended, is that sublime heavenly mystery of dearest love and Communion with Christ and his Church.

e Psa. 62. 4, &c.
f Ezek. 16. 8. &c.
g Hos. 2. 19.
h 2 Cor. 11. 2
i Eph. 5. 25, 30. 31, 32.

k Ergo hæc Solomonem non hæc scriberet, ira stilum suum & calamum temperasse puto, ut externas nuptias & terrestres non cogitaret, sed omnia sublimia, mystica, spiritualia & cœlestia. *Jo. Mercer. Præfat. Comment. in Cant.*

The Hebrews propose four things in Scripture not to be read, but by such as are come to *l* maturity, viz. 30. years of age, which is the age of the Priestly Ministry. *The beginning of Genesis*, wherein the Creation of the world is described; *The beginning of Ezekiel*, wherein the Majesty of the Lord, and the Cherubims are set forth; *The End of Ezekiel from c.* 40, &c. Where the Fabrick of the New Temple is delineated; but especially this *Book of Canticles*, lest those that peruse this Book, before their affections be allayed and mortified, pervert the spirituals therein, to a carnal corrupt sence and end. Yet the use of Holy Scripture, in any part thereof is not to be prohibited to any, (God *m* requiring them to be studied by all;) but the right use to be manifested to all, that all abuse may be prevented.

l Origen. Præf. in Cant. Hier. Prolog. in Ezechiel.

m Joh. 5. 39 Col. 3. 16. Deu. 6. 6. to 10.

2. *Because neither the name* יהוה Jehovah, *nor* אלהים Elohim *are found in this Book, the Authority of it seems to be lessened. Answ.* 1. Neither these Names, nor any thing equivalent to them are found in the Book of *Esther*, and yet that's counted by such *Canonical*. 2. Though the names of *GOD*, *LORD*, &c. are not here expressed, yet they are implyed in the title, *BELOVED*. The Churches *n beloved* being *God*, as Jewes think; or *Christ*, as the Christians do better expound it. 3. There was lesse occasion of expressing plainly the Name of *God* or *LORD* in this Book, wherein it was the aime of the Holy Ghost, under an external earthly marriage or contract, to describe the Spiritual Union, and Communion of *Christ* and his *Church*, as *o Mercerus* noteth.

n D. Parens in Adverss. in Cant.

o Cæterùm in hoc libro nihil erat alicubi quod ullum Dei nomen poneret; quia figuris, similitudinibus & ænigmatibus semel omnia obtegere voluit, sub nuptiis externis cœlestem describens, & ineffabilem Christi cum Ecclesia sua conjunctionem, & arctum vinculum, amoremque eximium, *Jo. Mercer. Præfat. Comment. in Cant.*

Sect. III. *Nature, Excellency, and Scope of this Book.*

1. *Nature of this Book.* For the *General*, It is stiled *A Song*. *Songs* were usually tuned with voice, *Psalmes* with Instruments musical. Both Songs and Psalmes imply the *p* choiceneſſe of the Subject handled, and therefore worthy to be remembred: and are usually arguments of joy and gladnesse in such as sing them, and of praises to them whom they concern; *So this Book*, (saith *q Ainsworth*) *treating of mans reconciliation to God, and peace by Jesus Christ, with joy in the Holy Ghost, is called a Song; which therefore the faithful should learn to sing with understanding, making melody in their hearts to the Lord, when they feel themselves made partakers of his joy.* But for the *particular* kind of this *Song*, whether it be 1 *Historical*, 2 *Prophetical*, 3 *Didactical* or *Doctrinal*, or 4 *Mixt*, is not so easily determinable. *Partly*, because of the mysteriousnesse and difficulty of the Book. *Partly*, because of the dissenting Opinions of learned Writers hereabouts. *Some r* think herein is described the State of the Church of the Old-Testament, from *Abel* to *Jesus Christ*. *Some* of the New-Testament. *Some* of both, from the first promise, *Gen.* 3, 15. till the end of the world. *Brightman* and *Alstedius* are of opinion, that in this Book is described the State of the Church from *David* to the end of the world. According to this opinion, this Book is thus distributed by *Alstedius*.

p Jam. 5. 13. Eph. 5. 19. Exod. 15. Judg. 5. Isa. 26. 2 Sam. 22. Psal. 60. 1, 2, 3, &c.

q H. Ainsw. Annot. in Cant. 1. 1.

r H. Alsted. Triful. Prophet. in Isag. in Cant.

I. The Old Church is described, according to its condition.

1. Under Kings, from *David* to the Babylonish captivity, *chap.* 1. *and* 2. *to v.* 3.

2. In captivity, *chap.* 2. *ver.* 3. *to* 14.

3. After captivity, before Christ, *ch.* 2. *v.* 14. *to ch.* 3. *v.* 6. After Christs birth, *chap.* 3. *v.* 6. *to chap.* 4. *ver.* 7.

II. The New Church is described, either as,

1. A first-born sister, from Christs Resurrection to the Jewes Conversion, *chap.* 4. *ver.* 7. *to chap.* 6. *ver.* 9.

2. A younger sister; comprehending the church of Jewes and Gentiles to be converted, *ch.* 6. *v.* 9. *to ch.* 8. *v.* 11.

3. Compleat of both Jewes and Gentiles, *ch.* 8. 11. *to the end.*

Most Writers, and those of ponderous judgment, rank this Book, not amongst the *Historical or Prophetical*, but amongst the *Didactical or Doctrinal* Books. And, all things deliberately considered, I cannot but incline to their judgment. For. 1 Though there seem to be in this Book some Historical intimations of things formerly done, as in *Cant.* 1. 5, 5. 9. *and* 3. 7, 8, 9, 10, 11. yet they are very few; and those short and obscure Allusions or Allegories, rather than direct Historical Narrations. And therefore they cannot rationally be thought sufficient to denominate this Song *Historical*. 2. Though some passages herein are prophetical, as that touching the Church of the *Gentiles* to be founded and builded, *Cant.* 8. 8, 9. yet they are so few in comparison of the whole Book, that hence it cannot be justly entituled *Prophetical*, any more than *Genesis* is Prophetical, because divers Prophecies are dispersed therein. 3. If the several parts of this Book, which are counted Historical or Prophetical in reference to such and such times, as is mentioned in this former distribution, be exactly considered, we may easily perceive what obscure, difficult, impertinent, groundlesse, harsh and forced applications they are. 4. The main bulk and body of the Song doth most naturally and genuinely describe,

(as

Est autem ille liber Salomonis cujus inscriptio est, *Canticum Canticorum.* Sed de illo in hoc opus quid transferre possumus, cum totus amores sancti Christi & Ecclesiæ figurata locutione commendet, & Prophetica pronunciet altitudine: nisi quod in eo, quamvis sit ad intelligendum difficillimus, possumus tamen facile advertere, quantum sit divina illa, & divinitus inspirata charitas appetenda, quantique pendenda, &c. *D. Aug. Spec. Tom. 3. p. 939. Basil. 1569.*

(as *Augustine* saith) the mutual love of Christ and his Church under the Allegory of a *Bridegroom* and *Bride*, in a Doctrinal way. And therefore most properly this Book is to be counted *Doctrinal*, rather than *Prophetical or Historical.*

2. *Excellency of this Book* is very great, in respect of *Author, Matter, Form, and End* thereof. I. *Author* of this Book, (not to speak of the principal efficient Author, the Holy Ghost from whom it hath its authority and chief excellency, but of the instrumental,) was t *Solomon.* Solomon was not only the richest and most peaceable of all the Kings, but also the u wisest of all the Kings of the Earth, none before or after him like unto him, *And* x *all the earth sought the face of* Solomon *to hear his wisdome.* So that herein this book excels, being penned by *Solomon* the wisest of all the Prophets. II. *Subject-Matter* of this Book, is not any vulgar common or points of Religion, but the most choice, sublime, spiritual, heavenly mysteries of Holy Communion betwixt Jesus Christ himself and his Church; Jesus Christ being y *King of Kings*, and the *brightness of his Father's Glory*: The Church being the choicest society on earth, z *The Lambs wife*, the a *Holy Nation*, b *Gods peculiar treasure above all people* in the earth. And Spiritual Communion betwixt them, with the choice delights of that Communion, *being the very Height and glory of all Practical Divinity.* How excellent is this Book that treats of this transcendent Theame! III. *The forme* or *Manner* how these Mysteries are here repre-
sented to us, is in way of a *Song*; and that c *the Song of Songs.* It is a *Song*; therefore excellent: Songs being choice succinct pieces, grateful to the ear, helpful to the memory, and delightfull to the heart, working much upon the affections. It is the *Song of Songs which was* Solomons; *viz.* both the choicest and excellentest of all the *Songs* which *Solomon* penned, (which were d one hundred and five in all,) as Christ, whom it concerns, is *King of Kings.* and also the rarest and most admirable *Song* in all the Scriptures, (as e *Mercerus* noteth,) this Song more fully and excellently setting forth the great mystery of Communion betwixt Christ and his Church than any other. This Song also is digested in form of a *Dialogue* between Christ and his Church, as speakers; or of a *Tetralogue* betwixt the 1 *Bridegroom, Christ*; 2 *The Bridegrooms friends, viz.* Angels, Saints, Prophets, Apostles, and all the faithful Preachers of the Word of Christ. 3 *The Bride her self, viz.* the Church and faithful Members of Christ; *And* 4 *The Churches Companions* called the Daughters of *Jerusalem, viz.* All that follow the Church, These four being brought in as speaking to one another, throughout this Song; the accurate discovery of whose several and respective speeches is none of the smallest difficulties in this Song, IV. *The End and Scope* of this Song is also singularly excellent, as after it will appear.

t *Cant.* 1. 1. *and* 3. 11.
u 2 *Chro.* 9. 22. *and* 1 *Kin.* 4. 24.
x 1 *King.* 3. 12. *and* 4. 29, 31. *and* 10. 24.
y *Rev.* 19. 16. *Heb.* 1. 3
z *Rev.* 19. 7
a 1 *Pet.* 2. 9
b *Exod.* 1.
c *Cant.* 1. 1.
d 1 *King.* 4. 32,
e Canticum Canticorum intelligas, non tantum inter Solomonis Cantica lectissimum, sed inter omnia Cantica, quæ unquam antehac scripta fuerunt imò & deinceps scripta in Scripturis sacris (quanto magis in profanis) eminentissimum. Nam si cætera Scripturæ Cantica diligentiùs perpendas, singula ferè in illis mysteria reperies: Et hic omnia tam veteris quam novæ legis mysteria sub figuris & similitudinibus tecta invenies; & quæ evenerunt, & quæ eventura sunt. *Jo. Mercer. Commem. in Cant.* 1. 1.

Upon consideration of the *Excellency* of this Book, it is, that f some have called other Books of Scripture *Holy*, but this Book the *Holy of Holies*, or the *Sanctity of Sanctities*, as the perfection of the rest. Others

f Cæteros Scripturæ libros Sanctos esse no-

& compare these three Books of *Solomons* writting to the three parts of the Temple of *Solomons* building. *viz. Proverbs* to the *Porch*, *Ecclesiastes* to the *Sanctuary*, or Holy place, but this *Song of Songs* to the *Holy of Holies.* Herein we have a lively Representation of the Spiritual State of Christs Spouse in this world, sometimes inclining to carnal *security*, sometimes lamenting under *spiritual desertions*, and sometimes conflicting with sharp temptations. Her own *Blackishness and infirmities* are not concealed, her beauty and *Glory* derived from Christ are displayed, and her Carnal *blemishes* are improved as foyls with greater lustre to set off her Spiritual beauty. Herein we have a lively protraicture of Christs incomparable amiableness and sweetness, as the most compleat, lovely, attractive piece in the whole world, able to ravish into an extasie of Love the hearts of both Saints and Angels. Herein we have a wonderful discovery of that *great mystery*, that *Spiritual Paradise*, that *Heaven on earth. viz.* Sweet Communion betwixt Christ and his Church, in their heavenly Espousals, longing after each other with restless love-sick desires, embracing each other in clasping arms of ardent love, solacing and contenting themselves in mutual enjoyments with ravished delight, most jealously impatient of all disturbance, or interruption of their Communion, and most fervently panting after compleat fruition of each other in the *spicy mountains* of Heaven it self. *O blessed Book! O pleasant Eden! How full of sweetnesses art thou to experienced Souls, that have, and love, and live upon the Lord Jesus, and know what it is to lodge in his dearest Bosome? What pleasure take they in reading, understanding and meditating of thee; but especially in feeling in their own Souls these glorious things spoken by thee!*

Sect. III. *Scope.*

Scope of this Song, *is under the Metaphor or Allegory of Lovers upon Contract, and intending marriage, to shadow out to us, that sublime, Spiritual, happy Union and Communion betwixt Christ and his Church, which is inchoate on this Life, more imperfectly with the Jews, more perfectly with the Gentiles: and shall be consummate in the Life to come.*

This is carried on Dialogue-wise, betwixt *Christ* and his *Church*; His *Friends* and her *Damosels*, being the four Speakers: especially the two first: as is the Custome of a *Bridegroom* and a *Bride*; as was formerly noted.

Sect. IV. *Principal Parts.*

Principal Parts of this *Song of Songs* are 1 *The Inscription*, 2 *Substance of the Song*, 3 *Conclusion.*

The Inscription, denoting the 1 Kind of writing, 2. Excellency, 3 and Penman of it, c. 1. 1. — I.

The Substance of this Song, Streaming out a Torrent of Spiritual Love betwixt Christ and the Church, laid down Dialogue-wise, in a familiar *Colloquy* betwixt, 1. Christ as the *Bride-groom.* 2. The Church as the *Bride*, and 3. The *Friends* of them both rejoycing in the marriage; All in a continued *Allegory.* Herein are particularly, — II.

I. The ardent *Desires* of the Church after Christ, as impatient of his absence; with Christs acceptance thereof. Ch I. *ver.* 2. *to* 9, — Chap. 1.

II. The reciprocal invitatory *Commendations* of one another; and the mutual gratulations and contentment of Christ and the Church in one another: *ver.* 9. *to the end of Ch.* II. — Chap. 2.

III. The Churches *renewed Desires* night and day, at Home and Abroad, in the City, in the Fields, (as it were) to bring Christ nearer to her self; Ch. III. 1. *to* 6. yea, rather to have her self brought immediately to the full enjoyment of Christ in Heaven, *v.* 6. *to the end.* — Chap. 3.

IV. Christ

IV. Christ most affectionately *praiseth* his Church in her Members, professing himself ravished with her Faith, Graces, and Spiritual Beauty, Ch. IV. 1. to 15. Which is amplified, 1. By the Churches self-denying, acknowledging all her Graces to come from Christ as the Fountain, v. 15. 2. By her Prayer for his influence to make her (as a Garden of Spices) more and more fruitful; and for his presence to accept her Fruit, v. 16. 3. By Christs satisfying her desires, coming into his Garden, accepting the Fruits thereof, and welcoming his Friends, Ch. V. v. 1.

Chap. 4.

Chap. 5.

V. The Churches *Spiritual Desertion*, in Christs withdrawing himself from her. Where are, I. *The Occasion of it*, Her carnal Security, *ver.* 2. 3. II. *The Manners of it*; withdrawing, yet leaving som quickning Grace behind him, v. 4. 5. III. *The Consequents of it*, in respect of, 1. The *Church* her self. v. 4, 5, 6. 2. The *Watchmen* abusing her, v. 7. 3. The *Daughters of Jerusalem*, whom she charged to signifie her distress to her beloved, v. 8. This charge is amplified. 1. *Partly* by the enquiry of the *Daughters of Jerusalem*, what Christ is? v. 9. 2. *Partly* by the Churches pathetical description of Christs transcendent excellencies, v. 10. *to the end.* 3. *Partly* by the enquiry of the daughters of Jerusalem after Christ, Ch. VI. v. 1. 4. *Partly* by the Churches declaring to them where Christ, was, *viz.* He was now returned and gone down into his Garden, v. 2. 5. *Partly* by her affectionate complacency in Christ returned, v. 3.

Chap. 6.

VI. Christs sweet and *consolatory deportment towards his Church after her Desertion*, and his return to her. Wherein. 1. He assures her she is as precious in his eyes, and as dear to his heart as ever, v. 4. *to* 11. 2. He declares his desire of the spiritual *Spring* of the Churches Graces, after the *Winter* of her affliction. v. 11. 3. He discovers the Rapture of his ravished affections to her, most sweetly *Inviting* her to himself, v. 12, 13. most highly *commending* her throughout, Ch. VII. v. 1, *to* 8. and *Promising* his presence, and what he will do for her, that she may become most delightful to him, *ver.* 8, 9.

Chap. 7.

VII. Finally, the Church reciprocates her utmost affection to Christ, for his love. And this, I. More *Generally*, v. 10. II. More *Particularly*, Her desire, 1. That Christ and she may go together to view their Husbandry, whether their plants did flourish and fructifie, *viz.* Whether the Gospel and fruits thereof did thrive, v. 11, 12, 13. 2. That she may enjoy Christ most intimatly and familiarly, Ch. VIII. v. 1. 2, 3. 3. That the Daughters of Jerusalem may not disturb him, v. 4. 4. That it may be considered, what she hath *forgone*, and *undergone* for Christ's love, v. 5. 5. That Christ would give her a fuller 1. *Confirmation* of his love, *setting her as a Seal upon his heart*; and a fuller 2. *Manifestation* or evident assurance thereof, *Setting her as a Seal upon his Arm*, strengthening, sustaining, helping her, &c. and this because she bears to Christ an invincible and unquenchable love, v. 6, 7. 6. That the *Gentiles* called *A little sister*, may be called and incorporated into the Church with the Jews, v. 8, 9, 10. This is amplified by Christs common care of both, as one Vineyard kept by himself, not by others, as *Solomons* was, *ver.* 11. 12. Christ teaching his Spouse her duty; Partly, *To her neighbours*, in publishing and bearing witness to his Truth; Partly, *To himself*, in Prayer and Thanksgiving.

Chap. 8.

The Conclusion of the Song, containing the Churches most ardent desire after Christs Second coming, that the Marriage betwixt Christ and her self may be compleatly consummated in Heaven, those *Mountains of Spices*, *ver.* 14.

III. *The Prophetical Books.*

THus far of Books *Historical* and *Doctrinal*; Now to the Books *Prophetical*. For distinction sake they are called PROPHETICAL, because the matter of them is principally *Prophetical*, though many *Historical* and *Doctrinal* passages are also inserted in them all along; as there are many Prophecies of things to come, dispersed up and down the other Books, which yet are principal, *Historical*, and *Doctrinal*.

Rules or Directions for the better understanding the Prophetical Books.

1. Consider well the *several Times wherein the several Prophets flourished and prophecied*, and compare their Prophecies with the state of those Times respectively, as they are formerly described in the *Historical Books*; this will lend much light to the clearing of those Prophecies. *The several Times of their Prophecying, see in the following* Chronological Table.

2. The Prophets are wont to speak of *things to come as if they were already past or present. 22, Isa. 53. throughout.* Because they are certainly determined upon in Gods decree, and are as sure to come to pass, as if they were already actually fulfilled.

3. Most commonly they are wont *in their threatnings against the wicked, to intermingle Promises and comforts to the godly*: I. *Partly*, that the godly may not be terrified with Gods severity, who will put a difference betwixt the godly and the wicked; 2. *Partly*, to have a door of hope open even for the wicked if they will repent. *And contrariwise usually with their promises to the Godly, they interweave threatnings against the wicked.* 1. *Partly*, as a flaming Sword to keep off ungodly ones from false applying of the comforts to themselves, which belong not to them; 2 *Partly*, to caution the godly against security, and that they *rejoyce with trembling*, *Psal.* 2. 11.

4. *In foretelling or promising temporal mercies or deliverances, they are wont commonly to raise up their promises unto spiritual blessings and deliverances of the soul, and in threatning temporal punishments to the wicked, they are wont to proceed to threaten spiritual and eternal.* 1. *Partly*, because temporal blessings and deliverances to the Jews were types of *spiritual* and *eternal*, by Christ. 2. *Partly*, because temporal judgements in this world upon the wicked, are but earnests and handsels of eternal vengeance in the world to come. 3. *Partly*, because neither without spiritual blessings and deliverances Gods people can have sufficient and solid consolation: nor without eternal vengeance, can the wicked receive their proportionable compensation.

Therefore these temporals, spirituals and eternal, oft spoken of joyntly and more confusedly, must be prudently distinguished, that the sence obscured thereby may be the more cleared.

5. *When they speak of the Kingdom, and benefits of Christ to be performed under the New Testament, they are wont to vail those Evangelical mysteries under Mo-*

Mosaical and Typical things in use in the Church under the Old Testament. And therefore the meer letter of the Prophets expressions must not be terminated or rested in, but the spiritual meaning, primarily intended, must be inquired into.

These *Prophetical Books* are in all 16. (*Lamentations* being counted an Appendix to *Jeremiah*.) They may be considered two wayes. 1. According to the times of their prophecy, and writing. 2. According to their Order, as set in our *Bibles*. They are not placed in our *Bibles*, in that Method and Order as they were at the first spoken and written by the Prophets.

1. *According to the times wherein they were first prophesied and written.* These times are for the most part discovered in the beginning of the several Prophecies, and of such we may determine certainly; or they may be collected from other Scriptures, or the matter of the Prophesies, of which we cannot conclude altogether so clearly.

These Times may be referred (as the *Historical Books*) to three principal periods, *viz.* 1. *Before*. 2. *Neer* or *under*. 3. *After* the Babylonish Captivity. And if in these three Periods, we parallel these *Prophets* with those *Historical Books*, they will notably help to clear and explain one another.

A Chronological Table of the Order of Times wherein the Prophets Prophecied:

Somewhat differing from the Order wherein they are placed in our Bibles.

1. BEfore the transportation of the Jewes into Babylon's Captivity; and in the dayes of Jeroboam son of Joash King of Israel, and of Uzziah, Jotham, Ahaz, Hezekiah, and Josiah, Kings of Judah; these Prophets Prophesied, Viz.

1. JONAH, (called *Jonas*, *Mat.* 12. 39, 40.) He propheſied before or about the beginning of the Reign of *Jeroboam* son of *Joash* King of *Israel*, who *restored the coast of Israel from the entring of Hamath to the sea of the Plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah the son of Amittai, the Prophet, which was of Gath-hepher*, 2 *King.* 14. 25. Which was before or about the beginning of *Jeroboams* reign, as *Jun. Annot. in Jon.* 1. 1. and *Pareus in Adverſ. ibid.* conceive: about the close of his reign, thinks *Druſius in Quæſit. Epiſt.* 9.

2. *HOSEA* propheſied in the dayes of *Jeroboam the son of Joas King of Israel, and in the dayes of Uzziah, Jotham, Ahaz, and Hezekiah Kings of Judah*, Hoſ. 1. 1. Which muſt needs be a very long time, *viz.* for the ſpace of 79. years at leaſt, as that learned *And. Riv. in Comment. in Hoſ.* 1. 1. computes by thoſe Kings reigns.

3. *JOEL*; when he prophecied is not ſo expreſly laid down in Scripture, and therefore his time cannot ſo certainly be defined as of others. Among learned Writers, Jewes and others there's great variety and uncertainty about it.

1. Some of the Hebrews think this *Joel* was the ſon of *Samuel* the Prophet, one of *Samuels* ſons being named *Joel*, 1 *Sam.* 8. 1, 2. But the context there *ver.* 3. confutes this opinion; *And his ſons walked not in his wayes, but turned aſide after lucre, and took bribes, and perverted judgment*; which corruptions we cannot juſtly believe to have been in this holy Prophet *Joel*; He (as other Prophets) being an *holy man of God*, 2 Pet. 1. 21.

2. Some think *Joel* was contemporary to *Jehoſhaphat King of Judah*, and *Jehoram* King of *Israel*, becauſe of the ſeven years famine then foretold by *Eliſha* the Prophet, 2 *King.* 8. 1. &c. And that as *Eliſha* foretold the famine, ſo *Joel* foretold the manner how it ſhould come to paſſe; by locuſts, canker-wormes and caterpillers, *Joel* 1. 4. This opinion is aſcribed to *R. Schelomo*; And *Lyra* approves it. *See Mercer. & al. Comment. in Joelap.* 192. But *Tarnovius in Prolegom. in Joel*, diſlikes this opinion, becauſe the famine of which *Joel* ſpeaks, ſeems to have been onely four years, *Joel* 1. 3. and becauſe here is no mention in this prophecy of the ten Tribes he thinks it probably fell out after their carrying away.

3. The Hebrew Chronicle called סדר עולם *Seder-Olam*, i. e. *The order of time*, writes, that *Joel* lived under *Manaſſeh*, of the ſame time with *Nahum* and *Habbakuk* the prophets; but becauſe *Manaſſeh* was not right, his name is not mentioned; (as ſome obſerve, *Mercer. & al. Comment. in Joel.* p. 177. D. *Pareus in Adverſ. in Joel.*) This opinion is likewiſe ſubſcribed unto by *Funccius*, *Genebrard*, and others; learned *Druſius* alſo thinks it may be proved from *Joel*, 3. 5. that *Joel* propheſied at that time, the ten Tribes being now carried Captive into *Aſſyria*.

4. Some are of opinion that the famine threatned by *Joel*, fell out under *Joſiah* King of *Judah*, which famine *Jeremiah* deſcribes almoſt as *Joel* here. *See Jer.* 14. 1, 2. *compared with* 2 *Kings* 23. 26. This opinion *Tarnovius* aſcribes to *Danæus*, and counts it moſt probable *Tarnov. Prolegom. in Joel.*

5. Finally, Many (and thoſe of no ſmall learning and judgment; as *Hierome*, *Auguſtine*, *Broughton*. *Junius*, *Helvicus*, &c.) do conceive that *Joel* propheſied in the ſame time with *Hoſea* forementioned; as here I have ranked them. *The time in which he propheſied is the ſame with that of* Hoſea, *in dayes of* Uzziah, &c. Hieronym. *Joel propheſied when now* Jotham *reigned, who ſucceeded* Uzziah, D. Aug. de Civ. lib. 18. cap. 27. Tom. 5. *Hoſea and Joel* prophecy about the beginning of *Uzziahs* reign, *before* Amos Joel *ſpeaks of the companies of Locuſts.* H. Brought. Concent. p. 92. 94. Hanov. 1602. *In the dayes of* Uzziah *and* Jeroboam, &c, thinks *Junius*, *Annot. in Joel.* 1. 1. *Joel the Prophet ſeems to have preceded* Amos, *for he foretels the drought*, chap. 1. 15. *which Amos complaines to have fallen out without the due fruit of repentance*, Amos 4. 6, 7, 8, 9, 10, 11, &c. Amos *propheſied under* Jeroboam *and* Uzziah, Amos 1. 1. Helvic. Chronol. p. 1. Gieſſæ Heſſorum M. DC. XXII. Divers Arguments are urged for ſtrengthning of this opinion. As, 1. That *Joel* is placed next to *Hoſea*, without noting any difference of time, and it is an old Canon of the Hebrews, mentioned by *Hierome*, that, *That Prophet who mentions not his time of Prophecy, is to be counted contemporary with him that next and*

and immediately precedes him, ——therefore *Joel* is contemporary to *Hoſea*. 2. The Subject-matters contained in this Book ſeem altogether to have fallen out in dayes of *Uzziah* and *Jeroboam*, ſaith *Junius*. As, 1. *Partly, That grievous famine which God ſent upon* Judea; *we read of a famine in* Judea *in the times of* Jehoram, 2 *Kings* 8. *and of* Joſiah *afterwards, as it taught*, Jer. 14. *but I like not* (ſaith he) *to refer this famine to either of theſe times. Rather this famine was ſent of God by his certain counſel in time of* Uzziah, *as may be confirmed from* Am. 5. 13. *eſpecially ſeeing it is evident that the Argument of the following Prophecy of* Amos, *belongs to the ſame times.* 2. *Partly*, That diſtreſs of *Judah* and *Jeruſalem* there mentioned, *Joel* 3. 1, 5, 6, ſeems plainly to relate to thoſe diſtreſſes that fell on *Judah* in dayes of *Ahaz*, by the Aſſyrians and Philiſtines, 2 *Chron.* 28. 17, 18, 19, 20 3. That in this Prophet *Joel*, we have not onely mention of the name of *Judah* and *Jeruſalem*, as *Joel* 3. 1, 6. but alſo of *Iſrael*, as *Joel* 2. 27. *and* 3. 2. and therefore it is likely he prophecied before the final captivity of *Iſrael* by the Aſſyrians, for (according to that rule that ſome give,) *Where the time of the Prophecy is not mentioned, nor any diſtinct mention of* Iſrael *and* Judah, *which were two diſtinct Kingdomes, taken notice of, that Prophecy was probably after that diſtinction of the Kingdomes was taken away, by* Iſrael's *being carried captive into* Aſſyria.

4. *AMOS.* He prophecied againſt *Iſrael in the dayes of* Uzziah *King of* Judah *and in the dayes of* Jeroboam *ſon of* Joaſh *King of* Iſrael, *two years before the earth-quake*, Amos 1. 1. he comes in order after *Joel*; for *Joel* foretels the drought and famine, *Joel* 1. 15. &c. and *Amos* complains of their unfruitfulneſs under that judgment, *Amos* 4. 6, 7, 8, 9. *Helvic. Chronol. p.* 14. *Gieſſa Heſſor. M. DC. XXII.* Before *Amos*, ſpeaks *Joel* of the companies of locuſts, which having the ſimilitude of Horſes, and teeth of fierce Lyons bring in a famine. *H. Broughton. Conc. p.* 94. *Hanov.* 1602,

5. *ISAIAH* prophecied in dayes of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, *Iſ.* 1. 1. and 38. 1. &c. and 39. 3. He Prophecied about eighty or ninety years, thinks *Helvicus in Chronol. ubi Supr. & D. Pareus in Proem. in Iſa.* Here is no mention of *Jeroboam* ſon of *Joaſh* King of *Iſrael*; probably 1. Becauſe *Iſaiah* began not to prophecy till after *Jeroboams* death, which was in the fifteenth year of *Uzziah*, who reigned fifty two years, beginning to reign in *Jeroboams* twenty ſeventh year, 2 *Kings* 15. 1, 2. *Jereboam* reigning in all fourty one years, 2 *Kings* 14. 23. So that *Iſaiah* ſeems not to have begun to prophecy ill towards the middle, or latter end of *Uzziahs* reign. 2. Becauſe computations in Scripture are more uſually made by the reigns of the Kings of *Judah*, whereof many were good, then of the Kings of *Iſrael*, whereof all were nought.

6. *MICAH.* He prophecied *in dayes of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah, *Mic.* 1. 1. His hearers were ſome of them alive in the time of *Jehoiakim*, Jer. 26. 18, therefore he taught very long; thinks *Helvic, in Chronol. quo ſupr.*

7. *NAHUM.* Prophecied the deſtruction of *Nineveh*, the Metropolis of *Aſſyria*; But when he did prophecy, the time is not particularly expreſſed, yet we may probably conjecture. 1. It ſeems very clear by the current of his Prophecy, that he prophecied a good while after *Jonah*. *Jonah* was ſent to preach againſt *Nineveh*, at which *Nineveh* repented, Jon. 3. but not many years after relapſed to their old wickedneſs. For, *Pul* King of *Aſſyria* bends all his ſtrength to blot out the Jewiſh Religion, 2 *Kings* 15. Then *Tiglath-pileſer* took many Cities of *Judea* captive, and waſted *Jonas* his Country, 2 *Kings* 16. at length *Shalmaneſer* carried captive all the ten Tribes into *Aſſyria*, and afterwards deale Tyrannically, 2 *Kings* 17. *and* 18. God therefore raiſes up another Prophet againſt *Nineveh*, viz. *Nahum*, who not ſo much invites them to repentance, (as *Jonah* did,) as threatens their deſtruction. 2. *Nahum* could not prophecy in dayes of *Jotham*, (*as Calv. in Praelect in Nah. hath obſerved*) for he threatens deſtruction to the Aſſyrians for their cruelty to *Iſrael* now *Iſrael* in *Jotham's* time was not captivitated by the *Aſſyrians*. 3. Forasmuch as the intent of *Nahum* is to threaten ruine to *Nineveh* and the *Aſſyrians*, for their cruel tyranny over *Iſrael*: and inaſmuch as the captivity of the ten Tribes came to paſſe in the ninth year of *Hoſhea* King of *Iſrael*, and the ſixth year of *Hezekiah* King of *Judah*, 2 *Kings* 17. 6. &c. *compared with* 2 *Kings* 18. 9, 10, 11: therefore it is moſt likely that *Nahum* prophecied for the comfort of Gods People againſt the *Aſſyrians*, in the latter end of *Hezekiahs* reign, or thereabouts *Tarnov. Com. in Nah. in Proleg. Helvic. Chronol. p.* 15. *Gieſſa Heſſor. M. DC. XXII.* Though ſome refer this Prophecy rather to the time of *Manaſſes*, Others to the time of *Joſiah*; and *Hierome*, according to the Hebrews opinion, times it a little before the *Aſſyrian* captivity. *See Pareus in Adverſ. in Nah. & Jun. Annot. in Nah.* 1, 1.

8. *HABBAKKUK* ſeems to have prophecied in the dayes of *Manaſſeh* or *Joſiah*, and before the times of *Zedekiah*. 1. *Partly*, becauſe he laments ſo notably the deſperate and incurable wickedneſs of the people, which was in thoſe times. 2. *Partly*, becauſe he premoniſheth them of their approaching deſtruction by the Chaldeans. As *Calv. Praelect. in Hab. & Jun. Annot. in Hab.* 1. 1. and the *Hebrews* are of opinion, *Par. in Adverſ. in Hab.* Therefore *Hieroms* opinion of his prophecy after the Babylonian captivity, is very improbable.

9. *ZEPHANIAH*, He prophecied *in the dayes of* Joſiah *the ſon of* Amon *King of* Judah, *Zeph.* 1. 1. Nor read we that he prophecied at all after King *Joſiahs* death.

II. *Hereupon, under, and after the Babyloniſh Captivity, Theſe Prophets flouriſhed and Prophecied*, viz.

1. *JEREMIAH* prophecied *in the dayes of* Joſiah, *in the thirteenth year of his Reign, and in the dales of* Jehoiakim *his ſon, till the end of the eleventh year of* Zedekiah *ſon of* Joſiah *King of* Judah, *unto the carrying away of* Jeruſalem *Captive in the fifth moneth, Jer.* 1. 1, 2, 3. being compared with *Jer.* 51. 64. *Thus far are the words of Jeremiah.* So that the 52. chapter following ſeems to be written by ſome other than *Jeremiah* (as *Junius* there notes) and continues the Hiſtory till *Evilmerodac* King of *Babylon*. So that *Jeremiah* prophecying till King *Zedekiah's* eleventh year, he prophecyed till the deſtruction of *Jeruſalem* and the Temple, which in that year fell out *Jer.* 52. 5, 6, 7. *&c.* 12. 13. *&c.* Further, *Jeremiah* being in priſon when *Jeruſalem* was taken, he was ſafely lookt to at the command of the King of *Babylon*, and ſet at liberty to dwell with *Gedaliah* made Governour of the Land. *Jer.* 39. 11. *to* 15. *and* 40. 5, 6. After that, was carried into *Ægypt*, where he prophecied againſt *Judah*, *Ægypt*, and all the Countries almoſt round about, *Jer.* 43. 5, 6, 7, 8. *&c. to ch.* 51. 64. He prophecied a long time, *viz.* Under King *Joſiah* 19 years, *Jer.* 1. 1, 2, 3. *with* 2 *Kings* 22. 1. Under King *Jehoiakim* eleven years. 2 *Kings* 22. 36. Under *Zedekiah* eleven years, 2 *Kings* 23. 18. In *Ægypt* at leaſt two years, becauſe thoſe things deſcribed in *Jer.* 43. *&* 44 could ſcarce be done in one year; thinks *Pareus in Proem. in Jerem.* That is in all about 43. years.

LAMENTATIONS, of *Jeremiah*, I. Some, think they were written by the Prophet *Jeremiah* upon occaſion of that moſt religious King *Joſiah's* death, wherein he laments not only one, but the manifold calami-

calamities of that people which began from the death of King *Josiah*, and encreased till at last *Jerusalem* and the *Temple* were destroyed. *Josiahs* death being as it were the beginning of these calamities, and all the future miseries, especially the destruction of *Jerusalem* being Prophetically foretold, and pathetically described aforehand, as if they had been things already actually come to pass, the Lord having revealed these things to *Jeremiah*. *Hierome* and others are of this opinion. *See Jun. Annot. in Lam.* 1. 1. *D. Par. Adverſ. in Thren.* And this opinion seems the more probable, 1. *Partly* because it is the manner of the Prophets sometimes to describe future things so pathetically as if they were already come to passe. See, *Isa.* 53. *throughout*, *Psal.* 22. *throughout*. &c. As here *Jeremiah* doth *Jerusalems* ruine, 2. *Partly* because it is elsewhere said, Jeremiah *lamented for* Josiah *and all the singing-men and singing-women spake of* Josiah *in their Lamentations to this day, and made them an Ordinance in* Israel; *and behold they are written in the Lamentations*, 2 *Chron.* 35. 25. II. But others conceive that the manner of expressions are such in this Book of Lamentations, and they so lively and pathetically point out *Jerusalems* calamities, that it was not written before, but after the sad destruction of *Jerusalem*. Thus thinks *Calvin in Prælect. in Lamentat. Ierem. & Pareus in Adverſ in thren.* Let the sober Reader consider and judge.

2. *DANIEL* flourished from the *third year of the Reign of* Jehoiakim *King of* Judah, *Dan.* 1. 1. *to the third year of the Monarchy of* Cyrus *the Persian*, Dan. 10. 1. for about 79 years, as Helvic. in Chronol. p. 16. and 17.

3. *EZEKIEL*, Began to prophecy in the *fifth year of King* Jehoiachins *captivity, in the fifth day of the Moneth*, Ezek. 1. 1, 2, 3. and continued till the *twenty fifth year of that their Captivity*, Ezek. 40. 1. *Jun. Annot. in loc.* He prophecied about nineteen years and some nine dayes, as *Hierom* computes from *Ezek.* 40. *See Pareus Adverſar. in Ezek. in Proem.* So that *Ezekiel* continued not so long as *Daniel* by many years.

4. *OBADIAH.* When he wrote, is not so clearly demonstrable from Scripture, 1. Some think that this was that *Obadiah* mentioned in 2 *Kings* 18. who was over *Ahabs* house, and hid one hundred Prophets by fifty in a Cave, from *Jezebels* cruelty, finding them there, *He fearing the Lord greatly.* The Hebrews and others after them are of this opinion, as *Mercer. Com. in Obad.* noteth. 2. Some think, that (if *Hieroms* Rule delivered from the Hebrews may be followed. *viz. where the time of the Prophet is not expressed, that Prophecy is to be timed according to the Prophecy next preceding.*) *Obadiah* must be contemporary to *Amos*, who prophecied in the dayes of *Uzziah and Jeroboam sonne of Joash*, Amos 1. 1. which as *Mercerus* noteth, was about one hundred years after *Ahab*; and therefore it is not likely that this is that *Obadiah* in *Ahabs* dayes. 3. Others judge most probably that this *Obadiah* was contemporary to *Jeremiah*, they both of them prophecying against the *Idumeans*, in almost the same words and phrases. Compare with *Obad. Jer.* 49. 7. *to* 23. and *Ezek.* 25. *throughout*. Now *Jeremiah* prophecied against *Edom* after he was carried into *Egypt*, viz. after *Jerusalems* destruction, Jer. 43. 5, 6, 7. Thus think *Jun. in Annot. in Obad.* 1. 1. *& Calv. in Prælect. in Obad. in Proem.*

III. *After the Jews Return from the Babylonish Captivity, prophecied these Prophets*, viz.

1. *HAGGAI.* He began to prophecie *in the second year of* Darius *the King in the sixth moneth, in the first day of the moneth*, Hag. 1. 1. and prophesied till the ninth moneth of that year, the twenty fourth day of the moneth, *Hag.* 2. 10, 20.

2. *ZECHARIAH.* He began to prophecie, *in the second year of* Darius, *in the eighth moneth*, Zech. 1. 1. and continued till *the fourth year of King* Darius, *the fourth day of the ninth moneth*, Zech. 7. 1.

3. *MALACHI* was the last Prophet of the Old Testament, after whom Prophecy ceased, till Jesus Christ the great Prophet was revealed in our flesh. As *Haggai* and *Zechary* strengthened the Peoples hands and encouraged them in the building of the Temple, *Ezr.* 5. 1. *and* 6. 14. So *Malachi* reproves their ingratitude in corrupting the true Worship of God, not long after the Temple was builded, as the tenour of his Prophecy shewes. *See Junius Annotat. in Mal.* 1. 1.

II. *According to their Order as they are placed in our Bibles.* And so they are resolved into two ranks, viz. 1. The *Greater Prophets*, *Isaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*, (the *Lamentations* being annexed as an Appendix to *Jeremiah*.) So called, not because these had *Greater Authority* than the others, but (as h *Augustine* noteth) from the *Greatnesse of their Books*; The Prophecie of *Isaiah* being neer as big or bigger than all the *Lesser Prophets*, together. 2. The *Lesser Prophets viz.* The twelve latter, *Hosea*, &c. which were digested into one volume of old by the Jewes (called the *Book of the Prophets*, Act. 7. 42.) lest any of them should be lost, some of them being very small. All these Books are denominated from their *Penman*, except the *Lamentations*.

h Quia prophetæ duorum amplius, quam sermones eorum sunt breves, in eorum compara-

tione qui *Majores* ideo vocantur; quia prolixa volumina ediderunt. *Aug. de Civ. D. l.* 18. *c.* 29.

I. *The Greater Prophets*, are the Books of *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*.

Isaiah

ISAIAH

Sect. I. *Order, Penman,* and *Excellency* of the Book.

THis Book is ranked first in *Order*, (though in *Time* both *a Jonah, Hosea, Joel,* and *Amos* appear to have been before him) perhaps because of the largeneſſe and ſingular excellencie of this Prophecie. It is a note of *b Hierom's*, That *Isaiah is equal to, or greater than all the 12 leſſer Prophets, in the number of verſes.*

a See the Chronolog. Table, &c. Cum Esaias duodecim prophetis, imo numerum versuum aut æqualis, ut major sit. *Hieron. Proem. in Isa. Tom. 5.*

This Prophecy is *Excellent*, in many reſpects.

1. *The Author* or *Penman* of it was that eminent Prophet *Isaiah*, Isa. 1. 1. His name [יְשַׁעְיָהוּ] imports *c The-Salvation-of-God.* How appoſitely accommodated to him, that ſo wonderfully reveales Chriſt who is *Gods ſalvation!* This *Isaiah* (*d Calvin* thinks) was of the Royal ſtock, being the ſon of *Amos*, Isa. 1. 1. brother of K. *Uzziah*. As *e Vives* notes out of *Hierome*, was of *noble deſcent, wiſe, eloquent, and without ruſticity in his ſtile; Prophecied in Hieruſalem and Iudea. Is ſuppoſed to be ſawen in ſunder by Manaſſes King of Iudah, with a wooden ſaw: hence that in Heb. 11. 1.* (were ſawn in ſunder) *is referred to Iſaiah.* *f* Ambroſe alſo intimates *he was ſawed in the midſt.* ——And elſewhere ſpeaking of the parable in *Mat. 21. g Who was he that was wounded in the head? verily Iſaiah; the frame of whoſe body the ſaw did ſooner divide, than bend his faith, rend his conſtancy, or cut the vigour of his mind aſunder.*

b Nullusque poterit me voluminis istius argumentum brevi cupete sermone comprehendere, cum universa Domini sacramenta præsens Scriptura concineat; & tam natus de virgine Emmanuel, quam illustrium patrator operum atque signorum mortuus ac sepultus, & resurgens ab Inferis, & salvator universarum Gentium prædicetur. Quid loquar de Physicâ, Ethicâ & Logicâ? Quicquid sanctarum est Scripturarum; Quicquid potest humana lingua proferre, & mortalium sensus accipere, isto volumine concinetur. *B. Hieron. Proem. in Esaiam. Tom. 5.*

2. *The Manner of it*, His Propheſie is laid down eloquently, certainly, pathetically and lively, 1 *Eloquently*, he is not rough and cragged, but ſmooth and poliſhed, curiouſly garniſhed with all kind of Rhetorick; nor are his elegancies of a low vulgar ſtrain, but ſublime, heroick, majeſtical: The Princely ſtarelineſſe of his ſtile hath inclined ſome to believe that he was of the *blood-Royal.* 2. *Certainly*, therefore his Prophecy is denominated a *Viſion*, as it were a thing evidently ſeen with his eyes. And what is more certain than what we ſee with our eyes? 3. *Pathetically* and *lively.* Doth he *reprove* ſin? how cuttingly and peircingly doth he deſcribe it? *Iſa.* 1. & 5. Doth he *comfort* the people of God? how ſweetly, cloſely, intimately doth he ſpeak to their heart? *as in Iſa.* 43. and 49. 13. and c. 54. Doth he *promiſe* Chriſt? how clearly doth he reveal him to the very life, deſcribing him and his ſufferings for his people, as already paſt or preſent, rather than to come; as actually exhibited, rather than to be exhibited for the future? as in *Iſa.* 11. and 42. and 53. and 55. and 61. Hence among the ancients, as *h Hierome*, *i Auguſtine*, &c. he is ſtiled *The Evangelical Prophet*, and *the Prophetical Evangeliſt*, or *the Evangeliſt* and *Apoſtle of the Old Teſtament.*

i Genus ſcripti demonſtratur *viſionis* nomine: eſt enim *viſio* omnis Doctrina divinitus revelata; quia Deus quibuſcumque viſum eſt revelare, res ipſas quodammodo videndas & ſpectandas oculis ſervorum ſuorum exhibet, ad obſignandam earum certitudinem, ut idem Propheta periphraſticè exponit infra, 2. 1. & exponit cap. 6. *Jun. Annot. in Iſa.* 1. 1.

k Sic exponam Eſaiam, ut illam non ſolum Prophetam, ſed Evangeliſtam & Apoſtolum doceam. Ipſe enim de ſe & de cæteris Evangeliſtis ait, *Quàm ſpecioſi pedes Evangelizantium bona, Evangelizantium pacem!* Et ad ipſum quaſi ad Apoſtolum loquitur Deus: *Quem mittam*, &c. Et ille reſpondet, *Ecce ego, mitte me. B. Hieron. Proem. in Eſai. Tom. 5.*

Vir Nobiliſſimus Eſaias, cui Deus majori gradu res futuras revelavit, & non tam Prophetæ quam Evangeliſtæ mereatur, Videtur enim non futura prædicere verborum involucris, qui mos eſt reliquis Prophetis, ſed apertè detectèque præterita enarrare. *Hieron. ad Paulam & Euſtochium.*

c Quis autem eſt ille qui in capite vulneratus eſt? nimirum Esaias, cujus facilius compagem corporis ſerrâ diviſit, quam fidem inclinavit conſtantiamve detrivit, aut vigorem mentis excuſit. *Ambroſ. comment. lib. 9. Lucæ cap. 20. p. 1772. D.*

2. *The ſubject-matter* of his Prophecy is excellent, much of it being ſpent in ſweeteſt cordials and comforts to the Church of God, promiſed in reference to the times of the New Teſtament; and in many Evangelical predictions of Chriſt the true Meſſiah, the kernel of the Covenant of all the Promiſes, and

An ancient Doctor called him the *Fifth Evangelist. Died. Arg. of Isaiah.*

l Esaias inter illa quæ iniqua arguit, & justa præcepit, & peccatori populo mala futura prædixit, etiam de Christi Ecclesia, hoc est, de Rege, & ea quam condidit civitate, multò plura quam cæteri prophetavit. Ita ut à quibusdam Evangelista, quam Propheta potius diceretur. *Augustin. de Civ. Dei, lib. 18. c. 29. Tom. 5.*

4. This prophecie of *Isaiah* hath alwaies been of highest account with all sorts. Christ and his Apostles highly esteemed this book. He who preached all Texts, yet sometimes in his preaching *m takes his text* out of *Isaiah* the Prophet; and this Prophet is oftner alleadged in the New Testament than any one book of Old Testament besides, except the *Psalmes*. *n* Some note that *Isaiah* is quoted sixty times, the *Psalmes* sixty four times. *Alsted.* Among the very *Ethiopians* this book was in such repute, that the *Ethiopian Eunuch* made it his [*Vade mecum*] his companion in his journey, and read the Prophet *Isaiah* in his chariot, though he understood him not, *Act.* 8. 27, 28. And *Ambrose* so highly esteemed and valued this Prophetie, that when *Augustine o* wrote to him for his advice what part of Scripture he should especially reade, he advised him to reade the Prophet *Isaiah*. *I suppose* (saith *Augustine*) *because he is a more clear foreteller of the Gospel, and of the calling of the Gentiles, than the rest. But* Augustine *not understanding his first reading, and supposing all the rest to be like, deferred it till he had gained more skill in the Word of the* LORD.

m Luk. 4. 17, 18. *compared with* Isa. 61. 1. &c.

n Hen. *Alsted in præcog. Theol. l. 2. c. 122.*

o Insinuavi per literas Antistiti tuo, vito S. Ambrosio, priscinos errores meos, & præsens votum meum, ut moneret quid potissimum mihi de libris tuis legendum esset quo præ plendæ tantæ gratiæ paratior aptiorque fierem. At ille justit Esaiam propheram, credo quia præ cæteris Evangelii vocationisque Gentium sit præbunciator apertior. Verumtamen ego primam hujus lectionem non intelligens, totumque talem arbitrans, distuli repetendum exercitatior in Dominico eloquio. *D. Aug. in Confess. lib. 9. c. 5. Tom. 1.*

Sect. II. *Time.*

When, and *How long Isaiah* prophecied, is more obscurely intimated, *viz.* In *the dayes of Uzziah, Jotham, Ahaz, and Hezekiah Kings of Judah*, Isa. 1. 1. But in what year of *Uzziah* he began, and in what year of *Hezekiah* he ceased to prophesie, is not here particularly declared. *p Junius* thinks it's clear, he prophesied 45 years, and probably above. *q Alsted*, about 60. years. *r Pareus* saith, *Some think he Prophesied 70 years; others, 90 years. s Calvin* saith, *he prophesied at least 64 years although there be a probable conjecture, yea almost a certain reason that he prophesied 10 years more, viz. 74 in all.* These two things are certain, 1. That *Isaiah* prophecied in the dayes of all those 4 Kings forenamed, *Isa.* 1. 1. and therefore that sometime *in Uzziahs* dayes must needs be allowed to him as well as in the rest. Nor doth that Vision hinder in Isa. 6. as *t Calvin* hath cleared it. 2. That *Uzziah* (alias *Azariah*, 2. Kings 15. 32.) reigned 52 years, 2 *Kings* 15. 1. 2. *Jotham* 16 years, 2 *King.* 15. 33. *Ahaz* 16 years, 2 *King.* 16. 1. 2. and *Hezekiah* 29 years, 2 *Kings* 18. 1, 2. The total of all their reigns together about 113. Now it's evident that *Isaiah* prophesied *in the year that Uzziah dyed*, Isa. 6. 1. and by the prophecies foregoing, that chap. it's likely he Prophesied before that a good while; *u Calvin* thinks, from the time that King *Uzziah* was smitten with Leprosie in the Temple. But suppose onely 2 years in all under *Uzziah*, 16 years under *Jotham*, 16 under *Ahaz*. 14 years under *Hezekiah*; for *Hezekiah* Reigning 29 years in all, in his 15 year *Isaiah* was sent to him in his sickness to tell him God would adde to his dayes 15 years, 2 *King.* 20. 4, 5, 6. and after that *Isaiah* threatens the Babylonish Captivity upon *Hezekiah's* shewing all his Treasures to the Babylonish Ambassadors, *ver* 14. &c. Here's in all 48. years clear. Now supposing that *Isaiah* was sawen asunder by *Manasseh*, there's 15. years more under *Hezekiah*, and one year at least under *Manasseh*; and so you have sixty four years in all, the time of *Isaiah's* Prophecy. O what a long time for him to preach to *a rebellious and gainsaying People! Isaiah* 65. 2. *Rom.* 10. 21. How patient and diligent then should Gods Ministers be in their functions, though their Peoples profitings for a long time answer not their labours among them.

p Jun. *Annot. in* Isa. 1. 1.

q Alsted, *Præcog. Theol. l. 2. c. 122.*

r Pareus *in Præm. in Isa.*

s Jo. Calv. *Præfat. in Isa. p. 3.*

t Jo. Calv. *com. in Isa. 6. 1.*

u Jo. Calv. *com. in Isa. 6. 1.*

Sect. III. *Scope.*

The chief aims of this Prophecy are 1 *To detect, reprove, aggravate and condemn* the sins of x *Judah and Jerusalem* especially, and after that, the iniquities of the Ten Tribes of *Israel*, and the abominations of many other Countries and People of the Gentiles, threatning against all sorts and degrees of Persons, *Jews* and *Gentiles* most severe judgements, 2 *To invite Jews and Gentiles* of all sorts, (except the *Babylonians*, who by reason of their Pride and Persecution of the Church of God, did bear the Image of the Kingdome of the World, and of the *spiritual Babylon* devoted to endless destruction with the Devil himself, no promise of Mercy at all being mingled with the threatnings of *Babylon*, as is usual in threatnings of all other People, which is very observable,) unto repentance and reformation, with many sweet alluring, Evangelical promises of pardon and mercy. 3. *To comfort and support all the truely godly and faithful ones*, (in midst of all the judgements and calamities threatned to wicked men and hypocrites,) with clear Promises of the true *MESSIAH*, as the onely sufficient remedy against all sin and misery, setting forth his Godhead, Manhood, Incarnation and Nativity of a Virgin, State of *Humiliation* and *Exaltation*, and the Execution of the office of a Saviour in both; As a *Prophet* by his wonderful Wisdome, heavenly Doctrine, &c. As a *Priest* by his manifold sufferings and death pathetically described; and as a *King* by his powerful and peaceable Government of his Church, enriching her with many blessings, and especially with the gift of the Holy-Ghost, and promising to enlarge her glory wonderfully by the plentiful access and conversion of the *Gentiles* unto her; which in this Prophet is more fully, and to the life described, than in any other.

x Isa. 1. 1.

Sect. IV. *Principal Parts.*

In this admirable Book are considerable, 1, *The Inscription.* 2. *The Substance* of the Prophecy it self.

I. *The Inscription* of the whole Prophecy, where are the 1. Penman, *Isaiah.* 2. Kind of it, *Vision.* 3. Object concerned herein, to whom it was especially intended, *Judah* and *Jerusalem.* 4. Time when, in dayes of 4. Kings, &c. *Chap.* I. *ver.* 1. Chap. 1.

II. *The Substance of the whole Prophecy it self*, in all that follows, is chiefly 1. Reprehensory, *Chap.* 1. *to* 13. 2. Minatory, *Chap.* 13. *to* 36. 3. Narratory, *Chap.* 36. *to* 40. 4. Promissory, *Chap.* 40. *to the end of the Book.*

REPREHENSORY, Sharp Reproofs and threatnings of the Jews for their sins, with promises to the Penitent intermingled, are laid down, *Chap.* 1. *ver.* 2, *to Chap.* 3. 11. More *Particularly*, they are blamed, for, 1.

1. *Ingratitude* under Mercies, *ver.* 2, 3, 4.

2. *Incorrigibleness* under universal judgements, much lamented, *ver.* 5. *to* 10.

3. *Blood* and other abominations abounding among them, For which all their Religious services were abominated of God, *ver.* 10. *to* 16. From which they are dehorted by promises to the Penitent, *ver.* 16. *to* 20. And threatnings to the Impenitent, *ver.* 20.

4. *injustice*

4. *Injuſtice and cruel oppreſſion*, eſpecially in the City *Jeruſalem*, 1. Deſcribed, *ver.* 21, 22, 23. 2. Aggravated, *ver.* 24. 3. *Reſtauration* of oppoſite judgement and righteouſneſs Promiſed, *ver.* 25, 26, 27. 4. Threatned, *ver.* 28. *to the end of the Chap.*

5. *Multitude of their other ſins.* Where, 1. Seeing former Reproofs prevailed not to reform the Jewes, the calling of the *Gentiles* and exalting of Chriſts Kingdome among them is promiſed, to provoke them to jealouſie, *Chap.* II. *ver.* 1. *to* 6. 2. Their various ſins like thoſe of other Countries are mentioned, *ver.* 6. *to* 10. 3. Theſe ſins ſharply threatned, *ver.* 10. *to the end of the chap. and Chap.* III. *verſ.* 1. *to* 9.

6. *Impudency* and boldneſs in ſinning, Deſcribed and threatned to the Wicked, with contrary Promiſes to the righteous, *ver.* 9. 10, 11.

7. *Oppreſſion* in their Rulers, *ver.* 11. *to* 16.

8. *Pride in their Women*, Deſcribed and ſeverely threatned with woful deſolation, *ver.* 16. *to the end of the Chap. and Chap.* IV. 1. Theſe threatnings being illuſtrated by oppoſite Promiſes of the Kingdome of Chriſt, the Branch, whereby the remnant of *Iſrael* eſcaped, ſhall be purified and protected, *ver.* 2. *to the end of the chap.*

9. *Unthankfulrequitals of Chriſt* for all his ſpiritual husbandry beſtowed upon the Church of the Jewes. Theſe requitals are deſcribed; 1. *More Generally* under the Parable of a *Vineyard* yielding wild-Grapes *Chap.* V. 1. *to* 8. 2. *More Particularly*, in many notorious inſtances of their wickedneſſe, wofully threatned, *ver.* 8. *to the end of the chap.*

10. *Obſtinacy, Stupidity, and Obduratenes* of the peoples hearts, which was not onely their ſin, but Gods judgement on them for reproving their ſin. 1. The *Prophet* is previouſly confirmed and encouraged by a Viſion of the LORD in his Glory, *Chap.* VI, 1. *to* 9. 2. Their obſtinacy, their ſin and Gods judgement upon them to their deſolation, deſcribed, *ver.* 9. *to* 13. 3. Promiſes of mercy (notwithſtanding) to the holy ſeed, *ver.* 13.

11. *Diffidence* and unbelief of King *Ahaz* and his people in times of Danger; where note 1. *The Particular cauſe* of their diffidence and fear, *viz.* the Conſpiracy of *Rezin* King of *Syria*, and *Pekah* King of *Iſrael* againſt *Judah* and *Jeruſalem*, *Chap.* VII. 2. 2. *The Aggravation* of their unbelief, 1. *Partly*, in that they took not courage at the comfortable meſſage of *Iſaiah* Gods Prophet, promiſing their preſervation, *ver.* 3. *to* 10. 2. *Partly* in that *Ahaz* diſtruſting the Prophet, refuſeth to ask a Signe, as God gave him liberty for his further eſtabliſhment, *ver.* 10. *to* 14. 3 *Partly*, by Gods promiſing to give them a Sign, *viz.*) *Immanuel to be born of a Virgin.* Chriſt being promiſed of old to the Church (*in* ꝛ *whom all the Promiſes are yea and amen*) that the faithful might by the promiſe of Chriſt be encouraged to believe all other promiſes generall and particular: therefore their unbelief of theſe promiſes of preſent deliverance was the worſe, *ver.* 14, 15, 16. 3. *The ſad effects* or conſequences of this unbelief, *viz.* 1. To King *Ahaz*; and his family and people, grievous deſolation by the Aſſyrians is threatned, *ver.* 17. *to the end of the chap.* 2. To *Judah*, (after *Aſſyria* ſhall have waſted *Syria* and *Iſrael*, *Chap.* 8. 1, 2, 3, 4.) whoſe judgements by the *Aſſyrian* are threatned irreſiſtably, *ver.* 5. *to* 11. and Amplified, *Partly*, by three ſorts of ſins (like a King *Sauls* ſins) the procurer of theſe judgements, *viz.* Carnal Confidence in outward means of ſafety, while God is diſtruſted, *ver.* 11. *to* 16. Pertinacious obſtinacy, the people not regarding, but ſlighting Gods prophecy, it was only to be imparted to his Diſciples, *ver* 16, 17, 18. Conſultation with Devils, *ver.* 19, 20. *Partly* by the extremity of the judgements themſelves, *ver.* 21, 22. 4. *The Conſolations* annexed, for the ſupport of the godly in *Judah* and *Iſrael* againſt theſe wofull future judgements; and this upon divers grounds, *viz.* 1. That theſe judgements ſhould not be ſo *extream* as former calamities, nor *perpetual*, becauſe of Gods kindneſs to his people in Chriſt to come into the World, who ſhould deliver his Church fully from all her miſeries by his Dominion, and his deliverance ſhould begin, where her diſtreſs began, in *Galilee*. *Chap.* IX. 1. *to* 8. This conſolation is amplified by a Deſcription of thoſe times wherein theſe evils were to be endured till Chriſts coming, for their 1 Pride, *ver.* 8. *to* 13. 2 Impenitency under judgements, *ver.* 13. *to* 18. 3 Obſtinate wickedneſs, *ver.* 18. *to the end of the chap.* And 4 Tyranny of their Governours, *Ch.* X. 1. *to* 5. 2. That the Aſſyrian, his peoples oppreſſing enemies, ſhall utterly be deſtroyed; here 1 The Aſſyrians deſtruction is propounded, *ver.* 5, 6. 2 Their counſels and actions whereby they procure to themſelves this deſtruction, is declared, *ver.* 7. *to* 16. 3 The courſe which the Lord will take for his peoples deliverance, *ver.* 16. *to* 28. with his whole expedition againſt the Aſſyrian for them. *ver.* 28. *to the end of the chap.* 3. That the Kingdome of Chriſt deſcending of the Royal ſtock, ſhall be erected among them, which is the Fountain of all deliverances General and Special, Temporal and Spiritual, *Chap.* XI. where the Perſon and Office of Chriſt are deſcribed, *ver.* 1. *to* 6. The effects of his Office declared, *ver.* 6. *to the end of the chap.* All theſe comforts finally are ſhut up with the Churches *Song of Praiſe* for theſe comforts againſt, and deliverances from all former calamities, *Chap.* XII. *throughout.*

Thus farre of that part of the Prophecy which is chiefly Reprehenſory.

MINATORY. *Chap.* XIII. *to ch.* 30. In this part of his Prophecy are threatnings, 1. *Againſt the enemies of the Jewiſh Church.* 2. *Againſt the Jewes themſelves.*

I. *Againſt the enemies of the Jewiſh Church*, many threatnings are denounced for the Churches ſake, *chap.* 13. *to* 28. As

1. Againſt *BABYLON* and the *Chaldeans.* Here 1. God muſtereth up his Armies from farre, *Chap.* XIII. 1. *to* 6. 2. *Babylons* deſtruction is threatned by the Medes and Perſians, *ver.* 6. *to* 19. 3. The woful ruine of *Babylon* is pathetically deſcribed, *ver.* 19. *to the end of the chap.* 4. The reſtauration of the Jewes hereupon from *Babylons* bondage is promiſed, *Chap.* XIV. 1, 2, 3. 5. The triumph of Gods People over *Babylons* ruines is lively delineated, *ver.* 4. *to* 24. 6. The Peremptorineſſe of Gods purpoſe to ruine *Babylon*, *ver.* 24. *to* 28. 7. The time of this burden in the year that King *Ahaz* died, *ver.* 29.

II. Againſt *PALESTINA.* Here the *Philiſtines* are threatned to be plagued by King *Hezekiah*, now beginning to reign, though they rejoyced at the death of his Predeceſſours, their enemies, *ver.* 29, 30, 31, 32.

III. Againſt *MOAB.* Where 1. *Moabs* lamentable condition, in her cities and towns, by reaſon of judgments threatned, is deſcribed, *Ch.* XV. *throughout.* 2. The procuring cauſes of thoſe judgments mentioned, *viz. Moab's* Perfidiouſneſs with *Iſrael*, in not paying e tribute of *Lambs*, as was agreed with *David* and *Solomon*, *Chap.* XVI. 1, 2. 2 Cruelty and inhumanity to neighbouring *Iſrael*, *ver.* 3, 4, 5. 3 Pride, *ver.* 6. *to* 22. 3. The confirmation of this Prophecy againſt *Moab*, and defining of the time, *ver.* 22, 23.

IV. Againſt *DAMASCUS*, the Metropolis of *Syria* and againſt *Iſrael*, confederate with *Syria* againſt *Iudah*. Where 1. The ruine of *Syria* and *Iſrael* is threatned, *Chap.* XVII. 1. *to* 6. 2. Mercy is promiſed to a ſmall remnant reforming, *ver.* 6, 7, 8. 3. The ſins, for which this ruine is threatned, *ver.* 9, 10, 11.

V. Againſt the *ASSYRIANS*, for waſting *Iſrael*, *ver.* 12, 13, 14.

VI. Againſt the *ÆTHIOPIANS*, 1. Their deſtruction is threatned for the good of Gods people, *Chap.* XVIII. 1. *to* 7. 2. Thereby the Church ſhall be increaſed, *ver.* 7.

VII. Againſt *EGYPT.* Where 1. *Egypts* deſtruction

Chap. 2. Chap. 3. Chap. 4. Chap. 5. Chap. 6. Chap. 7. Immanuel promiſed. (2 Cor. 1. 20. Chap. 8. 2 Chron. 10. 13. Chriſt firſt began his publick preaching of the Goſpel in Galilee, Mar. 4. 12. to 19. Mar. 1. 14, 15. Luk. 4. 14, 15. Joh. 4. 43, &c. Chap. 9. Chap. 10. Chap. 11. Chap. 12. II. Chap. 13. Chap. 14. Chap. 15. Chap. 16. c 2 King 1. 1. and 3, 4 Chap. 17. Chap. 18.

Chap. 19. struction is threatned. *Chap.* XIX. 1. to 18. 2. Her judgment [illegible] part of [illegible] unto the Church of God, ver. [illegible]

[illegible] VIII. [illegible] *and* ETHIOPIA *and* EGYPT. *Chap.* [illegible] threatning captivity by [illegible] under the Type of [illegible]

Chap. 20. [illegible] *Chap.* XX. [illegible]

d *Compare chap.* 21. 2. *and v.* 9. XX. Against EGYPT *called the Desert of the Sea.* Where note 1. The threatning it self, setting forth the grievousnesse of her judgments, the causes thereof, and the instruments fulfilling them, *Chap.* XXI. 1. to 5. 2. A Prophetical vision declaring the manner of Babylons being taken, ver. 6. to 10. 3. An Apostrophe to the Church, confirming to her the certainty of this Prophecy, ver. 10.

Chap. 21. X. Against IDUMEA, called *Dumah*, wherein are 1. A Question of the scornful Idumean to the watchman, what he [illegible] of the night, ver. 11. 2. The watchmans answer inviting him to repentance, ver. 12.

XI. Against ARABIA. Where 1. The destruction of the *Arabians* is threatned, ver. 13, 14, 15. 2. The time of this destruction is defined, ver. 16, 17.

XII. Against JUDEA and JERUSALEM under the name of e *The valley of Vision.* (*The burden is inserted among the rest, to evidence Gods impartiality to his Justice, and the Peoples impunity if they sin, judgment beginning at the house of God.*) Here are 1. *General threatnings* against *Judah* and *Jerusalem*; containing 1. A Description of their lamentable calamities coming upon them, *Chap.* XXII. 1. to 8. 2. The procuring causes of these calamities, *viz.* their security in munitions and fenced cities, neglect of God, impenitency, luxury in time of publique miseries, and contempt of the Prophets, *Let us eat and drink, &c. ver.* 8. to 14. 3. The Conclusion, wherein is Gods resolute sentence of plaguing them, ver. 14. II. *Particular threatnings* against *Shebna*, an old Comjet, set over the Kings house (as is supposed) in King *Ahaz* his time, whom King *Hezekiah* could not easily remove, he is thought to countenance evil doers, and hinder Reformation. Here, 1. The removal of *Shebna* is denounced, ver. 15. to 20. 2. The substitution of *Eliakim* into his place and office, ver. 20. to the end of the chap.

e *Compare c* 22. 1. *with v.* 8. 10.

Chap. 22.

XIII. Finally against TYRE. Where note 1. *Tyres* miserable destruction is described, *Ch.* XXIII. 1. to 15. 2. How long her miseries shall last, 70. years *ver.* 15, 16, 17. 3. *Tyres* conversion to the Church at last, is promised, ver. 18.

Chap. 23.

As a Close or Conclusion to all these former COMMINATIONS, *here is annexed another Sermon of the Prophets, contained in ch.* 24, 25, 26, 27. *wherein note chiefly these three parts, viz.*

1. *A Prophetical Narration of the judgments which God would for his Churches sake effect.* Here consider 1. Gods judgments upon the earth, and his favour to his Church, *Chap.* XXIV. 1. to 16 2. The confirmation of these threatned judgments, that they shall come to passe; *Partly*, from their present sins which God cannot but be avenged of, *v.* 16, 17, 18. *Partly*, from the faithfulnesse of all creatures in heaven and earth to execute them, *v.* 19. to the end of the *chap.* 3. The use which the Church shall make hereof, *viz.* She shall celebrate his praise for it, *Chap.*

Chap. 24.

Chap. 25. XXV. 1. to 6.

2. *A Declaration of the form and manner both in which God will execute these judgments, and in which the Church shall praise the Lord for so doing.* I. *The form how God will execute his judgments*, 1. *Partly*, by inviting the Nations his enemies, by his word, to partake of Christs banquet, *viz.* Communion with him in his Spiritual provisions, *v.* 6. to 10. 2. *Partly*, by destroying the contumacious, that proudly exalt themselves against him, *v.* 10, 11, 12. II. *The form how the Church shall praise the* LORD *for these precedents foretold. Chap.* XXVI. throughout. Wherein [illegible] are, 1. The Churches Gratulation for her [illegible] deliverance from captivity, promised, and her [illegible] diligence, *v.* 1, 2, 3. 2. An exhortation hereupon to [illegible] trust in God, *v.* 4, 5, 6. 3. A Profession of her [illegible] in God for her perpetual defence & her [illegible] overturned, annulled by the exasperation of her [illegible] the manner of her dwelling [illegible] and the certainty of Gods Promise, [illegible] to [illegible]

3. *An instruction of the people of God*, 1. [illegible] their Office, *viz.* to trust in God in times of [illegible] publique judgments, *v.* [illegible] 2. Touching Gods [illegible] which are *partly* from bringing down her [illegible] and strongest enemies, *v.* [illegible] *and Chap.* XXVII. 1. Chap. 27. *Partly* for advancing the Churches happinesse by the singular care and watchfulnesse of the Lord over her, *v.* 2. to the end of the *chap.*

Thus farre of Gods threatnings chiefly against the enemies of Gods Church the Jewes.

II. *Against the Jewes themselves*, many [illegible] also are pronounced, *ch.* 28. to 36. Both in respect of *Israels* captivity by the *Assyrians*, and *Judahs* by the *Babylonians.*

1. *Israels Captivity* is threatned by the *Assyrians* for their pride and drunkennesse; and this for a warning to *Judah*, *Chap.* XXVIII. 1. to 5. This is Chap. 28. amplified by a Prophecy touching *Judah*, wherein are, 1. A promise of defending the godly, and preserving the Kingdome of *Judah*, notwithstanding the captivity of the ten tribes, *v.* 5, 6. 2. A complaint and accusation against *Judah* for their sins, *v.* 7. to 14. 3. A denouncing of punishments for them, mingled with some consolations of the godly in the *Messiah* to come, *v.* 14. to 22. 4. An exhortation to make a right use of all by repentance, *v.* 22. to the *end.*

II. *Judahs and Jerusalems Captivity* (under the name of f *Ariel,*) is threatned by the *Babylonians.* f Ariel. Herein consider Heb. The Lyon of the strong God. 1. *Jerusalem* is so called because it was [illegible] a most strong place; *saith* Hierome on this *v.* 2. *Some think the Temple is so called, because it was built in figure somewhat like a Lyon, the fore part broad, the hinder part narrow.* 3. *Some think hereby is especially meant the Altar; the Altar of the New Jerusalem, being called* Ariel, *in* Ezek. 43. 16. *this is further confirmed by that speech,* Isa. 29. 2. And it shall be to me as Ariel. *The Altar is called* Ariel, *either because of the strength of Gods Promise, or because like a Lyon it devoured the Sacrifices; or because the Altar was a token of Gods Presence, and consequently of the cities safety. Synechdochically the Temple and City are called* Ariel, *and threatned under that name, because the Jewes placed more safety in the Altar, a pledge of Gods Presence, than in any thing else.* Vid. Calv. in loc. Pareus in loc. Jun. Annot. in loc.

1. The deep calamities of *Jerusalem* by the *Babylonians*, and rejection of the Jewes threatned, *Chap.* Chap. 29. XXIX. 1. to 9. For, 1. Their senseless stupidity, *v.* 9. to 13. 2. Their hypocrisie, *v.* 13, 14. 3. Their Atheistical security, notwithstanding Gods all-seeing eye, *v.* 15, 16, 17. 2. This threatning is amplified by the care that God will take in midst of these judgments, to preserve and sanctifie his Church against all Concussions, *ver.* 18. to the end of the *chap.*

2. The woe threatned to the Jewes for departing from God, and relying on *Egypt* for help against her enemies, wherein are, 1 the summe of the judgments threatned, *Chap.* XXX 1. to 8. 2. The Lords Chap. 30. command to the Prophet to make a record of their perverseness and rebellion in a Book, whereby they pull down vengeance on their heads, *v.* 8. to 15. 3. The contest betwixt God and the People, comparing their rebellion with his command, *v.* 15. declaring their great calamities, *v.* 16, 17, Promising restauration and great mercies to the faithful in his Church that wait for him, *v.* 18. to 27. 4. The confirmation of this Prophecy, by the destruction of

Sennacherib

Sennacherib King of *Assyria* threatned, *ver.* 27. *to the end of the chap.* 3. The folly and vanity of trusting in *Egypt* for help, especially God himself being resolved to protect *Mt. Sion*, if they would repent
Chap. 31. and turn to him, *Chap.* XXXI. 1. *to* 8. and to destroy the Assyrian, v. 8, 9.

3. Divers consolations propounded to the Elect against those foretold calamities, drawn from the Kingdome of Christ, which afterwards shall be erected among them, *Chap.* XXXII. Where are, 1. An
Chap. 32. excellent *Representation* of the constitution and condition of Christs Kingdome, v. 1. *to* 9. 2. An *Exhortation* of the Jewes to prevent by Repentance the calamities threatned before the constitution of this Kingdome of Christ, *ver.* 9. *to* 15. 3. A *Narration* of the blessings of Christs kingdome, *ver.* 15. *to the end of the chap.* 4. Gods *Destruction* of the Churches enemies when they are at the highest, she at lowest, is
Chap. 33. 1. Threatned, *Chap.* XXXIII. 1. *to* 13. 2. Illustrated by the terror of Sions sinners and hypocrites hereat, *ver.* 13, 14. And by the opposite safety, and glorious blessings of the upright, elegantly described *ver.* 15. *to the end of the chap.* 3. Described most
Chap. 34. lively and pathetically. *Ch.* XXXIV. 1. *to* 16. 4. Confirmed as inevitable, *ver.* 16, 17. 5. Hereupon the joyes and consolations of the Church of God shall be wonderfull, through the Gospel and flourishing Kingdome of Christ, most Rhetorically deli-
Chap. 35. vered, *Ch.* XXXV, *throughout.*

Thus far of that branch of this Prophecy which is chiefly Minatory.

III. NARRATORY, or *Historical. viz.* An Historical Narration of the state of King *Hezekiahs* Kingdome, of his great dangers, and wonderfull deliverances. This history seems to be here inserted, 1. *Partly*, for faiths confirmation and illustration of the former Prophecies and Promises touching the Churches safety, and her enemies destruction; described especially in *ch.* 33. 34, 35. *preceeding.* 2. *Partly*, as an occasion of the Prophets speaking such glorious things of the most happy, safe and flourishing Kingdome of Christ in the following part of the Prophecy. *This is laid down in chap.* 36. *to* 40.

This History is twofold, 1. *More General.* 2. *More Particular.*

1. *More Generall* and Publique, in reference to the whole Kingdome of *Judah* and *Jerusalem*, where,
1. *Senacherib* King of *Assyria's* invading of *Judah*, and
Chap. 36. taking all the fenced cities. *Ch.* XXXVI. 1.

2. His Summoning of Jerusalem twice, By *Rabshekah*. 1. *By word of mouth*; *Rabshekah* with a great Army, being come up to Jerusalem, solliciteth the people to revolt to him, with many insolent brags, revilings and blasphemies, v. 2. *to* 22 Amplified 1. By the report hereof to King *Hezekiah*, *ver.* 22. 2. By *Hezekiah's* great perplexity at the report, send-
Chap. 37. to the Prophet *Isaiah* to pray for them, *Ch.* XXXVII. 1. *to* 6. 3. By *Isaiah's* Message back to the King from the Lord, encouraging him with their deliverance, and *Senacheribs* destruction in his own land, v. 6, 7. II. *By a blasphemous Letter* to King *Hezekiah*, *ver.* 8. *to* 14. Touching which, note, 1. *Hezekiahs* Acts about the Letter, he spreads it before the Lord in the Temple, and by Prayer indites *Senacherib* at Gods *Bar*, by *Evidence* of his own Letter, *ver.* 14. *to* 21. 3. *Isaiahs* Prophecy against proud insolent *Senacherib*, promising diversion of the enemy, and the safe preservation of Jerusalem, v. 21. *to* 35. 4 The events upon this Prophecy, *viz.* The whole Army destroyed by an Angel in one night, v. 35. *Senacheribs* return to *Nineveh*, *ver.* 37. His untimely death, as he was in the Act of his Idolatry, *ver.* 38.

II. *More Particular* in reference to King *Hezekiah* himself, wherein note
Chap. 38. 1. *Hezekiah's mortal sickness*, *Chap.* XXXVIII. Amplified 1. By the message of death sent him from the Lord by *Isaiah* the Prophet, v. 9. 2. By *Hezekiahs*, prayers and tears upon that message, *verse* 2, 3.

2. *Hezekiah's Recovery*, 1. *Promised* by the Prophet *Isaiah*, and the Promise confirmed by a sign, § *The Sun going back ten degrees*, *ver.* 4. *to* 20. 2. Celebrated by *Hezekiah* in his *Thankful writing*, v. 9. *to* 21. 3. *Described*, *Partly* by the means applyed for his recovery, v. 21. *Partly* by the occasion of Gods giving him a sign, viz. *Hezekiah's* sickness, v. 22.

§ *The Sun goeth back ten degrees*

3 *Merodach-Baladan* King of Babylon, *Congratulation of* Hezekiah's *Recovery*, by Letters and a Present sent to him, *Ch.* XXXIX. 1. Amplified 1. By *Hezekiah's* entertainment of them with gladness, imprudently shewing them all his treasures, v. 2. 2. By *Isaiahs* threatning hereupon the Babylonish captivity, occasioned by this act of *Hezekiah*, which threatning, *Hezekiah* submissively receives, *ver.* 3. *to the end of the chap.* Chap. 39.

Thus far of that part of this Prophecy which is chiefly Narratory.

IV. PROMISSORY, consisting principally of sweetest *Evangelical Promises.* 1. For Restauration of the Church of the *Jews* from the misery that should befall them then in the Babylonish captivity *ch.* 39. *to* 49. 2. For compleating and consummation of the Churches deliverance and glory in the Gospel times by *Christ* himself, adding the *Gentiles* unto his Church, *ch.* 49. *to the end.*

I. CONSOLATORY PROMISES of delivering the Jews by *Cyrus* (the first *Persian Monarch*) from the *Babylonian* captivity; under which is mystically shadowed out the Elects spiritual deliverance by the Messiah (the fountain of all freedome,) from sin, death, hell; (which is the height and glory of all deliverances.) Now these consolatory promises are 1. *Generall.* 2. *Speciall.*

1. *General Promises*, for the comforting of the church of God in all ages against greatest extremities miseries and straits, by Evangelical promises of spiritual deliverance in Christ the true Messiah, *ch.* 40. *to* 43. v. 14. Here observe,

1. The Gospel Doctrine and consolation is propounded, the Church hath paid double in Christ for
Chap. 40. all her sins, *Chapt.* XL. 1, 2. hereupon her deliverance against all difficulties, is 1. *Published*, 1. By the preaching of h *John Baptist* Christs fore-runner, *vers.* 3. *to* 9. 2. By the preaching of the Apostles and other Ministers of the Gospel, *ver.* 9. 10, 11. II. *Confirmed* by divers Arguments drawn, 1. *Partly*, from Gods ability to deliver them, being incomparably excelling all creatures in Power, *ver.* 12. Wisdome, *ver.* 13, 14. Infinite Majesty, v. 15, 16, 17. Whereupon the folly and vanity of idolmakers, &c. is reproved, *ver.* 8. *to* 27. and his peoples diffidence in God in straits is blamed, *ver.* 27. *to the end of the chapt.* 2. *Partly*, from Gods singular
Chap. 41. benefits shewed to *Abraham* of old, and to his Church, *chap.* XLI. *to* 10. III. *Repeated*; here are many encouraging promises touching Gods all-sufficient protection and deliverance of his people, but the destruction of their enemies, *ver.* 10. *to* 21. Now all these consolations are concluded with an elegant confutation of all vain confidence in idols, or any thing else: God alone in Christ being the deliverer of his people, *verse* 21. *to the end of the chap.*

h *John Baptists Ministry promised.*

2. Christ the true *Messiah* (Author of all deliverance and happinesse to his Church) is Evangelically described, *ch.* 42. 1. *to ch.* 43. 18. where 1 Christs
Chap. 42. Office to the Church, according to Gods vocation of him, *Chap.* XLII. 1. *to* 10. amplified by the Churches duty of thankfulnesse to Christ, *ver.* 10, 11, 12. 2. The Acts which God will do by Christ lively represented, *ver.* 13 *to* 18, 3. His people are. 1 *Partly* taxed for their great stupidity and incredulity, *ver.* 18. *to the end.* 2. *Partly* encouraged and comforted with sweet promises of Gods compassions, deliver-
Chap. 43 rances, and salvations of his Church in Christ, *Chap.* XLIII. 1. *to* 14.

II. *Special* or *Particular Promises* for the comfort of the Jewes against their future *Babylonish Captivity*, assuring them of deliverance thence, by *Cyrus the Per-*

Gen. ch. &c. &c. as opened this 3. Summarily, 2. Largely.

1. *Summarily* and more obscurely: wherein 1. *Babylon* is threatned, *vers.* 14. 15. 16. 17. 2. The Jews are promised a deliverance from it, not for their sakes, but for his own grace, pardoning their sin, *vers.* 1. *to the end of the chap.* and beholding his people as righteous even then in Christ, *Chap.* XLIV. 1. *to 5.*

Chap. 44.

2. *Largely* and more clearly, wherein I. By way of *Exordium*, as it were, God asserts his faithfulness, encouraging his people in the certainty of his Promises; 1. From his own eternal omnipotent & most constant nature, not like the vain and foolish Idols of *Babylon*, *vers.* 6. *to* 21. 2. From his faithful Covenant with *Israel*, *ver.* 1, 22, 23. and the excellent effect of that Covenant that should come to passe on *Israel* by *Cyrus*, *ver.* 24. *to the end of the chap.* II. God makes a *Narration* of his wonderfull Acts that he will do by *Cyrus* in destroying *Babylon*, and reforming *Israel* out of it. Where 1. The Nomination, divine call and assistance of *Cyrus* to this great work, *Chap.* XLV. 1, 2, 3, 4. 2. The Causes as it were inducing God hereunto, *viz. Partly*, that God and his faithfulness to his people may be acknowledged by *Cyrus*, by the Nations, and by all creatures, *ver.* 5, 6, 7, 8. *Partly*, that *Babylons* blasphemy and wickedness may be plagued, *ver.* 9. *to* 14. *Partly*, That hereby the Nations farre and near may be brought to serve and worship God with his Church, *ver.* 14. *to* 28. whom God invites to himself with promises of confirming and increasing them in the knowledge and faith of Christ, *ver.* 18. *to the end.* 3. The impossibility of preventing this work of God; For, all *Babylons* idols cannot prevent it, being unable to help themselves, and no way comparable to God, *Chap.* XLVI. *throughout.* All *Babylons* wisdome, power, witchcrafts shall not be able to prevent it: *Babylon* being devoted to destruction for her unmercifulness to the Jewes and her intolerable pride, *Ch.* XLVII. *throughout.* 4. Gods consultation with his people about this their deliverance, as being not at all for their sakes, they being hypocritical and obstinate in wickedness, *Chap.* XLVIII. 1. *to* 9. but meerly for his own glory and righteousness sake, *ver.* 9, 10, 11. 5. The Confirmation of this Prophecy, by the greatness of God, and his works, *ver.* 12. *to* 16. III. The *Conclusion* of these Premises for their deliverance; Wherein God 1. Intimateth to them the cause of their suffering in *Babylon*, *viz.* their own disobedience to God, *ver.* 16. *to* 20. 2. Inciteth (for the encouragement of the godly) his people to come out of *Babylon*, thereby assuring them of deliverance, *ver.* 20, 21, 22.

Chap. 46.

Chap. 47.

Chap. 48.

i Cyrus as a Deliverer of the Church promised, and named long before, Chap. 45.

II. *CONSOLATORY PROMISES* of compleating the Spiritual deliverance and glory of the Church, especially in the accession of the *Gentiles* under the Gospel, by the true *Messiah*, *chap.* 49. *to the end of the book*. Herein consider,

Chap. 49.

1. *The Preface to all these Evangelical Promises.* Wherein is the summe of what is afterwards more largely explained. *As*, 1. Christs call to his Mediatory Office, *Chap.* XLIX. 1, 2, 3. 2. Christs complaint of the frustration of his endeavours in gathering the Jews, *ver.* 4. 3. Christs comfort from the LORD (though *Israel* be not gathered) in the calling of the Gentiles by him, to the great joy of the Church, *ver.* 5. *to* 14. Amplified, *Partly* by Gods perpetual love to his Church, though the Jewes thought themselves forsaken, *ver.* 14. *to* 18. *Partly*, by the great enlargement and prosperity of the Church, Kings and Queens being their nursing fathers and mothers, *ver.* 18. *to* 24. *Partly*, by her great deliverance and protection against all her enemies, *ver.* 24, 25, 26.

II. *Comforts and Reproofs to the Jewes, especially touching Gods forsaking of them.* Herein consider,

1. Christs expostulation with the Jewes about their dereliction, demonstrating that it was from themselves and their own sins, not from any that they were forsaken. 1. From his ability to save them, *Chap.* L. 1. *to* 5. 2. From his readiness to do, or endure any thing, through divine assistance to that end, *ver.* 5. *to* 10.

Chap. 50.

2. Christs invitation of them to faith and repentance, whether they were godly or impenitent, *ver.* 10, 11. The godly reassured being encouraged to believe in the LORD: 1. From their former deliverance, example, *Chap.* LI. 1, 2. 2. From Gods promises to *Sion*, *ver.* 3. 3. From his everlasting righteousness and salvation, *ver.* 4. *to* 9. This Exhortation is *amplified*. 1. By the Remnants fruitful prayer to God for this salvation promised, *ver.* 9, 10, 11. II. Gods Answer returned to that prayer, wherein the faithful Remnant of the Jews are comforted against their Adversaries. 1. By the vast disparity between their enemies imbecility on the one hand, the Churches dignity, and Gods omnipotency on the other hand, *ver.* 12, 13. 2. By Promises of their Restauration, whereupon they are encouraged to wait on God for their deliverance, and their enemies destruction, *ver.* 14. *to the end of the chap.*

Chap. 51.

3. Christs exhortation of the remnant of the Jewes, 1. To embrace him and his free Redemption of them out of bondage and misery, *Chap.* LII. 1. *to* 7. 2. To accept joyfully the Ministers and Ministry of the Gospel, which publisheth the glorious constitution of Christs Kingdom in his Person, after his deep humiliation *ver.* 7. *to the end of the chap.*

Chap. 52.

4. The reprehension of the Jewish Church for not believing the Gospel of Christ, but being scandalized thereat; *Partly*, from his infirmity and meanness, *Partly* from his Cross, *Chap.* LIII. 1, 2, 3. Amplified by the remedy applied against this scandal, *viz.* A Declaration, 1. Of the true causes of his low meanness and sufferings; not his own, but our sins laid upon him as our Surety, *ver.* 4. *to* 8. 2. Of the glorious events of all his visible meanness and sufferings, viz. his own glorious deliverance from them, and his Churches saving benefits by them, *ver.* 8. *to the end of the chap.*

Chap. 53.

5. Christs death being described (at which the Jewes were scandalized) in former chap. Next, the happy fruits and effects of his Death upon his Church, especially in respect of the Gentiles, are promised and declared: 1. *More Generally*, 2. *More Particularly*. 1. *More Generally*, in reference to the whole Church, Chap. LV. wherein note, 1. The Propagation of the Church among the Gentiles throughout all the world, promised, *ver.* 1, 2, 3. 2. Her constant reconciliation to, or marriage with God in Christ, confirmed, *ver.* 4. *to* 11. 3. Her beautiful and glorious Restauration, and Protection against all her enemies, *ver.* 11. *to the end of the chap.* II. *More particularly*, in reference to those that were to be regenerated and called: wherein 1. They are kindly invited to faith in Christ, Ch. LV. 1. *to* 6. 2. They are called to repentance and reformation, *ver.* 6, 7. 3. These duties are enforced by several Arguments and Evangelical Promises, *ver.* 8. *to the end of the chap.* 4. They are invited to holiness of life, with promises of blessedness, Ch. LVI. 1, 2. 5. Discouraging *Objections* are answered, that might deterre any from coming in to Christ; the *Stranger* and *Eunuch* shall be accepted, if they will repent and believe, *ver.* 3. *to* 9.

Chap. 54.

Chap. 55.

Chap. 56.

6. The grievous judgments by many sorts of adversaries, as *Assyrians*, *Babylonians*, *Grecians*, &c. are threatned to the Jewes for their sins. Here are, 1. The judgments themselves threatned, *ver.* 9. II. The Sinnes procuring these judgments, *viz.* 1. The blindness, sluggishness, covetousnesse, and sensuality of their watchmen, *ver.* 10, 11, 12. 2. The stupid security of the people, not considering how the righteous are taken away from wrath to come, *Chap.* LVII. 1, 2. 3. Their whorish idolatry, *ver.* 4 *to* 13. Amplified, *Partly* by promises of favour and pardon to them that will trust in the LORD and repent, *ver.* 13. *to* 20.

Chap. 57.

18. to 20. *Partly* by threatnings of disquiet to the wicked impenitent, *ver.* 20, 21. 4. Their hypocrisie, and that particularly in external *Fasting and Sabbath-keeping*; directing them how to fast, and how to sanctifie the Sabbath truly, with several promises
Chap. 58. thereto, *Chap.* LVIII. *throughout.* 5. Their manifold corruptions and iniquities particularized, procurers
Chap. 59. of all their calamities, *Chap.* LIX. 1. *to* 9. Amplified 1 *Partly* by the Prophets bewailing these sins in the Churches name, *ver.* 9. *to* 16. 2 *Partly* by the Lords Promises to deliver and save the penitent among them, whilst his enemies shall be destroyed, *ver.* 20. *to the end of the chap.*

III. *Sweetest Evangelical Promises and Comforts to the Church, especially in reference to the Calling of the* GENTILES. Herein are considerable,

1. The surpassing glory of the Church in the conversion of the Gentiles thereto. Here, 1. The Church is incited by the LORD to shine forth in the
Chap. 60. light of the Gospel, Chap. LX. 1, 2, 3. 2. The great multitude of Gentiles from all Nations flowing into the Church, *ver.* 4. *to* 15. 3. The singular benefits accrewing to the Church by accesse of the Gentiles, *ver.* 15. *to the end.*

2. The office and influence of Christ for procuring his Churches glory and happinesse. Here note 1.
Chap. 61. The Office, and Qualifications of Christ thereunto, *Chap.* LXI. 1, 2, 3. 2. The excellent effects of that Office upon the Church, *ver.* 4. *to the end of the chap.*
3. Christs fervent desire to crown his Church with
Chap. 62. perfect glory, Chap. LXII. 1. *to* 6. 4. His appointment of Watchmen in his Church incessantly to promote her happiness, by prayer and preaching the Gospel, *ver.* 6. *to the end.* 5. His victory over his Churches enemies, having stained his raiment with
Chap. 63. their blood, Chap. LXIII. 1. *to* 7.

3. The Churches addresse to God for relief in her great afflictions. 1. *Acknowledging* Gods ancient loving-kindnesses to his people *Israel*, *ver.* 7. *to* 15. 2. *Praying* earnestly for the favour of the LORD to them in the restauration of their Cities and Sanctuary laid waste for their sins, which they lament, *ver.* 15. Chap. 64.
to the end, and Chap. LXIV. *throughout.* To this *prayer*, the LORD returns *Answer*, wherein he declares, 1. The calling of the Gentiles (able to make a Church, though Jews be cast off) Chap. LXV. 1. Chap. 65.
2. The Rejection of the Jews for their unbelief, idolatry and hypocrisie, *ver.* 2. *to* 8. Yet the Reservation of a Remnant repenting, *ver.* 8. *to* 11. to whom blessings are promised contrary to the judgments of the wicked, *ver.* 11. *to* 17. 3. The blessed and joyful state of the *New Jerusalem*, made up of the Gentiles and remnant of the faithful Jews, is admirably described, *ver.* 17. *to the end.*

4. The *Rejection* of the Jewish Synagogue, Temple &c. and the *Constitution* of the Christian Church under the New Testament is described, Chap. LXVI. Chap. 66.
Wherein, 1. He declareth against hypocrites and ungodly ones, that no outward Sanctuary nor external Sacrifices can please him, without inward poverty of spirit, contrition and trembling at his word; and therefore wicked hypocrites should be destroyed *ver.* 1. *to* 5. 2. He encourageth the gracious Remnant that tremble at his Word, by the confusion of hypocrites, &c. and the conversion of children to the Church, *ver.* 5. *to* 10. 3. exhorteth the Churches friends to rejoyce with her, that they may share in her happinesse, *ver.* 10. *to* 15. 4. He promiseth excellent blessings and glory to his Church, increased by the calling of the Gentiles. *New Heavens, New Earth*, while their wicked enemies shall be destroyed, *ver.* 15. *to the end of the Book.*

[redacted]

AN

APPENDIX

TO

ISAIAH

VIZ.

A Song, touching Gods degenerated Vineyard, the Church of the Jewes.

Isaiah 5. 1. to 8.

Sect. I.

l Isa. 16, 10. and 27. 2. *m* Carmen lamentabile populo Israel. Carmen lugubre vineæ suæ *Hier. com. in Isa.* 5. *Tom.* 5. *n* A *Vineyard* resembles a church, five wayes

IN time of Vintage, *l Songs of joy and mirth in their Vineyards* were usual among friends when they had a pleasful Vintage: But here contrariwise is a *Mournful Song* touching Gods vineyard. *S. Hierome* stiles it *m a Lamentable Song*, and *a sorrowful Song*. And indeed, if the Occasion, Subject-matter, and Scope of it be well considered, it justly deserves that title: For, as the Church may fitly be resembled by a *Vineyard*, A Vineyard *n* 1. Excelling other fields. 2. Being mean and feeble in fruit-trees. 3. Needing constant dressing and watching. 4. Her fruit being of great value. *Judg.* 9. 13. *Psal.* 104, 15. 5. And her stemme, if fruitless, of small or no consequence at all, *Ezek.* 15. *throughout*: So under the *Parable of a degenerate Vineyard*, the *degenerate Church* of God among the Jewes is reproved, & threatned with desolation for their *sowre Grapes* of all manner of unrighteousnes. This Reproof is digested into the form of a *Song*, probably 1. To procure the more heedfull attention to it. 2. To move and affect their hearts more throughly with the matter of it. 3. To imprint it more indelibly in their memories, that (if possibly) this extraordinary way of Admonition might do them good, the ordinary way proving so fruitless to them. *Penman* of it was this Prophet *Isaiah*, as cannot be reasonably doubted by any; it being here inserted in the body of his Prophecy, and no where ascribed to any other Author.

Sect. II.

Occasion of this Song was the extream degenerate condition of Gods Vineyard, after all his heavenly husbandry bestowed thereon: *viz.* The hainous impieties and iniquities of the Church of the Jewes, after all the means of Grace which God had bestow'd upon them above all people then in the world. *Scope*, 1. To convince them of Gods great kindnesse to them, affording them all good husbandry and means of fruitfulnesse: But of their deep unkindness to him in the ingrateful returns of no better fruit than the wild Grapes of grievous sins. 2. To forewarne them of the utter ruine and desolation that God would bring upon that degenerate Vineyard, without timely Repentance. 3. To evidence, even to their own consciences, their own inexcuseableness, and Gods inculpableness herein. 4. Finally, to warne all the Churches of Christ (by Gods dealing with his Vineyard) that they bring not forth wild-grapes after all Christs Gospel-husbandry, lest they be unchurched and destroyed.

Sect. III.

Principal Parts to this end, are

1. *The Preface* to the Song setting forth 1. *The Singer* of this Song, *viz.* [*I.*] The Prophet *Isaiah*. 2. *The Object* to whom this Song is sung, [*To my Beloved, A Song of my Beloved.*] *viz.* o To God; this is Gods Song, God is here brought in as speaking against his Vineyard. *Isaiah* calls him [*Beloved,*] from the love and zeal he bears to God, thus unthankfully requited by his Church. 3. *The Subject-matter*, or Theme of the Song, [*Touching his Vineyard*] *viz.* The Jewish Church, *Isa.* c. V. 1. 7.

o Thus *Hierom. Calvin. Pareus* in *Ile.* Some interpret it of Christ, and so the words may be taken as the Song of the Prophet in the Name of God the Father to his Son intrusted with his Vineyard. *Vid. Jun. Annot. in loc.*

II. *The Substance of the Song it self*, containing 1. *A Parable.* 2. *The Interpretation of it.*

I. *The Parable* is of a degenerate *Vineyard*; Where note, I. *A Commendation*, 1. *Partly* of the Vineyards most fruitful situation, *ver.* 1. 2. *Partly* of the Lords singular care in fencing, stoning, planting, and defending of his Vineyard, *ver.* 2. II. *An Exprobration* or upbraiding of the Vineyard for its degenerating.

ing. Herein the Lord. *Declares* how his hopes of fruit were fruſtrated by wilde-grapes, v. 2. 2. *Appeals* even to the men of *Judah* and *Jeruſalem* themſelves, to judge betwixt him and his Vineyard, that in their own conſciences they might condemn themſelves, and juſtifie Gods proceedings againſt them, *ver.* 3, 4. 3. *Expoſtulates* with his Vineyard about this cauſleſſe degenerating, *ver.* 4. III. *A Manifeſtation* of the Lords determinate purpoſe utterly to lay this Vineyard waſte, fenceleſs, fruitleſs, *v.* 5, 6.

II. *The Interpretation*, or Accommodation of this Parable to the Church of the Jews, wherein is declared, 1. What this *Vineyard is*, viz. *The houſe of Iſrael and men of Judah.* 2. What the *Grapes* which God expected were, viz. *Judgment and Righteouſneſs.* 3. What the *wild-Grapes* which in ſtead thereof they returned, were, viz. *Oppreſſion like a Leproſie-ſcab*, and *a cry* of their ſins for vengeance from Heaven, *ver.* 7. In which oppoſite termes in the Hebrew, there is, as p *Hierome* notes, a moſt elegant *Paronomaſia*, or alluſion in both the letters and ſounds of the words.

p *Voluntas Latinis inſinuare auribus, quod ab Hebræis didicimus.* Judicium *apud eos appellatur* משפט Iniquitas, *ſive* diſſipatio, *ut interpretatus eſt* Aquila; משפח *Rurſum*, Juſtitia *dicitur* צדקה Clamor *autem appellatur* צעקה *Unâ itaque vel additâ literâ, vel mutatâ, ſic verborum ſimilitudinem temperavit, ut pro* משפט *diceret* משפח, *&* pro צדקה *poneret* צעקה *& elegantem ſtructuram ſonumque verborum juxta Hebraam linguam redderet, &c.* B. Hieronym. Comment. in Iſai. 5. Tom. 5.

(Sing this as Pſal. 1. or 23.)

Iſa. V.

1. *Now will I ſing to my well-beloved, a Song of my beloved touching his Vineyard.*

q Ver. 1 A vineyard was to my beloved in an horn of the ſon oyl

A q Vineyard my Beloved had
Upon a fruitful Hill:

2. And he a mound about it made,
And ſtoned it *with skill*,
And planted it with choiceſt-vine,
And built in midſt of it
A Towre, r alſo a Preſſe-for-wine
Therein ſ he framed *fit*.

And did expect t it ſhould forth-bring
Right-generous Grapes *of worth*,
But it *ſtrangely degenerating*
Corrupt wild-grapes u brought-forth,
3. And now, *conſider ye I ſay*,
That x Salem's dwellers *be*,
And y men of Judah, judge I-pray;
'Twixt my Vineyard and z me.

4. What to my Vineyard could be done
More than therein I wrought?
Why a look't I it ſhould bring-forth-Grapes,
And it wild-grapes forth-brought?
5. And b now I'le tell you what c I'le do
To my Vineyard, *and crop*:
It's hedge d I will remove, and ſo
e It ſhall be eaten-up:

Thereof I-will-break down the wall,
And it f trod-down ſhall be.
6. And g I will lay it waſte, it ſhall
Not *once* be prun'd *by me*
Nor dig'd, but Bri'r and Thorne *alone*,
Shall *there* come-up, *and ſtand*:
i The clouds from raining rain thereon
Likewiſe I will command.

7. For th'Vineyard, of the LORD of Hoſts
The Houſe of Iſrael *is*,
And k men of Judah's *grateful Coaſts*
l That pleaſant Plant of his:
And I for *judgement* waited *then*,
But lo m Oppreſſion *high*;
For righteouſneſs *with ſons of men*,
But lo a *dolefull* cry.

r Heb. And alſo.
ſ Heb. He cut *or*, hewed.
t Heb. to make.
u Heb. made.
x Heb. O inhabitant of Jeruſalem.
y Heb. O man
z *Heb.* betwixt me.
a Heb. expected I.
b Heb. Now I will make you know now.
c Heb. I am doing.
d *Heb.* to remove.
e Heb. It ſhall be to be burnt-up *or* to be eaten-up.
f Heb. ſhall be for a treading-down.
g Heb. I will put it waſteneſſe.
h Heb. Aſcend.
i Heb. upon clouds.
k Heb. man.
l Heb. The plant of his delightfulneſſes.
m Heb. A ſcab of leproſie.

The Churches Song of Praiſe; For her great Deliverance from *Babylon's Captivity*. and Glorious Benefits by *Chriſt her Saviour*:

Iſa. XII. *throughout.*

Sect. I.

Occaſion upon which the Prophet *Iſaiah Penned* this *Song of Praiſe*; ſeems by the context to be this: The Lord having threatned to chaſtiſe his People the Jewes, with the Babyloniſh Captivity, for their ſins, *Chap.* 10. *ver.* 5. *to* 12. promiſeth to a remnant a glorious deliverance thence, and withal the Aſſyrians deſtruction for their pride and cruelty againſt his People *ver.* 12. *to the end.* And hereupon takes *Occaſion* to promiſe the bleſſed and peaceable Kingdome of Chriſt. ſ (that *branch of the ſtemme of* Jeſſe,) and the ſweet effects thereof, *viz.* the ſpiritual Reſtauration of the *Jewes*, and vocation of the *Gentiles* which are the higheſt deliverances and benefits of all whereof that of *Babylon* was but a dim ſhadow, *Chap.* II. *throughout.* In which Promiſes he makes an elegant parallel betwixt *Egypt* and *Babylon* for his peoples comfort, *viz.* 1. The *Aſſyrian* ſhall afflict the Jews after the manner of *Egypt*, *Iſa.* 10. 24. 2. The

Assyrian for this shall be scourged and destroyed after the manner of *Egypt*, *Isa.* 10.25, 26. &c. 3. The Jews thereupon shall be delivered from *Assyria* chiefly, passing through the Red-sea, *&c. like as it was in* Israels *case that he came up out of the land of Egypt*, *Isa.* 11. 15, 16. 4. Hereupon *Israel* delivered from the *Egyptians* in the Red-Sea, sung a Song of praise, *Exod.* 15. 1. &c. So the Jews delivered from *Babylon*, shall sing this *thankful Song in that day*, *Isa.* 12. 1. as *Hierome* hath well observed.

a Et dices in die illa.] Quicquid in solitudine dixeratis, quando ascendistis de terrâ Ægypti, & mare siccatum est rubrum: *Cantemus domino, gloriosè enim magnificatus est, &c.* Nunc percussa lingua maris Ægypti, & flumine illius arefacto atque conciso & humiliato, glorificate dominum & dicite: *Confitebor tibi domine, quoniam qui iram mihi & furorem tuum, misericordiam conversus fecisti, tu es enim salvator meus, &c.* B. Hieron. Comment. in Isa. 12.

Sect. II.

Scope; To incite the Church of God by this forme of Thanksgiving, put into her hands aforehand by the Prophet 1. To expect these deliverances promised more confidently, as a thing already Past, and celebrated in thankful Praises. 2. Thankfully to magnifie the Lord, for removing his displeasure, discovered in her deep distresses, for saving her from her miseries, and crowning her with many benefits and mercies in Christ Jesus.

b Vid. Calv. Com. in loc. Comment.

Sect. III.

Principal parts: In this *Song*, consider

The Proem or *Preface* to it, *viz.* The Prophets exhortation of the Church, thus to praise the Lord in the day of her deliverance, *Chap.* XII. 1.

The Song of praise it self. Containing

1. *The Churches Resolution* to praise the LORD, *ver.* 1. Amplified by the grounds hereof, *viz.* 1. Gods turning from his displeasure in afflicting her. 2. His consolation to her, *ver.* 1. 3. His becoming her salvation and strength in redeeming and delivering her, therefore he deserves to be her confidence and Song, *ver.* 2. and an ever-springing Well of all comfortable supplies in necessities, *ver.* 3.

2. *The Churches Invitation* of her Members and others, to magnifie God with her throughout the world: 1. For his glorious Name. 2. For his excellent Acts, famous throughout all the earth, *ver.* 4, 5. 3. For the greatnesse of the Holy One of *Israel* in the Church, *ver.* 6.

(*This Song may be Tuned as* Ps. 1. *or* 23.)
Isa. XII.

1. *And in that day thou shalt say*; ——

O LORD, *p* I will thy Praise-display;
Though wroth with me thou wast,
Thine Anger *now* is turn'd away,
q Me comforted-thou-hast.
2. Lo, God *is* my Salvation:
I'le trust and will not fear;
For Jah JEHOVAH *is alone*
My strength and Song *full dear*
r Hee's my Salvation, *and none else*
3. And ye with joy shall *ay*
Draw waters from Salvation's Wells
4. And in that day shall say;

p Heb. I will confesse thee. q Heb. And.

r Heb. And he was to me for salvation.

s Laud ye the LORD, call on his Name;
Among Folk his Acts make known!
Make mention that his *glorious* name
Is highned *in renown*.

(Heb. Confessions ye to Jehova. Vatab.

5. Sing Psalme unto the LORD *our God*;
For he *t* high things hath done,
This thing in all the earth *abroad*
Is known *from Sun to Sun*.
6. *u* O thou that dost in Sion dwell,
Shout, and shrill-out *most free*:
For th' Holy-one of Israel
Is great in midst of thee.

t Heb. Highnesses of doctrine, or Excellencies.

u Heb. O inhabitress of Sion.

A Propheticall Song of Thanksgiving taught the Church aforehand, touching her deliverance from *Babylons Captivity*, which should certainly come to pass.

Sect. I.

THis *Song* is (for substance) much like that in *Ch.* XII. yet more full and large. *Occasion* of the Prophet *Isaiahs Penning* it seems to be this; A great part of this Prophecy is spent in *a Minatory way*, threatning many judgements and destructions to many Enemies of the Church, (among the rest in a special manner to *Babylon*, upon whose ruine the Jews shall thence be delivered,) and all these in order to Gods glory and the Churches good, many of the Nations hereby being to be subdued to God, and added to the Church for her enlargement; upon these occasions, as the Prophet himself praised God for the Enemies *destruction*, and the Churches *Restauration*, (as things already done, they are so emphatically described, *in Chap.* XXV. *throughout*:) So the whole Church is taught aforehand to sing praises to God for that her deliverance and her establishment thereupon, in Peace, Safety and Prosperity, *in Ch.* XXVI. That so by this publick Song, both their hearts might be more affected with the Mercy; and their minds retain more firmely the memory thereof.

Sect. II.

Scope Of the Church herein is 1. To Praise the LORD for her great deliverance from distresse, especially from *Babylon*; and his strong salvation thereupon vouchsafed to her. 2. To incite her self and all the People of God to depend on the Lord with assured confidence for his favours to them, and his judgments on their proudest enemies. 3. To professe her patience in God for his constant Protection of her against all her enemies and afflictions for the future. For (as *x Calvin* well notes) This Song was not only intended for a form of Praise to the Church *after deliverance*, but also as a ground of confidence *under captivity*, both to them and to their children, that they should doubtlesse be delivered, though they were as hopelesse as *dead men* in their very graves.

x Ut ergo confiderent sudasse liberatum Israel, atque vitam in ipsâ morte retinerent, hoc ipsis Canticum composuit Propheta, priusquam etiam calamitas accideret, ut jam instructi ad eam perferendam, & meliora speranda essent. Nec enim arbitror ideo solum fuisse compositum ut liberati gratias agerent, sed ut in exilio ipso, tametsi similes essent mortuis; animos suos hac fiduciâ obfirmarent, filios etiam instituerent in hac spe, atque hæc promissa quasi per manum traderent posteris. *Joan. Calvin. Comment. in Isa.* 26. 1.

Sect. III.

Sect. III.

Principal Parts in order to theſe ends, are

I. *The Inſcription* or *Title*, deſcribing, 1. The Kind of it, *A Song*. 2. The Place where it ſhall be ſung, *in the land of Judah*, that is, *The land of Confeſſion*, ſaith y *Aforesaid*, viz. *the Church*, *whereof Judah was a Type*, ſaith z *Junius*. 3. The time when it ſhall be ſung, *In that Day*, viz. of the Churches reſtauration, &c. *Iſa.* XXVI. *ver.* 1.

y Judæa, quod interpretatur utrumque, *Confeſſio*, &c. *Hieron. Comment. in Iſa.* 26. *Tom.* 5.

z *Jun. Annot. in loc.*

II. *The Song it ſelf*, wherein conſider.

1. *A gratulation* of the Church (by way of *Exordium*) for God's admirable deliverance, conſtant conſervation & proſperity of her. Wherein note 1. The ſtrong, ſecure ſtate of Jeruſalem, the church reſtored, *v.* 1. 2. The parties that ſhall enioy this happineſſe of the city of God, *The righteous Nation keeping his truths*, *ver.* 2. 3. The inſtrumental mean whereby they are kept in conſtant peace, *viz.* *By truſting in God*, *ver.* 3.

II. *An Exhortation* hereupon to all, conſtantly to truſt in the LORD. This is urged by Arguments drawn 1. From Gods everlaſting power, *v.* 4. 2. From his judgments upon the proud and lofty, *ver.* 5, 6. 3. From his equal diſpenſation of the affairs of the juſt in all conditions, *v.* 7. *Amplified* by the Churches diſpoſition towards God in his courſe of judgments with her, therein waiting for him, deſiring him and his righteouſneſſe, *ver.* 8, 9. Whereas the wicked contrariwiſe will deal unjuſtly, notwithſtanding Gods *hand lifted up*, his favour evidently manifeſted to them, whereby they procure their own deſtruction, *ver.* 10, 11.

III. *A Profeſſion* of the Churches confidence in God, for her own deliverance and protection, but her enemies deſtruction, *ver.* 12. *to* 20. and this upon divers grounds, *viz.* 1. Her former experience of Gods dealings with her, *ver.* 12. enabling her to keep cloſe to himſelf even under the oppreſſion and tyranny of her enemies, *ver.* 13. 2. Gods deſtruction of her enemies, *ver.* 14. 3. Gods gracious enlargement of the Church by adding thereto the Gentiles to his own glory, (the *a Calling of the Gentiles* being here promiſed,) *ver.* 15. 4. Gods drawing his people nearer to himſelf by afflictions, *ver.* 16. Which afflictions are further deſcribed by their extremity, and continuance, notwithſtanding all their travels and wreſtlings for deliverance, *ver.* 17, 18. 5. Gods promiſe by the Prophet, of reſtoring the Jewes, though like *dead men* in their graves, as the herbs in the Spring are revived by the dew, and bud afreſh. *ver.* 19.

IV. *The Concluſion*, containing an Exhortation of the Church to patient betaking her ſelf under Gods protection (in alluſion to the Iſraelites ſhutting their doors, &c. in *Egypt*, when God ſlew Egypt's firſt-born) till the calamities be blown over, *ver.* 20. This Exhortation is, urged from the Lords preſent deſign to puniſh the wicked, and avenge the blood of his people upon them, *ver.* 21.

a Hic habemus promiſſionem de vocatione gentium, qua pios a exilio do & miſeri diſſipatione eccleſiæ non parum recreare debuit. *Calvin. in Iſa.* 26. 19.

(*Sing this at Pſal.* 113.)

Iſa. XXVI.

1. *In that day ſhall this Song be ſung in the Land of Judah.*

I.

b WE have a city of *great* ſtrength,
Salvation *God* will ſet *at length*
As walls and c Bulwarks *of defence*.
2. O open ye the gates, and *ſo*
The righteous Nation in-ſhall-go
d That keepeth Truth *and Innocence*.
3. *O God, this* fixt thought *ſhall not ceaſe*,
Thou *thine* wilt keep *in* e conſtant peace,
Becauſe in thee *f* he doth confide.
4. O truſt ye in the LORD *g* alway,
For in the LORD JEHOVAH *ay*
The Rock of ages *doth abide*.

b *Heb.* To us a city, &c.
c *heb.* A bulwark, viz. before the walls.
d *Heb.* Keeping.
e *Heb.* Peace peace.
f *heb.* It is truſted.
g *heb.* To Perpetuity.

5. For he debaſeth *ſpeedily*
The proud inhabiter *on* high;
h He-layeth low the lofty city.
Even to the ground he-layes-it-low,
He doth it *utterly* down throw
Even to the duſt *without all pity*.
6. The foot ſhall-tread-it-down *therefore*,
The feet of the-afflicted-poor,
The ſteps of weaklings, *through thy wrath*,
7. The path-way of the righteous *might*
i Uprightneſſe *is*: O-thou-upright,
Thou of the juſt doſt weigh the path.

h *Heb.* He-layes it low

i *Heb.* uprightneſſes

8. Yea in thy judgements way have we
(O *bleſſed* LORD) expected thee:
Our Soul's deſire *is* to thy Name,
And unto thy *ſweet* memory.
9. Thee in the night deſir'd have I
Ev'n with my ſouls *intenſive flame*;
Yea with my ſpirit within-me,
I-will-ſeek-early-after-thee:
For when thy judgements *more or leſſe*
Are ſent forth in the Earth *O God*,
The worlds inhabitants *abroad*
Will *in ſome ſort* learn righteouſneſſe.

10. Let *greateſt* favour-be-expreſt
Unto the wicked *when at beſt*
Yet will he not learn righteouſneſſe:
In land of *k* uprightneſs will he
Unjuſtly-deal, and will not ſee
The LORD's *l* Majeſtick-glorioufneſs.
11. LORD, *when* thine hand is-lifted-high,
They will not ſee-intentively:
But they ſhall ſee, and bluſh with ſhame
For envy at *thy* folk; likewiſe
The fire of thy *vile* Enemies
Shall-eat-them up *with greedy flame*.

k *heb.* uprightneſſes.
l Heb. ſublimneſſe.

II.

12. LORD, thou wilt Peace for us ordain:
For, all our works (*whereby we gain*)
Ev'n thou for us didſt work *and frame*.
13. *Strange* lords beſides thee, LORD our God,
Have over us dominion had:
But we'l make mention of thy name

By

By thee alone, *that ease canst give.*
14. *These lords are* dead, they shall not live,
They are m deceas'd, they shall not rise:
Thou-hast-*them* therefore-visited,
And wholly-them abolished,
Stroy'd all their memory likewise.

m heb. dead or, Gyants.

15. LORD, thou the Nation n hast encreas't
Thou to the Nation added-hast,
Whereby o thou art-with-glory-stor'd:
Thy Church thou-hast-removed-farre
To all the Earth's confines *that are.*
16. In p straits they did thee visit, LORD;
They poured-out-a q whisp'ring
When on them *was* thy chastening
17. As one with child, *that* draweth-neer
r The time-of-her delivery,
Is pain'd, and in her pangs doth cry:
So in thy sight, O LORD, we were.

n Heb. Hast added to.
o Heb. thou are-glorified.
p Heb. strait, d straitnesse.
q Heb. A mussitation or low-prayer.
r Heb. to bring-forth.

12. We-*s*-were-with-childe (*though all in vain*)
We-have-been-travelling in pain,
We-as-it-were-brought-forth-the-wind:
On Earth Salvations t are not wrought,
Nor are the worlds indwellers u brought-
-To-ruine, (*though thereto design'd.*)
19. *Yet* thy dead men shall live; *likewise*
With my dead-body they shall rise
Awake *therefore*, and singing-shout,
Ye dusts indwellers *not a few:*
For as Herbs dew, *so is* thy dew;
Earth also shall the dead cast out.

s Heb. have conceived.
t heb. is,
u heb. fallen

20. Come, O my *precious* people *now*,
Into thy chambers enter thou;
And shut thy door upon thee *fast:*
Do. thou-thy-self-hide, as-it-were
A little moment *safely here*
Until x the *wrath* be overpast.
21. For lo, the LORD *with speedy pace*
Is coming from his *dreadful* place,
y To punish Earth's indwellers *sore*
For their *extream* iniquity:
Earth also shall her bloods z descry,
And shall her slain conceal no more.

x heb. The indignation.
y heb. To visit the iniquity of the earths inhabitants upon him.
z heb. Reveal, or uncover.

King Hezekiah's Thankful Song for his Recovery.

Isa. 38. ver. 9. to 21.

Sect. I.

a *Isa.* 38. 9. THis *Thankful Song was Penned* by *K. Hezekiah*, a after his Recovery out of his mortal sickness; and being of excellent use to the Church of God in after ages, is by the Prophet *Isaiah* inserted and digested into the body of his Prophecy that it might stand upon perpetual Record for the Churches Instruction and Consolation.

Occasion. King *Hezekiah* and *Jerusalem* being delivered miraculously from the Army of *Sennacherib* King of *Assyria*, who had invaded Judah, b *taken all the fenced Cities*, and besieged *Jerusalem* it self. He presently upon that glorious deliverance fell mortally sick (probably sick of the *Pestilence*, mention being made of the c *Boyle*, to which a lump of Figgs was applyed as a Plaister.) By which Sickness, (as d *Hierome* notes) *Hezekiah* was chastised, *lest his heart should be lifted up after his incredible Triumphs and Victory from the midst of Captivity.* And to aggravate his distress, whereby his devotion and graces might be the more incited, and his following Recovery, intended by the Lord, the more thankfully received, the Lord sends the Prophet *Isaiah* to him with this sad message, e *Set thy house in order for thou shalt die and not live.* Whereupon Hezekiah *turns his face to the Wall* (thinks f *Hierom*, either *because he could not go to the Temple, towards the Temple-wall, by which Solomon had built the Kings Palace; or because he would conceal his tears from them that sate by; Or, to his heart; the word* [קיר *Kir*] *here translated* Wall, *being sometimes by* Jeremiah *used for the heart; Hezekiah stirring up his whole heart to call upon the Lord:* Or as g *Calvin* thinks, that by turning his face to the wall, he might the better keep in his thoughts and senses from wandring distractions, and more intensively cry to the Lord.) He prayes earnestly, weeps exceedingly. The Lord heard his prayers, saw his tears, and promised by the same Prophet *Isaiah* to adde to his dayes 15 years, confirming his Promise by a miracle of the Sun going back ten degrees. And there was need of a miracle in this case, as h *Augustine* hath observed; That *the Prophet, having delivered in one houres space two such contrary messages to the King,* [viz. First of Death, then of Life]; *might confirm the latter which God intended to make good by extraordinary example.* Now according to this message, *Hezekiah* wonderfully recovering, was so affected with the mercy, that he leaves in writing this Song, as a monument of thankfulness to the Lord, for the good of posterity; *Singular mercies call for singular Praises.*

b *Isa.* 36. 1. & 2 *King.* 18. 13. &c. 2 *Chron.* 32. 1. &c.
c *Isa.* 38. 21

d Quem diligit Deus increpat, & castigat omnem filium quem recipit. Nec aliter cor Hezekiæ post incredibilem triumphum & de medis captivitatis victoriis infirmitate corporis sui vitia, & mundi se effert, nisi mortium. &c. *Hier. Com. in Isa.* 38. *Tom.* 5.
e Isa. 38. 1. &c.
f Convertit Ezechias faciem suam ad parietem, quia ad templum ire non poterat. Ad parietem autem templi, juxta quod Solomon palatium extruxerat; vel absolute ad parietem, ne lachrymas suas assidentibus ostendere vellet. Aut certe juxta Hieremiam, ad cor suum, qui קיר id est *paries Cor* appellat, ut tota mente Dominum deprecaretur. *Hier. Com. in Isa.* 38, *Tom.* 5. g *Jo. Calv. Com. in loc.* h Sed dum Esaias duas prophetias sibimet invicem contrarias, eadem hora protulisset, necesse erat ut alteram quæ facienda esset, signi ostensione firmaret. *D. Aug. de Mirab. Sac. Script. lib.* 2. *c.* 28. *Tom.* 3.

Sect. II.

Scope of King *Hezekiah* in this Song is, 1. Thankfully to celebrate the LORD's miraculous mercy to him, in his wonderful *Recovery* from his mortal sickness, and that after the Lords message, seeming peremptorily to inform him that *he should die and not live.* 2. To instruct all Gods servants, and particularly Godly Magistrates and princes, by the example of this godly King *Hezekiah*, to render unto the Lord great praises, for great mercies and deliverances.

Sect. III.

I.

Principal Parts. Herein to this end are
The Title, containing 1. The Demonstration given to this Song, *viz. The writing.* So in the Hebrew, whence i *Hierome* wonders that onely the LXXII. should translate it. *The Prayer.* 2. The Penman of this writing, viz. *Hezekiah King of* Judah. 3. The

i Miror quomodo soli LXXII. pro *Scriptura, Orationem* posuerunt: cum Oratio, תפלה dicatur, & non מכתב quæ in præsenti loco scribitur: alioquin consequenter diceretur *Oratio*, si de præsenti esset tempore & non de præterito. Manifestum est enim, quod post redditam sanitatem de infirmitate consurgens istam conscripserit: ex quo non *Oratio* est, sed *Gratiarum actio*, pro beneficio quod acceperat. *D. Hieron. Com. in Isa.* 38 *Tom.* 5.

Occasion,

Occasion, viz. *when he had been sick, and was recovered of his sickness*, Isa. *Chap.* XXXVIII. 9.

The Song it self, being partly *Narratory*; partly *Gratulatory*.

I. *Narratory*, Declaring King *Hezekiah's* condition and deportment towards God, under his heavy afflicting hand, *viz.* I. *His Lamentation*, wherein he bewailed pathetically. 1. His untimely death, before the ordinary course of life was finished, *ver.* 10. 2. His Deprivation (by death now approaching) both of Communion with God here among the living, and of Communion with Gods People, *ver.* 11. 3. The brevity of his life notably illustrated, *Partly* by removal of a shepherds Tent; *Partly* by a Weavers Web brought unto the Thrum, and ready to be cut off, *ver.* 12. 4. His constant expectation of death day and night, *ver.* 12. 13. II. *His Supplication*, wherein note 1. The frame of his Spirit in praying, he was so sore oppressed, he did but *chatter as a Crane or Swallow, and mourn like a Dove*; yet he still directed his eyes and expectation upward. 2. The Substance of his Request, *undertake for me*, ver. 13, viz. [k] *Be surety for me*, or *Recreate me, Exhilarate me, Ease me, Make me to rest.* Or, as *Junius*, *Weave me up*, (alluding to his former similitude of a weavers web;) extend the web of my life further. (*For the *Hebrew* עָרַב signifies all these.)

[k] Montan. conf. in loc. Calv. Cant. in loc. a Sanct. in loc.

II. *Gratulatory*, wherein consider I. An acknowledgment of the mercy received, admiring it as beyond expression; *What shall I say?* Here he acknowledgeth 1. Gods Promise of recovery by the Prophet upon his Prayer. 2. Gods Performance of his Promise. 3. The benefit of this Performance, *viz.* He should *go all his years beyond the bitterness of his Soul*, viz. out-live his deadly disease, *ver.* 15. 4. Whence men in *General*, and himself in *Particular* derive life, *viz.* from influence of Gods Word, and Work. *O LORD, by these things men live,* ——— *ver.* 16. 5. The extremity and unexpectedness of his affliction, extremity, I *had bitterness, bitterness*: unexpectedness, *In peace, viz.* presently upon his great prosperity in overthrow of *Sennacherib's* Army he fell sick. 6. The true causes of his deliverance, *viz.* Impulsive, Gods love to his soul in covering his sin, *ver.* 17. Finall, Gods glory which cannot be exalted by the dead, *ver.* 18. but by the living, *ver.* 19. II. A Resolution of his constant solemne praises of God for this salvation and wonderful deliverance, *ver.* 20.

(*Sing this as Psal.* 100. *or* X. *Com.*)

Isa. XXXVIII.

9. *The writing of Hezekiah King of Judah, when-he-had-been-sick, and-had-received from his sickness.*

10. I Said in cutting-off my dayes
I to the grave's *dark* gates shall go:
I shall deprived be *always*
Of my years residue *also*.

11. I said, I shall not see the LORD,
The LORD in land of-living-men:
With world's indwellers (*un-restor'd*)
I shall no man behold *again*.

12. Mine age is-gone, and from me fled
Ev'n as a shepherds *moving* Tent:
As weaver *his web* finished,
So I cut-off [o] my life *nigh spent*;

With knife of death, me from the thrum
New woven up cut-off-will-he,
From day till *dark fame* night *doth come*,
Thou-wilt-quite-make-an-end-of-me

13. [p] I reckoned till the morne, *that* he
Like Lyon all my bones would break:
Thou'lt-make-an-utter-end-of-me
From day till night, I *am so weak*.

14. As Crane *or* Swallow [q] chattered I;
As Dove I mourn'd, *through my disease*:
Mine eyes [r] fail *looking* up-on-high,
[s] I am oppress, O LORD, [t] me-ease.

II.

15. What shall I say? He (*in my fears*)
Both spake to me, and he did *this*:
I-shall-go-softly all my years
[u] Beyond my souls *great* bitterness.

16. By these things *men* do live, O Lord;
My spirit's [x] life *which thou dost give*
Likewise in all these things *is stor'd*;
And thou'lt me cure, and make-me-live.

17. Lo, [y] I in peace had bitterest gall;
But from corruption's pit thou hast
Ev'n lov'd my soul; for my sins all
Thou had behind thy back *quite* cast.

18. For, grave cannot thee praise *one whit*,
Pale Death *cannot* thee celebrate:
[z] They-that-go down into the pit
For thy truth shall not hope *nor wait*.

19. The living, living, he *alone*
Shall praise thee, as I *do* this-day
The *living* father to the sonnes
Shall *gladsomly* thy Truth *a* display.

20. The LORD to save me *took strange wayes*.
To Stringed-instruments therefore
Wee'l sing my Songs all our life's dayes
Within the LORD's House *evermore*.

[h] *Heb.* further, *or* any more.

[o] *Heb.* my lives.

[p] *Heb.* I equallized, *or* I propounded.

[q] *Heb.* so chattered I.

[r] *Heb.* Are exhausted *or* Attenuated.

[s] *Heb.* oppression to me.

[t] *Or* undertake for me; *or* refresh me *or* weave me-out.

[u] *Heb. or* above *viz.* I shall out live my disease.

[x] *Heb.* lives

[y] *Heb.* unto Peace, bitterness to me, bitterness.

[z] *Heb.* The pit's descenders.

[a] *Heb.* make known.

Jeremiah.

JEREMIAH.

Sect. I. *Name and Penman.*

THis Prophecie is called by the Hebrews, The *Book of* JEREMIAH; and by the Text it self, a Jer. 1. 1. דברי ירמיהו *Dibre Jermejahu*, viz. *a The words of Jeremiah*; because *Jeremiah* the Prophet was *Penman* of the whole Book, except the last chapter, viz. *Chap.* 52. which is the same with 2 *King.* c. 24, 18, 19, 20. and c. 25. *throughout*, continuing the History of the Jewes Captivity till the b 37. year of b Jer. 52. 31. *Jehoiachin's* Captivity, being the first yeare of *Evil-Merodach* King of *Babylon*. Which chap. is c thought to be added to *Jeremiah* by some man of God, or by the counsel of the Church, or by some of the Priests; as *Deut.* XXXIV. is thought to be added to *Moses* his writings, by some other. c Fran. Jun. in Annot. in Jer. 51. 64.

ירמיהו *JEREMIAH*, viz. * *The-highnesse-of-the-LORD*, or *The-Exaltation-of-The-LORD*; as the 2 Hebrew words, whereof it is compounded, signifie. This well agrees to this Prophet, by whose ministry the *LORD was so Exalted*, both in his sharp Reproofs of Sin, severe threatnings of Judgement, and Divine promises of Mercy. He was for his Descent, d *Son of Hilkiah, of the Priests that were in Anathoth in the land of Benjamin*; e Anathoth being one of the Cities appointed to the Priests. For his office, He was f a *Prophet, sanctified and ordained* thereunto of God, *even in his Mothers Wombe* before he was born. He was called to prophecy in his younger years, when he was but *a child*: and therefore at first he g was afraid of undertaking so great a function, till God had encouraged him. *He excused himself* (saith h *Ambrose*) *from preaching through his modesty, which yet he was able to do by Grace*, Moses *declined the office for his slow speech* (saith i *Hierome*) *but* Jeremiah *for his tender age*: Moses *being of strong age, is blamed*; Jeremiah *his youth, is indulged; bashfulness and modesty being youths ornaments*. He was bold as a Lyon in Gods cause against wickedness, yet a most melting pathetick tender-hearted Prophet in laying to heart most deeply Gods dishonour, or sinners misery: witness his sighs, tears, and *Lamentations*. After he had long prophecied against the sins of his times. k Some observe that *Jehoiakim commanded him to be burnt alive for speaking against their golden image Baal*. l *Ambrose* seems to be of opinion, *that he was cast into a lake and drowned*. *Calvin* inclines to their opinion, that think, *m he was stoned to death by the enraged multitude* in Egypt after Jerusalem was destroyed.

* *Jeremia*, Excelsus Domini *Hier. de Nom. Hebr. Tom.* 3 *p.* 318. *Basil.* 1553.

d Jer. 1. 1.

e Jos. 21, 18. 1 Chron. 6. 60.

f Jer. 1. 4, 5.

g Jer. 1. 6, 7, &c.

h Moyses quoque & Hieremias electi à Domino, ut oracula Dei prædicarent populo, quod poterant per gratiam, excusabant per verecundiam. *D. Ambros. Offic. lib.* 1. *c.* 17. *Tom.* 1.

i Detestatum officium quod proætate non potest sustinere: eadem verecundia qua & Moyses tenuis & gracillis vocis esse se dicit. Sed ille quasi magnæ robustæque ætatis corripitur: huic pueritiæ datur venia, quæ verecundia & pudore decoratur. *Hier. Com. in Jer.* 1. k *Ludovic. Vives in Aug. de civ. Dei. lib.* 18. *c.* 25. *Tom.* 5.

l Neget beatum Esaiam, cum medius secaretur; Hieremiam, cum mergeretur. *Ambros de Jacob & vita beata, l* 2. *c.* 9, *sub. fin.* Denique Jeremias in lacum missus est: hæc enim erant pocularia Judæorum, non vino repleta, sed cruore. *Ambros Com. in Luc.* 20. *ad init. lib.* 9. m *Jo. Calv. Proem. Prælect. in Jerem.* See also *Diodate in his Arg. of Jeremiah.*

Sect. II. *Time of his Prophecying.*

As *Jeremiah* began to prophesie very young, so he prophesied very long, *viz.* about 43. years, *This see cleared formerly in the Chronologic al Table, &c. beginning at p.* 611. n *S. Hierome* computes the time of his Prophesie to be 41. years, beside, the time that he prophesied in *Egypt*. And o *Calvin* thinks *Jeremy* prophecying after Jerusalems destruction, might possibly prophesie above 50. years. However, this is very remarkable, that he began to prophesie in the g 13 year of *Josiah*, at which time Religion was in a sad and deplored state, the *Book of the Law being lost* which was to be the Rule both of Faith and life towards God and Man) and it was not found till the 18 year of *K. Josiah*. So that *Jeremiah* must needs have an hard task to deal with such a people, among whom in a sort not only the purity, but the very memory of Religion was buried and laid waste. *Note, God is neither wanting to his Church, to teach and enlighten her in her greatest obscurity; nor to his Prophets, to assist and encourage them against their greatest difficulties.*

n D. *Hier. Comin Jer.* 1. 1, 2, 3.

o Illic ergo, etiam post urbem excisam Jeremias peregit cursum suum. Et fieri potest, ut ultra annos quinquagintà incubuerit in munus, & laborem docendi, *Calv. præfat. ante prælect. in Jerem.*

p Jerem, 1, 2. *compared with* 2 Chron. 34. 8. 14.

Sect. III. *Occasion and Scope.*

Occasion God having warned his people against their many horrid provoking sins, by divers foregoing Prophets, inviting them to repentance and reformation, lest they involved themselves under his heavy judgments, but in a manner all in vain, the peoples hearts being hardened: at last he raises up this Prophet, not so much to invite those hopeless ones to repent, as to denounce peremptorily and punctually that fatal blow, the destruction of Jerusalem and the Temple, and the peoples 70 years Captivity in Babylon, for their incurable sins.

Scope therefore of this Prophecy is, 1. Seeing the warnings of the former Prophets were despised, The former tenders of Gods grace rejected, The great patience of the long-suffering God abused, and his judgments themselves (especially the Captivity of the ten Tribes into *Assyria* unfruitfully managed, by an obstinate impenitent incorrigible people; To denounce resolutely and peremptorily that final and fatal doom against them, *viz.* The destruction of both the Temple and Jerusalem, and so of both their Ecclesiastique and Politique State, by the *Chaldeans*; together with the miserable Captivity of the Jewes themselves in *Babylon* for 70 years together. 2. To support notwithstanding, the hearts of Gods Elect among them under these dreadfull Judgments, with some sweet Promises intermingled touching their Deliverance from this Bondage after seventy yeares, the Restauration of their Temple and Civil State, &c. but especially *touching Christ the Messiah, his Kingdome, Priesthood, Benefits, New Covenant* (*more cleared by him then any before,*) and their eternal deliverance by him. (Whereupon we may well

well with *Hierom* stile this Prophet *q An Evangelical man.*) But still, as *r Calvin* well observes, these Promises take place only after God had taken vengeance of their sins by the *Chaldeans*. 3. And finally, to denounce heavy Calamities to other Nations, that had occasioned any way the sins of the Jewes, Acted in, or aggravated upon them their miseries; especially against *Babylon* the proudest and cruellest of all their enemies, devoted therefore to utter ruine, wherein she is a notable Embleme of the *mystical Babylon* under the New Testament.

q Evangelium vidit *Hier. Praef. in Jeren.*

r Peculiari simplicitate Jeremias fuit Deo usus, ut populo alienam eludem Prædiceret: Deinde ut concionaretur de futura redemptione. Sic tamen, ut interponeret semper exilium septuaginta annorum, *Calv. Praef. ante Praelect. in Jer.*

Now in unfolding these things, in this Prophecy are intermingled many *Histories*, to evidence the accomplishments of the *Prophecies*. The many Oppositions and great Difficulties also wherewith the Prophet wrastled in the discharge of his Duty herein: together with Gods wonderful supporting him under and delivering him from them all, are recorded; *To teach Gods Ministers to be faithful to God in their places against all oppositions, seeing God is so All-sufficient a Protector and Deliverer for them.*

Sect. IV. *General Parts.*

Principal Parts. Herein are 1. The *Preface*, 2. The *Body of the Propheste it self.* 3. The *Conclusion*,

I. The first part of the Book. Jeremiah's extraordinary Call to the Prophets Office. Chap. 1.

THE PREFACE, containing I, *The Title* of the whole Book, *s* describing 1. The *Penman* by his Name, Parentage and Country, *Ch.* I. 1. 2. The time of his Prophecy, v. 2, 3. II. The *t* divine vocation of *Jeremiah* to the Prophetical Office, is set forth, *ver.* 4, 5. Amplified 1. By the Lords encouragements of him to his Office, though a Child, v. 6, 7, 8. 2. By the gift of Prophecy bestowed upon him, and the extent of his Commission both to Jews and Forreigners, *ver.* 9, 10, 3. By two visions confirming his Call, *viz.* of a *Rod of an Almond tree*, signifying the hastening of Gods Word to perform it, *ver.* 11, 12. *And of a boyling pot*, the face of it towards the North, denoting the sum of his Prophecy against the Jewes, *i. e.* Gods judgments out of the North, which should boyl them as a pot of flesh, *ver.* 13. *to* 17. 4. By the Preparation of the Prophet to his Function, by divers encouraging words and promises, *ver.* 17, 18, 19,

II. THE BODY OF THE PROPHECY; which concerns 1. The Jewes, *ch.* 2. 1. *to ch.* 46. 1. 2. The Gentiles, *ch.* 46. 1. *to ch.* 52 1.

II. The second Part of the Book which is chiefly hortatory. *t* Prophecies under King JOSIAH's Reign. Chap. 2,

I. *Touching the Jewes*, and this either 1. Whilst they were in *Judea*, *ch.* 2. 1. *to ch.* 43. 1. 2. When they would needs go down into *Egypt*, *ch.* 43, 44, 45.

I. *Whilst the Jewes remained in Judea.* Here are divers Prophetical Sermons directed to them. *Partly*, under King *JOSIAHS* Reign, *Partly*, under King *Jehoiakim's*, and King *Zedekiah's* reign.

Under u King *JOSIAH'S Reign*, Jeremiah *hath divers Sermons to the Jewes, from chap.* 2. 1. *To ch.* 21. 1.

1. *SERMON, to ch.* 2. 1. *to ch.* 3. 6. wherein consider I. *The Preface* to it, remembring them of God's former kindness to them in *Egypt* and wilderness, *Ch.* II. 1, 2, 3. II. *Gods expostulation with them for their idolatrous revolt from him.* and sins against him, as altogether causeless and undeserved on Gods part, *ver.* 4. *to* 10. which is particularly evidenced and aggravated; 1. *Partly*, by their surpassing the sins of the Heathens, *ver.* 10. *to* 14. 2. *Partly*, by the judgments they have justly brought upon themselves, v. 14. *to* 18. 3. *Partly*, by a lively Representation of their present sinnes unto themselves, who forsaking God, trust to men, *ver.* 18. 19. and to idols, *v.* 20. *to* 25. 4. *Partly*, by the vanity of idols in comparison of the Lord, v. 25. *to* 29. 5. *Partly*, by the Lords great kindnesses to them, paralel'd with their contrary sins, v. 29. *to* 36. III. *Gods Resolution* to punish them, and that for their sins, v. 36, 37. *and Ch.* III. 1. *to* 6.

2. *SERMON, ch.* 3. 6. *to ch.* 7. 1. wherein chiefly the Babylonian bondage is threatned to the Jewes for their contumacious sins. More particularly here note, I. The Aggravation of the Apostacy of *Israel* and *Judah*, *Judah's* being worse, *ver.* 6. *to* 12. II. An exhortation of them to repentance, *ver.* 12, 13. urged. 1. From the Covenant betwixt God and them, and from Evangelical promises if they will Repent, *ver.* 14. *to* 20. 2. From their treacherous Apostacy from God, *ver.* 20. Amplified by the form or manner of their returning again unto God, directed by God, *ver.* 21. *to Ch.* IV. *ver.* 3. 3. From the judgments that otherwise would come upon them, if they continued impenitent, which judgements are threatned for their sins, *ver.* 3. *to* 14. may be prevented by Repentance, *ver.* 14. *to* 19. are pathetically described, *ver.* 19. *to the end of the chap.* III. A particular Demonstration both of their several grievous sinnes, and of the judgments threatned for them, *Ch.* V. *throughout. and Ch.* VI. 1. *to* 10. IV. A Confutation of their presumption and vain Confidence, who thought not their Case so desperate, as indeed it was, nor the judgements so deservedly threatned, 1. By Expostulation with the Jews themselves, for their 1 Contempt of the Word of the Lord by the Prophet, *ver.* 10, 11, 12. 2 Covetousness, v. 13. 3 False-dealing of both Prophets & Priests, *ver.* 13, 14 4 Impudency, *ver.* 15. And 5 Wilfull obstinacy, *ver.* 16, 17. 2. By appeal to the Nations and to the Earth, touching their Hypocrisie, and the equity of his Judgements for their sins, v. 18. *to* 27. V. The Conclusion containing, 1. The Prophets encouragement in his Office against them, v. 27. 2. The incurable rejection as reprobate silver, v. 28, 29, 30.

3. *SERMON, ch.* 7, 8, 9, wherein consider I. *The Preface* containing 1. An invitation to attention. 2. Place where, *viz.* in the Gate of the Temple, *Ch.* VII. 1, 2. II. *Gods calling them to Repentance and Reformation.* 1. By promises, *ver.* 3. *to* 8. 2. By threats of heavy judgements for their many sins, *viz.* Hypocrisie, *ver.* 8. *to* 17, Idolatry, *ver.* 17. *to* 21. Disobedience, *ver.* 21. *to* 29. Abominations in *Tophet*, *ver.* 29. *to the end. and Chap.* VIII. 1. 2, 3. Sottish and shameless impenitency, *ver.* 4. *to* 13. These threatnings are amplified, *Partly*, by a Description of the judgments threatned for their sins, *ver.* 13. *to* 18.. *Partly*, by the Prophets Lamentation both for their judgments and sins, *ver.* 18. *to the end. and Ch.* IX. 1. *to* 12. III. *A Refutation of their vain confidence in that they had Prophets and the Law.* For 1. Their Prophets declare not why the land perisheth, *ver.* 12. 2. Themselves obey not the Law which they have, v. 13, 14. therefore such judgements should befall them, *ver.* 15, 16. They had need to hire cunning women to mourn for them, *ver.* 17. *to* 23. IV. *The Conclusion*, wherein 1. The godly are incited to decline all Carnal confidence and glorying, and to glory only in the knowledge of the Lord, *ver.* 23, 24. 2. The ungodly Jewes are threatned to be punished, as well as uncircumcised Heathens, *ver.* 25, 26.

Chap. 3.

Chap. 4.

Ch. 5. and Chap. 6.

Chap. 7.

Chap. 8.

Chap. 9.

4. *SERMON*, whereby the Jewes are dissuaded from Heathenish idolatry, whereunto they were too inclinable. Herein note I. *The Exordium*, inciting *Israel* to attention, *Ch.* X. *ver.* 1. II. *The Lords Dissuasion of* Israel *from learning the Heathens wayes, and fearing their Idols, ver.* 2. and this is urged 1 *Partly*, from the vast disparity betwixt the true God and idols, laid down in an elegant Antithesis, *ver.* 3. *to* 17. 2. *Partly*, by the judgement threatned to the Land for idolatry, *ver.* 17. *to* 23. III. *The Conclusion, viz.* The Prophets Prayer, seeing that mans way is not in himself, that the Lord would moderate his displeasure towards his people, and turn it upon the Heathen their enemies, *ver.* 23, 24, 25,

Chap. 10.

5. *SERMON, ch.* 11. *and* 12. wherein, I. *An Exordium*

Chap. 11. *ordium* calling for attention, *Ch.* XI. 1,2. II. *A Reprehenſion* of *Judah* and *Jeruſalem*, for breach of Covenant with God by their idolatry, *ver.* 3. *to* 11. III. *A Commination.* 1. *Generally* againſt *Judah* for their ſins and idolatries, *ver.* 11. *to* 18. 2. *Particularly* againſt *Anathoth*, for their conſpiracies againſt *Jeremiah* for his faithfulneſs in his offices *ver.* 18. *to the end of the chap.* This twofold Commination is amplified 1. By the Prophets doubt and temptation about the Proſperity of the wicked, notwithſtanding his threats againſt them. *Ch.* XII. 1. 2. 2. By the Anſwer to this doubt for the Prophets and Churches conſolation. As for the godly, they are afflicted for their good, and the Prophet himſelf was to contend with greater difficulties than at *Anathoth*, viz. when he ſhould come to deal with them of *Jeruſalem*, *ver.* 3. *to* 7. As for the wicked, they ſhall not ſtill proſper, but ſhall at laſt be plagued, *ver.* 7. *to* 14. IV. *A Concluſion*, comforting the Elect Remnant among them, with Promiſes of deliverance at laſt out of captivity, *ver.* 14. *to the end.*

Chap. 12.

Chap. 13. 6. *SERMON*, wherein 1. Deſtruction of *Judah* and *Jeruſalem* is threatned, *Partly*, under the type of a linnen girdle marred, *Chap.* XIII. 1. *to* 12. *Partly* under the type of bottles filled with wine, v. 12, 13, 14. 2. They are adviſed by repentance to prevent theſe judgments, *ver.* 14. *to* 22. 3. Their ſins are declared to be the procuring cauſes of all, v 22. *to the end.*

t Dearth threatned. Chap. 14. 7. SERMON, *ch.* 14. *and* 15: Containing I. The Summary Argument of the Sermon, *viz.* a t Dearth, *Ch.* XIV. 1. II. The Denunciation of the Death pathetically deſcribed, *ver.* 2. *to* 7. III. Deprecations of Judgements threatned, with Gods *Anſwers* thereunto. 1. The Church or Prophet in her name; Prayes againſt famine, and other judgements, *ver.* 7, 8, 9. *The Lord anſwers*, That his intended judgements are irrevocable; &c. *ver.* 10, 11, 12. 2. The Prophet prayes againſt the falſe prophets that falſely promiſed the people peace, ver. 13. *The Lord anſwers*, threatning ruine both to thoſe Prophets, and to them that believe them, *v.* 14, 15, 16. and appoints the Prophet a Lamentation for confirmation thereof, *ver.* 17, 18. 3. The Prophet prayes for mercy, againſt utter rejection, *ver.* 19. *to the end.* *The Lord Anſwers*, That he is determined utterly to reject them, *Ch.* 1. *to* 10. 4. *Jeremiah* complains of the oppoſition againſt himſelf, and the difficulty of his office; The Lord comforts him, *ver.* 10. *to* 15. 5. *Jeremy* (ſeeing he cannot be heard for the people) prayes for himſelf, *ver.* 15. *to* 19. The Lord grants his prayer, *verſe* 19, 20, 21.

Chap. 15.

Chap. 16. 8. SERMON. *ch.* 16. *&* 17. wherein conſider, I. The Preface *Ch.* XVI. 1. I. Denunciation of judgements under a threefold Type of, *Not Marrying*, *Not Mourning*, *Not Feaſting*, *ver.* 2. *to* 10. III. Demonſtration of the procuring cauſes of theſe judgements; their ſins, *ver.* 10. *to the end, and Ch.* XVII. *ver.* 1. *to* 5. IV. A Declaration of mans felicity and infelicity, wherein it conſiſts, *ver.* 5. *to* 15. V. The Prophets complaint and Prayer to be defended againſt Hypocriſie, *ver.* 15. *to* 19. VI. The Concluſion, 1. Exhorting them to renew their Covenant with God in Sanctifying the Sabbath, *ver.* 19. *to* 24. 2. Preſſing this exhortation, *Partly*, by Promiſes, *v.* 24. *to* 27. *Partly*, by threats, *v.* 27.

Chap. 17.

Chap. 18. 9. SERMON. Wherein are I. An invitation to Repentance under the Type of a *Potter*, 1. From Gods power and Soveraignty over his creatures. 2. From Promiſes to the Penitent. 3. From threats to the impenitents, *Ch.* XVIII. 1. *to* 12. II. An Expoſtulation with them for their contumacy, *ver.* 12. *to* 18. III. *Jeremiah's* Prayer againſt his Conſpirators, *ver.* 18. *to the end.* Hereunto are annexed 1. The Prophets Act of breaking a potters veſſel in *Taphet*, at Gods command, to denote their utter deſtruction. *Ch.* XIX. *throughout.* 2. The Prophets

Chap. 19.

Chap. 20. ſuffering by *Paſhur*, *Ch.* XX. 1, 2, 3. Amplified by the conſequents thereupon, *v.* 7. 1. *Paſhur* is named *Fear-round-about*, *ver.* 3. *to* 7. 2. *Jeremiah* complaineth, of contempt, *ver.* 7, 8, 9. Of Treachery, *ver.* 10. *to* 14. And of his unhappy Birth, *ver.* 14. *to the end.*

Under the Reign of Jehoiakim *and* Zedekiah *Kings of* Judah *were the following Prophecies, Chap.* 21. *to* 43. *(Both theſe Kings are named together, becauſe the Prophecies in their ſeverall dayes, are not diſtinctly obſerved in order.)*

1. *Sermon.* touching the event of *Nebuchadnezzars* warre againſt *Judah*, where note, 1. Occaſion of the Prophecy, *viz.* King *Zedekiahs* ſending to *Jeremiah* about it, *Chap.* XXI. 1, 2. 2. The Prophecy it ſelf, 1. Foretelling their hard ſiege and captivity by *Nebuchadnezzar*, *ver.* 3. *to* 8. 2. *Perſwading* the People to ſubmit to him, *ver.* 8. *to* 11. 3. Upbraiding the Kings houſe for their carnal confidence, *ver.* 11. *to the end.* Chap. 21.

II. *Sermon.* (probably this was in z *Jehoiakim's* time, when he reigned through help of the King of *Egypt*) wherein note I. An Exordium, *Chap.* XXII. 1, 2. II. The Doctrine of obedience to the Law, urged ſynechdochically by promiſes and threats, *ver.* 3, 4, 5. III. The former doctrine particularly accommodated to all States and degrees among them, *viz.* 1. To Kings *ver.* 6. *to* 10. King *Shallum*, *ver.* 10. *to* 13. King *Jehoiakim*, ver. 13. to 20. King *Coniah*, *ver.* 20. *to the end.* 2. To Princes and Magiſtrates that had oppreſſed them; *Chap.* XXIII. 1, 2. whoſe ruine becauſe it could not be without deſtruction of the People, therefore the Reſtauration of the elect is promiſed by Chriſt THE LORD OUR RIGHTEOUSNESSE. *ver.* 3. *to* 9. 3. To the falſe Prophets, *ver.* 9. *to* 33. 4. To the Prophets, Prieſts or people, that ſhall mock the true Prophets, *ver.* 33. *to the end.* z *Jer. Antec. in loc.* Chap. 22. Chap. 23.

III. *Sermon*, after *Jeconiah*, &c. was carried captive to *Babylon* by *Nebuchadnezzar*, wherein under the type of good and bad figs, good is promiſed to the captives in *Babylon*, and evil is threatned to *Zedekiah* and the reſt in *Judea* and *Egypt*, *Ch.* XXIV. *throughout.* Chap. 24.

IV. *Sermon*, in the fourth year of *Jehoiakim* (therefore before the former,) wherein 1. The continued obſtinacy of the People againſt all the Prophets Sermons is reproved, *Chap.* XXV. 1. *to* 8. 2. Puniſhments, yea ſeventy years captivity is threatned, *ver.* 8. *to* 12. 3. *Babylon's* ruine after that; yea and the ruine of all Nations (the cup of Gods wrath going round) is denounced, *ver.* 12. *to the end.* Chap. 25.

V. *Sermon*, in beginning of *Jehoiakims* reign, wherein I. The Preface, *Chap.* XXVI. 1, 2. II. An Invitation to Repentance by promiſes and threats. *ver.* 3. *to* 8. 3. The events of the Sermon, *viz.* 1. The accuſation of *Jeremiah* by the Prieſts and People, *verſe* 8. *to* 12. 2. *Jeremiah's* Apology for himſelf, *ver.* 12. *to* 16. 3. Contention of the Princes againſt the Prieſts, and their ſetting *Jeremiah* free, v. 16. *to the end.* Chap. 26.

VI. *Sermon*, in beginning of *Jehoiakim's* reign, wherein they are diſſwaded from defection from the King of *Babylon*, and from hearkening to their falſe Prophets perſwading them to revolt; and this by many Arguments, *Chap.* XXVII. *throughout.* Chap. 27.

VII. *Sermon*, in King *Zedekiah's* fourth year, wherein are 1. *Hananiah's* falſe prophecy of *Jeconiah's* return from *Babylon*, within two years, *Chap.* XXVIII. 1. *to* 5. II. *Jeremiah's* conteſt with him, and Propheey both of the peoples captivity and *Hananiah's* death, *ver.* 5. *to the end* 3. Hereunto may be annexed *Jeremiahs* letter to the Captives in *Babylon*, inſtructing them not to expect returne thence within two years, as their falſe Prophets told them, *Chap.* XXIX. where note 1. the Preface, containing the occaſion of his letter, *ver.* 1, 2, 3. 2. The Letter it ſelf, *More generally* concerning the Jews themſelves, *v.* 4. *to* 20. *More Particularly* againſt the falſe Prophets, *ver.* 20. *to the end.* Chap. 28. Chap. 29.

VIII. *Sermon*, wherein note I. *An Exordium* ſignifying

nifying to us, 1. The Author of the Sermon, 2. The Record thereof commanded to be made. 3. The Summary Argument thereof, *viz.* the Jews return from *Babylon Chap.* XXX. 1, 2, 3. II. *A Proposition*, both of the Jews present miseries, as also of their future deliverances, Typicall by *Cyrus*; and Typified by Christ their true *David*, *ver.* 4. *to* 12. III. *A more particular Narration and Amplification* of these miseries and deliverances, 1. *By* their causes, their sins procuring their sorrows, *ver.* 12. *to* 16. Gods meer mercy effecting their deliverances, *ver.* 16. *to* 23. 2. By the opposite wrath threatned to the wicked, *ver.* 23. 24. 3. By the sweet blessings and Communion which they shall have with God in Christs kingdome after their deliverance, *Chap.* XXXI. 1. *to* 15. 4. By removall of such inconveniences as might seem inconsistent with the kingdome of Christ, *viz.* Some sufferings to be endured at Christs nativity, Answered, *ver.* 15, 16, 17. Conscience of their own infirmities, remaining even in the godly, Answered, *ver.* 17. *to* 22. 5. By description of the Blessings promised, *viz.* Christs Restauration, Preservation, Just Administration of affaires, and *y The New Covenant*, *ver.* 22. *to* 35. IV. A Confirmation of all these former Promises to *Israel*, from the stability of the creatures, *v.* 25, 36, 37. V. A conclusion with a typical repetition of things promised, *ver.* 38, 39, 40.

Chap. 30. III. The third Part of the Book, containing chiefly Comforts and Promises touching the Peoples deliverance by Cyrus, and the Churches Restauration by CHRIST. Chap. 31.

IX. *Sermon*, in the tenth year of *Zedekiah*. Here consider, 1. The time when the word of the Lord came to him, *Chap.* XXXII. 1, *to* 6. II. The Return from captivity confirmed by a type of the buying of *Hanameels* field, *ver.* 6, *to* 16. III. The Prophets complaint to the Lord about the Type, *ver.* 16. *to* 26. IV. The Lords explanation of the Type, in Ratifying both the Captivity, and the Deliverance from it, *ver.* 26. *to the end.* Chap. 32.

X. *Sermon*; a little after the former. Wherein, I. The Preface, *Chap.* XXXIII. 1, 2, 3. II. Promises of deliverance, Typicall from Babylon, and Spirituall, &c. *ver.* 4. *to* 13. III. An Excellent Promise of the Messiah, 1. To be born of the seed of *David*. 2. King of Israel, doing righeousnesse, *ver.* 15. 3. Justifier and defender of his Church, *ver.* 16, 17. 4. Priest, *ver.* 18. 5. His Kingdome and Priesthood to be perpetuall, *ver.* 19. *to the end.* *y The New Covenant.* Chap. 33.

XI. *Sermon.* Wherein note, 1. The *time* of the Prophecy, in the wars against Judea and Jerusalem, *Chap.* XXXIV. 1. 2. The Prophecy it self, touching *Zedekiah's* captivity in Babylon, though he should die in peace, Spoke to him at Gods command, *ver.* 2. *to* 8. Chap. 34.

XII. *Sermon*; after *Zedekiah* had covenanted with his people in *Jerusalem*, to proclaim (according to the law) liberty to their servants, in their siege; but broke this covenant after, ℣ (the siege being raised by the King of *Egypt*,) here 1. Occasion of the Prophecy, as above, *ver.* 8. *to* 12. 2. The Prophecy of *Jerusalem's* and *Zedekiah's* captivity for this Covenant-breaking, *ver.* 8. *to the end.* ℣ *Jun. Annot. in loc.*

XIII. *Sermon*, in dayes of King *Jehoiakim*, wherein 1. The Preface, *Chap.* XXXV. 1. 2. The Reprehension of the Jews disobedience by the *Rechabites* obedience. The Rechabites obeyed their father, though dead, and that in difficult duties: The Jews disobeyed their God, though living, and that in easie duties, *ver.* 2. *to* 16. 3. A Commination against the Jews for their disobedience, *ver.* 16, 17. 4. Promises to the Rechabites for their obedience, *ver.* 18, 19. Chap. 35.

IV. *The fourth Part of the Book Historical.*

Unto all these Sermons are annexed divers Historical Narrations, declaring the accomplishment of the former Prophecies in part, viz.

I. *The writing of all Jeremiahs Prophecies in a Book.* Where. 1. Gods command thus to write them, that they might publickly be read in the Temple and King's Palace, and the execution thereof, *Chap.* XXXVI. 1. *to* 20. 2. The Kings burning the Roll read, and evil intentions against *Baruch* and *Jeremiah*, but the Lord hid them, *ver.* 20. *to* 27. 3. The Reparation of the Roll at Gods command with additions, *Jehoiakim* being threatned severely for his contempt, *ver.* 27. *to the end.* Chap. 36.

II. *Jeremiahs entertainment and usage at Jerusalem under King Zedekiah.* where 1. *Zedekiah's* succession, wicked Reign, and Message to *Jeremiah* to pray for them, when the King of *Egypt* had raised the Chaldeans siege about *Jerusalem*, *Ch.* XXXVII. 1. *to* 6. 2. *Jeremiah's* Prophecy of the Chiefs siege again, and destruction by the Chaldeans, notwithstanding the Egyptians relief, *ver.* 6. *to* 11. 3. *Jeremiah's* imprisonment by the Princes, upon pretence of his falling away to the Chaldeans, *ver.* 11. *to* 16. 4. King *Zedekiah's* private transactions with *Jeremiah* in prison, granting him some relaxation and relief, *ver.* 16. *to the end.* 5. *Jeremiah* by the Princes Conspiracy is cast into the *Dungeon*, and sunk in the mire, *Chap.* XXXVIII. 1. *to* 7. 6. His deliverance out of the Dungeon at *Ebed-melechs* request to the King, *ver.* 7. *to* 14. 7. *Jeremiah* in conference with the King, counselleth him to save his life by submitting to the Chaldeans, *ver.* 14. *to* 24. This conference is amplified by the Kings device to conceal it from the Princes, *ver.* 24. *to* 28. 8. *Jeremiah's* continuance in the Court of the prison till *Jerusalem* was taken, *ver.* 28. Chap. 37. Chap. 38.

III. *The taking of Jerusalem by the Chaldeans*, described, 1. By the time when, *viz.* in the eleventh year of *Zedekiah* after two years siege, *Ch.* XXXIX. 1, 2, 3. 2. By the taking of *Zedekiah* flying, killing his sons before his eyes, slaying all the Nobles, putting out *Zedekiah's* eyes, and putting him in Chains to carry him to *Babylon ver.* 4. *to* 8. 3. By the Ruin of *Jerusalem*, burning down the houses, breaking down the walls, and carrying the people captive to *Babylon*, except the poorer sort, *ver.* 8. *to* 11. 4. By *Jeremiah's* kind usage, according to King *Nebuchadnezzar's* appointment, *ver.* 11, *to* 15. 5. By Gods Promise to *Ebed-melech*, to preserve him though *Jerusalem* were destroyed, *ver.* 15. *to the end.* Chap. 39.

IV. *Consequences after Jerusalems destruction*; 1. *Jeremiah's* liberty from his chains, and return to dwell with *Gedaliah* whom the King of *Babylon* had left as Governour over the Land, *Chap.* XL. 1. *to* 7. II. The scattering Jewes gathering together to *Gedaliah* to dwell in the Land, *ver.* 7. *to* 13. III. *Johanan's* discovery of *Ishmael's* Conspiracy from the King of the Ammonites against *Gedaliah's* life; but not credited, *ver.* 13. *to the end.* IV. *Ishmaels* treacherous killing of *Gedaliah* the Governour and others, and carrying captive the People of *Mizpeh*, *Chap.* XLI. 1. *to* 11. V. *Johanan's* and the Captains Recovery of the Captives from *Ishmael*, with whom they intended to dwell in *Egypt*, (fearing the Chaldeans because of *Gedaliah's* death, made Governour by the King of the Chaldees,) *ver.* 11. *to the end.* This is further amplified, 1. By their joynt Consultation of *Jeremiah* about going into *Egypt*, *Chap.* XLII. 1. 2, 3. 2 By *Jeremiah's* Answer, promising to deal faithfully with them, *ver.* 4, *to* 7. Assuring them from the Lord of safety in *Judea*, *ver.* 7. *to* 13. but of destruction in *Egypt*, *ver.* 13. *to* 19. reproving them for Hypocrisie in coming to enquire, but not obeying Gods Will as they promised, *ver.* 19. *to the end.* 3. By *Johanan's* going with the People into *Egypt*, contrary to the Word of the Lord and carrying *Jeremiah* with them thither, *Chap.* XLIII. 1. *to* 8. 4. By *Jeremiah's* Prophecy of *Egypts destruction* by the King of *Babylon*, under the Type of great Stones hid in clay in a Brick-kilne, *ver.* 8. *to the end.* Chap. 40. Chap. 41. Chap. 42. Chap. 43.

Hitherto of Jeremiah's *Prophecies touching the Jewes, while in the Land of Judea. Now follow his Prophecies concerning them, when in Egypt.*

II. *When the Jewes were in Egypt*, Jeremiah I. *Reproves* the Jewes for their idolatry in *Egypt*. 1. *Partly* convincing them of the danger of their sin, by the late Destruction of *Jerusalem* for idolatry, *Chap.* XLIV. 1. *to* 11. 2. *Partly* threatning their Destruction in *Egypt*, *ver.* 11. *to* 15. II. *Foretells* the ruine of Chap. 44.

the Jewes in *Egypt* for their obstinacy in idolatry, as he had destroyed them in *Judea*, *ver.* 15. *to* 28. Amplified, 1. By Promise of a Remnants return out of *Egypt*, to see Gods Word fulfilled, *ver.* 28. 2. By a Sign of this their Ruine, *viz.* The delivering of the King of *Egypt* into his hands, as *Zedekiah* was, *ver.* 29, 30.

[To this part of the Book is annexed *Jeremiah's* instruction and Consolations of *Baruch*, being troubled, when in the Fourth year of King *Jehoiakim* he had written *Jeremiah's* Prophecies in a Roll, *Chap.* Chap. 45. XLV. *throughout. This properly belongs as an Appendix to ch.* 36.]

Tous of Jeremiah's *Prophecies touching the Jewes*

Next follow his Prophecies against the Gentiles, ch. 46. 1. *to ch.* 52. 1.

II. *Touching the Gentiles*, Jeremiah being in *Egypt*, hath many Prophecies for the comfort and good of his Church. Here note,

Chap. 46. 1. *The Preface to these Prophecies*, Ch. XLVI. 1.

2. *The particular Prophecies.*

I. *Against Egypt*, 1. That *Pharaoh Necho's* Army shall be overthrown at *Euphrates* by the King of *Babylon*, *ver.* 2. *to* 13. 2. That *Egypt* shall be conquered by the King of *Babylon*, *ver.* 13. *to* 27. This is illustrated by the opposite comforts of *Jacob*, that shall not be wholly destroyed as others, but chastised in measure, v. 27, 28.

II. Against *the Philistines*, their fearful de-
Chap. 47. struction is threatned, *Chap.* XLVII. *throughout.*

III. Touching *Moab*. I. That *Moab* shall be de-
Chap. 48. stroyed, *Ch.* XLVIII. 1. *to* 7. For 1. His Carnal confidence, *ver.* 7. *to* 11. 2. His security, *ver.* 11. *to* 14. 3 His pride in the Arm of flesh, *ver.* 14. *to* 26. 4. His insolency against God and his People, *ver.* 26 *to* 27. II. That in the latter dayes, *Moab's* captivi- shall be returned. v. 47.

IV. Concerning *Ammonites*. 1. Their destruction
Chap. 49. and captivity is threatned, *ch.* XLIX. 1. *to* 6. 2. Their Restauration is promised. *ver.* 6.

V. Against *Edom*, the desolation thereof is threatned, v. 7. *to* 23.

VI. Concerning *Damascus*. The ruine thereof is threatned, v. 23. *to* 28.

VII. Against *Kedar and the Kingdom of Hazor*. That they shall be ruined, v. 28. *to* 34.

VIII. Concerning *Elam*, where 1. The time of the Prophecy, *ver.* 34. 2. The Prophecy it self, threatning *Elam's* dispersion, v. 35. *to* 39. Promising *Elam's* Restauration in the latter dayes, v. 39.

IX. Against *Babylon*. In this Propheey note I. *The Preface Ch.* L. 1. II. *The Substance of the Prophe-* Chap. 50. cy it self, wherein are 1. The summary Proposal of *Babylon's* ruine, and the Jews deliverance thence thereupon, *ver.* 2. *to* 5. 2. A more plenary Declaration of both, very pathetically, *ver.* 4. *to* 33. 3. A Confirmation hereof, 1 *Partly* from Gods power, set forth also by the instruments and effects of his judgments, *ver.* 33. *to the end. and Ch.* LI. 1. *to* Chap. 51. 14. 2 *Partly* by the Oath of the great God, *ver.* 14. *to* 41. 4. A Confutation, 1 *Partly* of *Babylon's* carnal confidence, *ver.* 41. *to* 45. 2 *Partly* of the Jews diffidence of their deliverance, who are encouraged by Promises, *ver.* 45. *to* 50. III. *The Conclusion.* 1. Exhorting the Jewes to faith and obedience, *ver.* 40, 51. 2. Summarily reciting *Babylon's* judgements *ver.* 52. *to the end of the chap.*

The CONCLUSION, or close of the whole Pro- III.
phecy, as an Epitome of the Historical Part thereof, (*The same with* 2 *Kings* 24. 18, 19, 20. *and ch.* 25 *throughout.*) Herein are declared 1. *Zedekiah's* defection from the King of *Babylon*, *Ch.* LII. 1, 2, 3. Chap. 52. 2. *Hierusalem's* last siege, taking and burning, the Kings punishment, and Peoples being carried captive to *Babylon*, *ver.* 4. *to* 31. 3. The liberty granted to King *Jehoiachin* in the 37 year of his captivity by *Evil-Merodach*, King of *Babylon*, *ver.* 31, 32, 33, 34.

LAMENTATIONS.

Sect. I. *Order and Name.*

TO the Prophecy of *Jeremiah*, as an *Appendix* may well be annexed. The *LAMENTATIONS OF JEREMIAH. Jerusalem's* destruction being foretold, and fulfilled according to the tenour of *that*; and sadly bewailed according to the tenour of *this Book*.

From the *first word* in the Hebrew text, it is called אֵיכָה *Echah*, *viz. How.* As the five Books of *Moses* are denominated from the first Hebrew words wherewith they begin. From the *Subject-Matter* of the Book, it is called קִינוֹת a *Kinoth*, that is, *Lamentations*; and so by the Greek Θρηνοι *Threni*, or Θρηνωδίαι *Threnodiai*, inasmuch as it is compiled of most doleful, pathetical, heart-affecting *Lamentations* of *Jerusalems* ruine and the Jewes misery. The words and expressions are such and so penetrating, as might dissolve an heart as hard as *Adamant* into waters, and eyes as dry as *Pumex* into floods of tears: Who can advisedly read *Jeremiah* lamenting, and not lament with him? *Greg. Nazianzen* saith, b *As oft as I take this Book into my hands, and read the Lamentations, I perceive my speech to be stopped, and I am overwhelmed with tears, and methinks I see that calamity, as it were, set before mine eyes; And I joyn Lamentations with* Jeremiah.

a *See* 2 *Chron.* 35. 25.

b *Greg. Naz. Orat.* 12. *p.* 202. *Par.* 1630.

Sect. II. *Penman, Time, Occasion, and Manner of penning it.*

1. That *Jeremiah* was *Penman* of these *Lamentations*, I find generally acknowledged, and the sad pathetical strains, most peculiarly agree to him. The LXX. are herein so confident, that by way of *Proem* to this Book, they prefix the summe of it in these words; c *And it came to passe after* Israel *was brought into Captivity, and* Jerusalem *deserted, The Prophet* Jeremiah *sate weeping, and bewailed* Jerusalem *with this*

c *Bibl. Gr. LXX. interp. ante Lament.*

this Lamentation; and with a bitter ſpirit, ſighing and crying out, be ſaid,——&c.

2. But *when he penned theſe Lamentations* is not ſo unanimouſly agreed upon by all. 1. *Some* think, they were written upon occaſion of that precious King *Joſiah's* death, when the Jews fell to their ſinful confidence in *Egypt*; which doleful beginnings of ſorrowes gave *Jeremiah*, (who by the ſpirit of Prophecy knew what would befal the Jews, and often foretold them,) *Occaſion* to lament not one, but all the miſeries that befel the Jewes from King *Joſiah's* death, till the deſtruction of *Jeruſalem* and the Temple, and therein of both their ſtate Politick and Eccleſiaſtick; when their Princes and Nobles were ſlain, their King and People carried captive into *Babylon*. Learned *d Hierome* among the *Ancients*: and acute *e Junius* among the *modern writers*, are of this opinion; from that paſſage in the Chronicles, *f And* Jeremiah *lamented for* Joſiah, *and all the ſinging-men and ſinging-women ſpake of* Joſiah *in their Lamentations, to this day, and made them an Ordinance in* Iſrael *and behold they are written in the* LAMENTATIONS. 2. *Others* reject this opinion and think this Book was not penned at all upon occaſion of *Joſiah's* death, but upon *Jeruſalem's* deſtruction, and that not as it was foretold. but as it was actually fulfilled and come to paſſe, 1 Partly becauſe here's nothing in it, that agrees to King *Joſiah*, who was not carried into captivity, but buried with his fathers at *Jeruſalem*, 2. Partly becauſe the whole current of the *Lamentations*, is ſo evidently applicable to *Jeruſalem's* deſtruction, of which they ſpeak *Hiſtorically*, as of a thing done already, not *prophetically* as a thing to be done afterwards. Thus *g Calvin*, and *h Parem*. Let the prudent Reader judge.

3. The *Manner* or *form of Penning* it is *Alphabetical*. As ſome ſelect Pſalms (peculiarly to be noted and remembred,) are perhaps for help of memory penn'd *Alphabetically*, the ſeveral verſes beginning with the ſeveral letters of the Hebrew Alphabet in order: ſo here the four firſt chapters of *Lamentations* are *Alphabetical*, only with this difference, that every verſe in *Chap.* I. II. and IV. begins with a diſtinct letter of the *Hebrew Alphabet*; but only every third verſe ſo begins in *Ch.* III. And this *Alphabetical order* wants not its peculiar *myſtery*, in the judgement of that learned *i Hierom*, who by the connection of ſeveral letters and their ſignifications doth very wittily extract divers pious meditations; Who elſewhere is of opinion that *k Jeremiah in his Lamentations, under the type of* Jeruſalem *bewayles the four corners of the world in a fourfold Alphabet*. However theſe his notions may ſeem more *witty* then *ſolid* to judicious men; yet this *Alphabetical form* commends this *Book of Lamentations* to us as a moſt memorable and excellent piece.

d Quod enim lamentationes prediximus, non ſolum ſuper urbis Jeruſalem vaſtatione & Judaici populi captivitate: ſed etiam ſuper Joſiæ Regis occaſum conſcripſit liber, &c. *Hier. Prom. in Lam. Jer.*

e Fran. Jun. Annot. in Lament. 1. 1.

f 2 *Chron.* 35. 25.

g Calv. Prom. in Lament.

h D. Parem in Adverſ. in Thren.

i Verum jam complendum eſt quod petiſti ut ſenſum uniuſcujuſque elementi interpretatio annexa ſignificet.

ℵ Aleph, *Doctrina* interpretatur: ב Beth, *Domus*: ג Gimel, *Plenitudo*: ד Daleth, *Tabularum*: ה He, *Iſta*: ו Vau, *Et*: ז Zain, *Hæc*: ח Heth, *vita*: ט Teth, *Bonum*: י Jod, *Principium*: כ Caph *Manus*: ל Lamed, *Diſciplinæ*; ſive *cordis*: מ Mem, *Exiſtis*: נ Nun, *Sempiternum*: ס Samech, *Adjutorium*: ע Ain, *Fons*; ſive *oculus*: פ Pe, *Os*, ab ore, non ab oſſe: צ Zadik, *Juſtitiæ*: ק Coph, *Vocatio*. ר Reſh, *Capitis*: ש Sin, *Dentium*: ת Thau, *Signa*. Ec intellige, ne literarum ambiguitate fallaris. Poſt interpretationem elementorum, intelligentiæ ordo dicendus eſt. ℵ *Aleph*, ב *Beth*. ג *Gimel*, ד *Daleth*, Prima Connexio eſt; *Doctrina Domus, Plenitudo Tabularum*: Quod, *viz.* Doctrina Eccleſiæ, quæ domus Dei eſt, in librorum reperiatur plenitudine divinorum. Secunda Connexio eſt; ה *He*, ו *Vau*, ז *Zain*, ח *Heth*; *Iſta & hæc vita*: Quæ enim alia poteſt eſſe vita ſine Scientia Scripturarum, per quam etiam ipſe Chriſtos cognoſcitur, qui eſt vita credentium? Tertia Connexio habet, ט *Teth*, י *Jod*; *Bonum Principium*, quia quamvis nunc ſcimus univerſa quæ Scripta ſunt, tamen ex parte cognoſcimus. & ex parte Prophetamus, & nunc per ſpeculum videmus in ænigmate; cum autem meruerimus eſſe cum Chriſto, & ſimiles angelis fuerimus, *Tunc librorum Doctrina Ceſſabit*. Quarta Connexio eſt, כ *Caph*, ל *Lamed*; *Manus Cordis*, ſive *Diſciplinæ*: *Manus* intelliguntur in opere; *Cor* & *Diſciplina* interpretantur in ſenſu; quia nihil facere poſſumus; niſi quæ prius facienda fuerimus, Quinta Connexio eſt, מ *Mem*, נ *Nun*, ס *Samech*; *Ex ipſis Sempiternum adjutorium*. Hoc explanatione non indiget, ſed omni luce manifeſtius eſt, Scripturis æterna ſubſidia miniſtrari. Sexta Connexio habet, ע *Ain*, פ *Pe*, & צ *Zade*; *Fons*, ſive *Oculus oris juſtitiæ*; Secundum illud quod in tertio numero expoſuimus. Septima Connexio eſt quæ & extrema, quo & in ipſo quoque ſeptenario numero ſit myſticus intellectus, ק *Coph*, ר *Reſh*, ש *Sin*, ת *Thau*; *Vocatio Capitis Dentium Signa*. Per dentes articulata vox promitur, & his Signis ad Caput omnium, qui eſt Chriſtus, itur: per quem venitur ad regnum ſempiternum. Verum hæc idcirco inſeruimus, ut inſtruant lectorem: quo ſciat non fruſtra juxta ſeriem literarum à Propheta hæc eſſe edita, ſed univerſa quæ ſcripta ſunt, ad Chriſti & Eccleſiæ pertinere Sacramenta. *D. Hieronym, Com. in Lament. Prom. ad Euſeb. Tom.* 5.

k Quod opus ſi per Domini miſericordiam ad calcem uſque perduxero, tranſibo ad Hieremiam qui in Lamentationibus ſuis ſub Typo Hieruſalem quatuor plagas mundi, quadruplici plangit Alphabeto. D. *Hieronym, Prom. in Ezekiel. Tom.* 9.

Sect. III. *Scope.*

Scope. I. *More Immediate*; Lively to point out, and moſt deeply to bewail the ſeverity and impartiality of Gods judgments, even againſt his own deareſt People the Jewes for their iniquities; inviting them to Repentance, Faith and Prayer, for obtaining of Gods favour in pardoning of ſin, and removal of judgment, notwithſtanding their extream low and forlorn condition into which they were implunged. II. *More Mediate*; To diſcover 1. *What is the true matter of Lamentations*; not the loſſe of wealth, health, favours, &c. but the overthrow of the Church of God, of Kingdoms and Cities for mens ſins and unthankfulneſs. 2. *What are the true cauſes of publick calamities in the world*, ruines of Churches, Common-wealths, &c. *viz.* their ingratitude, idolatry, incorrigibleneſs, and other abominations that dwell therein. 3. *What duty is incumbent to the godly in publique evils*; not to fret and murmur againſt Gods Proceedings, but patiently to ſubmit, penitently to bewail their ſins, and faithfully to implore Gods favour in ſanctifying and removing preſent miſeries.

Sect. IV. *Principal Parts.*

Though in *paſſionate Lamentations* it be hard to find accurateneſſe of method and order, (Lamentations being made up of heaps of *Exclamations, Complaints, ſad Narrations, Prayers, Sobs, Tears, and interchangeable Paſſions confuſedly poured out,*) grief ſeldom obſerving order: yet in theſe divine Lamentations we may obſerve this method.

This Book is 1 *Narratory*, 2 *Minatory*, 3 *Promiſſory*, 4 *Petitory*.

Narratory, wherein 1. A pathetical deſcription of the juſt miſeries upon *Jeruſalem* and *Judea*, *Ch.* I. *throughout*. 2. An expoſtulating lamentation for the deſolating diſtreſſes upon all perſons and affairs both Eccleſiaſtick and Civil, *ch.* 1. 1. *to* 19. 3. An invitation to Repentance and Prayer, a forme of words being given them, *ver.* 19, 20, 21, 22. 4. The Churches complaint (as of one Perſon) of Gods many and heavy afflictions on her, *ch.* 3. 1. *to* 18. 5. Here arguments of comfort ſupporting her in theſe extremities *ver.* 18. *to* 42. 6. Her eaſing her heart in crying to God for her ſelf againſt her enemies, *v.* 42. *to the end.* 7. Pathetick aggravations of her calamities, *ch.* 4. 1. *to* 21. I.

Minatory. Againſt the enemies of *Iſrael*, eſpecially *Edom*, *ver.* 21, 22. II.

Promiſſory, to the afflicted daugher of *Sion*, *verſ.* 22. III.

Petitory, wherein the Church 1. Bewaileth her miſeries. 2. Acknowledgeth ſin to be the cauſe there- IV.

thereof. 3. Deprecates Gods wrath. And 4. Implores his mercy, *ch. 5. throughout.*

Or thus.

Principal Parts. In this Book are 1. *A doleful Lamentation.* 2. *A mournful Supplication.*

A doleful Lamentation, laid down in a *foure fold Alphabet* in the foure first chapters.

I. Chap. 1. I. *The first Alphabet of this Lamentation, Chap.* I. *throughout.* Wherein are 1. A pathetick exclamation, or complaint of the deep misery of both the City and people, *ver.* 1. *to* 8. 2. An acknowledgment of *Jerusalem's* sins, as the procuring causes of these sorrowes, *ver.* 8. *to* 12. 3. An Apostrophe, or affectionate Compellation of all that passe by to be sensibly touch't with her sorrowes, which she therefore notably describes, *ver.* 12. *to* 18. 4. A justification of Gods just proceedings, *ver.* 18. 5. An invitation of others to consider her miseries, *ver.* 18. 19. 6. The Churches Prayer to God, for pardon of her sin, abatement of her sorrowes, and recompensing her enemies according to their deserts, *ver.* 20, 21, 22.

Chap. 2. II. *The second Alphabet of Lamentation, Chap.* II. *throughout.* Wherein are I. A sad description of *Jerusalem's* miseries. 1. By the particulars of them, *viz.* the destruction of the Kingdome, and all its Princes; of the City and all its strong Holds and Palaces; of the Temple, Altar, Sabbaths, and all the Solemne Feasts; of the walls and all the gates, *ver.* 1. *to* 9. The miseries upon her King, Princes, Prophets, Elders, Virgins, People, Children and Sucklings, *ver.* 9. *to* 13. 2. By the Incomparable greatnesse of her distress beyond example, *ver.* 13. 3. By one procuring cause of her calamity, the Prophets false visions, and indulgence to their sins, *ver.* 14. 4. By the enemies proud insultings over *Jerusalem's* ruines, *ver.* 15. 16, 17. 5. By the Lords thus fulfilling his word upon *Jerusalem*, *ver.* 18. II. An invitation of the people to bitter sorrowes and earnest Prayers to God in respect of these miseries; a forme of words being put into her hand, *ver.* 19. *to the end.*

III. Chap. 3. III. *The third Alphabet of Lamentation, Chap.* III. *throughout.* Wherein are I. A sad complaint of *Jeremiah* in the Person of the People, for the grievous evils upon the Church from an angry God, *ver.* 1. *to* 21. II. A consolation against all these evils; drawn from 1. Gods moderation in afflicting, that all are not utterly consumed, *ver.* 21, 22, 23. 2. From Gods peculiar love and goodnesse to the Elect, even under their afflictions, *ver.* 24. *to* 31. 3. From the Period of afflictions; though they be long, they will have an end, *ver.* 31. *to* 37. III. An acknowledgment of Gods justice in all their sufferings, for their sins, which are to be repented of, and not Gods Judgments repined at, *ver.* 37. 55. IV. A Prayer of the People, 1. For themselves and their deliverance, *ver.* 55. *to* 59. 2. Against their enemies, *ver.* 59. *to the end.*

IV. Chap. 4. *The fourth Alphabet of Lamentation, Chap.* IV. *throughout.* Wherein are 1. A lamentable bewailing of the miseries of Kingdom, Church and People overthrown, *ver.* 1. *to* 11. 2. A Confession of their sins both past and present, for which they are thus punished, *ver.* 11. *to* 21. 3. An ironical Comination against their enemies, under the name of *Edom*, *ver.* 21, 22. 4. A Consolation of *Sion*, with promised mercy, *ver.* 22.

II. Chap. 5. *A mournful Supplication* for return of divine favour, conversion of them to God, and renewing their prosperity, *Chap.* V. *throughout.* This is urged 1. From the greatnesse of their evils, summarily particularized and aggravated, *ver.* 1. *to* 16. 2. From the ingenuous acknowledgment of their sins, procuring all, *ver.* 16, 17, 18. 3. From Gods eternity, who therefore must have everlasting subjects, *ver.* 19. 4. From the incongruity of Gods perpetual forgetting them, contrary to his promises, *vers.* 20, 21, 22.

EZEKIEL.

Sect. I. *Name and Penman of the Book.*

THis Book by the Hebrews is called יחזקאל ספר *Sepher Jechezkel*, viz. *The Book of Ezekiel*; from *Ezekiel*, the Preacher and *Penman* of these Prophecies contained in this Book. The name *Ezekiel*, (as *a Hierom* noteth) signifies *The-Fortitude-of-God*; *This name* (thinks *b Lavater*) *was not given to him without a special Providence of God. For God enabled him with a stout and undaunted mind to reprove both People and Princes; and to denounce those evils unto them, which the mighty God the Lord of Hosts was bringing upon them for their impieties*, He was *c* both *Priest* and *Prophet*. *d Nazianzen* saith, *Ezekiel is to be admired among the Prophets, and is most subtile.*

a Iezechiel Fortitudo Dei. *Hier. de Nomin. Hebraic. Tom.* 3.

b Lud. Lavaterin Ezech. Hom. 1.

Sect. 1. *c* Ezek. 1. 3. & 2. 5. *d* Greg. Naz. in Orat ad Hier. Greg. Naz. in Apologet.

——— And elsewhere calls him, *The Beholder of great things, and the Interpreter of Visions and Mysteries.* How long he lived, and when he died, Scriptures speak not; *e Athanasius* saith, *He suffered, yet not for the People, but because he preached future Events to the People.* *f Epiphanius* writes, *That the Governour of the People, being reprehended by him for Idol-worship in Babylon, slew him:* The Author of the imperfect work on *Matthew*, thinks, *g This Prophet was dragged upon the stones till his braines were dasht out.* *h Isidore* reports, *that the people buried him in* Mahurim, *in the Sepulchre of* Sem *and* Arphaxad *Fathers of* Abraham. But of these things we have only humane reports and conjectures.

e Athanas. in l. de vita & morte quorund. Sanctorum, c. 39.

f Epiphan. in lib. de ponderum & mensurarum. Cap. 25.

g Homil. 46.

h Isid. de obitu Prophetarum.

Sect. II. *Time of the Prophecy.*

Ezekiel prophecied *i* from the fifth year of King *Jehoiachin's* captivity, in the fourth moneth, the fifth

i D. Parem in Adver. Jud. In Ezech.

the fifth day of the moneth; till the *twenty fifth year of the Captivity, the beginning of the year, the tenth day of the month: in the fourteenth year, after that the City was smitten.* ‖ In all about nineteen years and some odde dayes. He was in part contemporary with *Jeremiah*, *Jeremiah* beginning before him; They prophecied in two several places, *Jeremiah* in *Judea*, *Ezekiel* in *Chaldea*; and yet their Prophecies, for the matter of them, notably agree: (which is a singular Argument of the divine Authority of these two Prophecies, and that they were Endited by the same Spirit of God, though penned in places far distant;) Only *Ezekiel* is more terrible and vehement in taxing and reproving sinne than *Jeremiah*; and more abounding in *Visions*, which renders the Book, especially in some places, very intricate and hard to be understood. *The difficulty of this Volume,* (saith *Hierome*) *the tradition of the Hebrews proves; for with them unlesse a man have fulfilled the Age of the Priestly Ministry, that is, the thirtieth year, he is neither permitted to read The Beginning of Genesis, nor the Song of Songs, nor the Beginning and End of this Book,*

‖ Compare Ezeck. 1. 1, 2, 3. with Ezech. 40. 1. &c.

† Aggredior Ezechiel Propheram, cujus difficultatem Hebræorum probat traditio. Nam nisi quis apud eos ætatem sacerdotalis ministerii, id est, tricesimum annum impleverit, nec *Principia Geneseos*, nec *Cantica Canticorum*, nec *hujus voluminis exordium & finem* legere permittitur, ut ad perfectam scientiam & mysticos intellectus, plenum humanæ naturæ Tempus accedat. *D. Hieron. Prooem. in* 1. *lib. Comment. in Ezech. Tom.* 5.

Sect. III. *Occasion* of this *Prophecy.*

The right considering of the *Occasion* whereupon God was pleased to raise up this Prophet, conduceth not a little to the understanding of his Prophecy. The Prophet *Jeremiah* warning the People of their sins, and denouncing Gods judgements for them, especially the destruction of *Jerusalem*, and Babylonish captivity, had now prophecied a long time, but without fruit (as *m Calvin* well notes,) to the Jews, *viz.* eighteen *n* years under King *Josiah*, who reigned thirty one years in all, in whose thirteen years *Jeremiah* began to Prophecy, three *o* moneths under *Jehoahaz* called *Shallum*, 11 *p* years under King *Jehoiakim* three *q* moneths under *Jehoiachin* before he was carried Captive to *Babylon*: here are in all twenty nine years and an half; to which adde five years of *Jehoiachin's* Captivity, (for in his fifth *r* year *Ezekiel* began to prophecy,) so here are in all about thirty four or thirty five years, in which *Jeremiah* had prophesied, before *Ezekiel* began. *Jeremiah* had an hard task to deal with so many deaf and phrenetick people, Therefore to encourage the Spirit, and strengthen the hands of *Jeremiah*, as also to confirm the Truth of divine Prophecies by the mouth of two Witnesses, God raises up *Ezekiel* in *Chaldea*, to prophecie the same things, (but more vehemently) that *Jeremiah* did in *Judea*. For, *They both* sharply taxed the sins of the Jews; *They both* threatned heavy judgements for them, especially the fatal Babylonish Captivity, with the ruine of the Temple and City by the Babylonians; *They both* intermingled Promises of their Restauration, especially of their spiritual Restauration by Christ; *They both* prophecie against the forreign Nations or Gentiles: (so that they wonderfully help to clear and confirm one another.)

m Joan. Calv. Prælect. in Ezek. 1. 1,

n Compare Jer. 1. 1, 2, 3. with 2 King. 21 26. & 22. 1.

o See 2 King. 23. 30. 31.

p See 2 King. 23. 34. 36.

q See 2. King. 24. 6. 8.

Ezech. 1. 1, 2.

Now *Jeremiah* had need to be thus confirmed, by Gods raising up *Ezekiel* a fellow-Prophet. 1. *Partly in respect of himself*, to uphold him from sinking and fainting under his many difficulties and discouragements. 2. *Partly in respect of the Captives in* Babylon, who were abused by the lying Prophecies of false Prophets in *Babylon*, viz. *s Ahab* and *Zedekiah*, as also *t Shemaiah* the Nehelemite, who wrote Letters to the Priest in *Jerusalem*, to restrain *Jeremiah*, and put him in the Prison and the Stocks. How useful therefore was *Ezekiel* to suppress the insolency of those false Prophets? 3. *Partly in respect of the remnant* of the People *that should still be* in Jerusalem, who could not chuse but hear how *Ezekiel* in *Chaldea* prophesied the same things that *Jeremiah* did in *Jerusalem*, and by their Prophetical harmony be much wrought upon, at least unto conviction.

s Jer. 29. 21. &c.

t Jer. 21. 24. to 30.

Sect. IV. *Scope.*

Scope and chief intent of this Book is, 1. *Partly* to convince and reprove the Jewes for their horrid and unparallel'd violation of all God's Laws, by all manner of impiety against God, and iniquity against man, which sins are evidenced to be the causes of all their sorrows. 2. *Partly* to assure them that for their grievous hypocrisie, idolatry, impenitency, and other their corruptions, heightned by false Prophets, flatteries, and the evil Government both in Church and Commonwealth, whereby they had long forsaken God, God at length was resolved, (after his long patience and invitation of them to repentance by his Prophets, despised) to forsake the Temple and *Jerusalem*, and to give up City and Temple, Church and State, to be destroyed, and the People themselves to be captived by the Babylonians for a long time. Amongst which Captives notwithstanding God would reserve an Elect seed, and precious remnant that should at last be restored. 3. *Partly* to denounce heavy judgments also to divers forreign Cities or Nations, who had either been occasions of enduring the Jewes by their sins, or Instruments of their sufferings, or any way rejoyced or insulted over them in their calamities, as *Ammon*, *Moab*, *Edom*, *Palestine*, *Tyrus*, *Zidon*, *Egypt*. especially *Gog* and *Magog*, those last and most desperate enemies of the Church devoted to utter ruine. 4. *Finally*, to comfort the Captives, not only with Promises of their temporal Restauration by *Cyrus* from *Babylon*, but especially with Promises of the Churches spiritual Restauration by Christ from death and hell, under the elegant type of the New Temple to be erected; the New Worship of God to be restored; together with the New *Jerusalem*, and New Land, that should be discovered and distributed among the 12 Tribes: all these are represented in a Vision, whereby the compleat and spiritual glory of the Church of Christ under the New Testament is notably adumbrated, till she be taken home to dwell with Christ face to face in the mountains of Spices.

Sect. V. *Principal Parts.*

In this Book consider, 1. *The Preface.* 2. *The Prophecy it self.*

THE PREFACE, *u* describing *Ezekiels extraordinary call* to the Prophetick Office, where note, I. *The time and place of his call, Chap.* I. 1, 2, 3. II. *The manner of his call.* 1. By a mysterious vision of *A whirlwind, four Cherubims, four wheels, a Throne upon the Firmament*; all expounded (*ver.* 28. to be *the appearance of the likenesse of the glory of the LORD.*) The Lord calling *Ezekiel* represents thus his glory, (*viz.* his Omnipotency, his Dominion over all creatures, who governs them wisely, punishing the wicked justly, rewarding the righteous mercifully, &c.) that hereby *Ezekiel* might be encouraged to obey Gods call, who is fully able to defend him and destroy all his opposers, *ver.* 4. *to the end.* 2. By Gods description of the peoples qualities to whom he sends them, *viz. A rebellious house, briars and thorns,* —— *Chap.* II. 1. *to* 6. 3. By Gods instruction of the Prophet (notwithstanding) to deliver his message to them faithfully, without fear, *ver.* 6. *to* 9. III. *The Confirmation of him in his Office*, to which he was call'd, 1. *Partly* by vision of a sad Roll of a Book, given him to eate from God, that so he might be sure the Word he propheeied was from God, *ver.* 8, 9, 10. *and*

I. *u Ezekiels* extraordinary Call. Chap. 1.

Chap. 2.

Chap. III. 1, 2, 3. 2. *Partly* by animating the Prophet against the contumacious Jews, making his face as an adamant, harder than flint against them. *ver.* 4. *to* 10. 3. *Partly* by his conveyance by the Spirit, to them of the captivity dwelling by the river *Chebar*, where he was to Prophecy; set out, 1 By the Lords commanding him to go thither, *ver.* 10, 11. 2. By the strange sounds and voice he heard as the Spirit conveyed him, *ver.* 12, 13, 14. 3. By his astonishment at *Chebar* seven dayes, *ver.* 15. 4. By the Lawes or Rules of Prophecy wherein the Lord instructed him under the Metaphor of a *Watchman*, *ver.* 16. *to* 22. 5. By another vision of the glory of the Lord in the Plain astonishing him, upon which the Lord directs him to sit dumb in his house, till He open his mouth to speak, *ver.* 22. *to the end.*

II. THE PROPHECY it self, or *the Substance of the Book*, containing principally three Ranks of Sermons, preached at several times to several Persons, &c. I. *To the Jewes*, whom he sharply rebukes and threatens for their impieties, *c.* 4. *to c.* 25. II. To *the enemies of Gods people*, whose ruine and destruction he foretells, *c.* 25. *to c.* 33. III. To the Jewes exhorting them to repentance, and incouraging them to hope, nor only for an *Inchoate* deliverance from *Babylons* slavery, *c.* 33 *to c.* 40. But also for a Consummate spiritual deliverance from spiritual misery, by Christ the *Messiah*, and this is set out in vision, 1 Of the new Temple to be erected, *c.* 40, 41, 42. 2 Of the new worship of God to be restored, *c.* 43, 44. 3 Of the new Land that should be distributed, *ch.* 45, 46, 47, 48. And 4 Of the new City that should be inhabited, *ch.* 48.

I. *The Prophets Sermons to the Jewes*, in many visions foretelling their heavy judgments, for their sins, *ch.* 4. *to* 45. More particularly,

1. Under the type of *Jerusalems siege pourtraied on a Tile, and the Prophets lying on his left side* 390. *dayes, and after on his right side* 40 *dayes*, are set forth the three hundred and ninety years of *Israels*, and fourty years of *Judah's* sins, for which *Jerusalem* should be besieged *Chap.* IV. 1. *to* 9. This is amplified; Chap. 4. By *the concomitant* of that siege, grievous famine, *ver.* 9. *to the end.* 2 *By the consequent* of that siege, their judgments by famine, sword, and dispersion is shewed under the type of the *Prophets haire of his head and beard, a third part burnt, a third part smitten about with a knife, and a third part scattered with the wind Ch.* V. *throughout.*

Chap. 5. 2. The wasting of *Judea* for her idolatry, is threatned, *Chap.* VI. 1. *to* 8. *Amplified*, 1. By promises to a remnant repenting of their sins, and justifying Gods truth, *ver.* 8. *to* 11. 2. By the *Lamentations* prescribed in reference to the approaching calamities, *ver.* 11. *to the end.*

Chap. 6. 3. Final desolation of all the four corners of *Israel* is threatned, *Ch.* VII. 1. *to* 16. This is *Amplified*, 1. By the mournful repentance of the remnant escaping, *ver.* 16. *to* 20. 2. By the pollution of the Sanctuary by their enemies, threatned for their sins, *ver.* 20, 21, 22. 3. By their bondage under the worst of Heathens, represented by a *Chain*, *ver.* 23. *to the end.*

Chap. 7. 4. The Causes of *Jerusalem's* and *Judea's* destruction represented to *Ezekiel*, carried *in a vision* to Jerusalem, *ch.* 8, 9, 10, 11. wherein note

1. *The Preface to the Vision*, describing 1 Time, Place, and witnesses of his vision or extasie, *Ch.* VIII. 1.

Chap. 8. 2. The manner of his visional removing to *Jerusalem*, *ver.* 1, 2, 3, 4.

2. *The four chief parts of the Vision, viz.* I. *The first Part contains*, A visional Narration of the Jews abominable idolatry, whereby the Temple was polluted, and God provoked to delert it, in four notorious instances, *viz.* a *Image of jealousie*, *vers.* 5, 6. a Statuam ejus insignem Idoli Baal in Templo Dei positum narrat Historia. Pulchreque appellatur idolum Zeli, quia ad æmulationem & Zelum dominum provocat &c. D. *Hieron. Com. in loc.* Others doubt what this *Image of jealousie* was, but think it was some very abominable one, as *Baals* was whereto the People bare great devotion. *Jo. Drus. Ar.* And that this was a very impudent Idolatry, the Idol being so publickly placed near the Altar, &c. *Lavat. in Ezech.* 8.

Chambers of Imagery, *ver.* 7. *to* 13. Weeping for *Tammuz* *ver.* 13, 14. worshiping the *Sun* towards the East, *ver.* 15, 16. 2. A sharp Comination hereupon, *ver.* 17, 18. II. *The second Part of the vision* contains the judgement for these sins, more particularly, 1. Gods Command to slay all the Jewes, but first to Seale, and so to spare all the Elect Mourners with the execution of this Command, *Chap.* IX. 1. *to* 8. 2. The Prophets intercession for them, being amazed at the slaughter, *ver.* 8. 3. The Lords answer to the Prophet, shewing the equity of his judgements for their sins, *ver.* 9, 10, 11. III. *The third Part of the vision*, containing, 1. The visional Command to scatter the coals of fire between the Cherubims over the City, denoting the horrible wrath of God against the City, *Chap.* X. 1. *to* 8. 2. The vision of *the Cherubims and four wheeles*, repesenting the doleful departure of the *GLORY of the LORD*, from the Threshould of the house, even to the door of the East Gate, *ver.* 8, *to the end.* IV. *The fourth Part of the vision*, wherein 1. A sharp threatning of the presumptuous Princes, as the Authors of the publick impiety in the City, *Chap.* XI. 1. *to* 13. 2. The Prophet being dismayed at the execution of vengeance according to his Prophecy is comforted by the Lord, *ver.* 13. *to* 22.

Lavat. Homil. in loc. Some expound it of *Osiris* the Egyptian-idol; *Osiris*, brother (or, as *Lactantius and Arnobius*, son) of *Isis*, was naught with her, which when *Typhon* her husband knew, he tare him in pieces and cast his members up and down all *Nilus* his banks. *Isis* sought out his dilacerate members, gathered them, buried them, and commanded that yearly *Osiris* should be sought with Tears and Lamentation, and afterwards, as it were found, should be celebrated with joy. *D. August. De Civ. Dei. lib.* 6. *Ch.* 10. *Tom.* 5.

Whether it were *Adonis* or *Osiris*, or some other that is here intended; it is certain the Israelites here did imitate some (such) paganish Rites and Idolatries, *Lavat. Homil. in Ezech.* 8.

3. *The Close or Conclusion of the vision, relating* 1. The removal of Gods glory from the midst of the City to the mountain, *ver.* 22, 23. 2. The Prophets return from *Jerusalem* to *Babylon* in vision, where he reports his vision, *ver.* 24, 25.

5. The Captivity of King *Zedekiah*, and of the People of *Jerusalem* is fore-prophesied, under the Type of *Ezekiels Removing his stuff*, *Chap.* XII. 1. *to* 17. Chap. 12. This is *Amplified*, 1. *Partly* by the evils antecedent to this destruction and Captivity, set forth under the Type of the Prophets *Eating and drinking with quaking trembling and carefulnesse. v.* 17. *to* 21. 2. *Partly* by confutation of the taunt of the Jews (*The dayes were long*, afar off,) whereby they would elude the Prophecy of their Captivity, *ver.* 21. *to the end.*

6. A sharp reprehension 1. Of the false Prophets dawbing with lies and flatteries, to lull the people asleep in security, *Ch.* XIII. 1. *to* 17. 2. Of their Chap. 13. small Prophetesses, &c. *ver.* 17. *to the end.*

7. Upon occasion of certain Elders of *Israel* coming to inquire of the Prophet, here are declared, 1. How God abhor to be enquired of by them, because of their idolatry, and how he will plague idolaters and their false Prophets unless they repent, *Chap.* Chap. 14. XIV. 1. *to* 12. 2. How irrevocably God had decreed to plague them with Famine, Noysome beasts, Sword, Pestilence, and Captivity of a remnant, *ver.* 12. *to the end.*

8. The rejection of the Jewes is set forth under the type of *A barren vine branch*, altogether useless for any imployment, *Ch.* XV. *throughout.* Chap. 15.

9. A convincing discovery of *Jerusalem's* abominations to her, *Ch.* XVI. 1, 2, &c. wherein 1. *A Narration* 1. Of the Jewes miserable condition at first, Chap. 16. under

Chap. 3. Chap. 10. Chap. 11. *Tammuz*] *Some* interpret it of *Adonis*, fabled to be the Paramour of *Venus*, who quickned again after he was slain with *Mars*, in forme of a wild Boar, and so was celebrated of the Women. *Hieron. Comment. in loc.*

under the type of a *New born child in its blood*, ver 2. to 6. 2. Of Gods compassions and loving kindness to them in that wretched State, ver. 6. to 15. 3. Of the Jews ingrateful Apostacy from God, notwithstanding all his kindnesses, set out under the type of an Whore and whoredome, *ver.* 15. to 35. II. A Commination of heavy judgements for those sins, *ver.* 35. to 60. III. A promise of renewing Covenant and holy wedlock with an elect remnant afterwards, *ver.* 60. *to the end.*

10. A denunciation of judgements upon *Jerusalem* and her King, for perfidious revolting from the King of *Babylon*, under the Parable of *two Eagles and a Vine*. 1. The Parable is propounded, *Chap.* XVII. 1. to 11. 2. The parable is expounded, and applyed in a minatory way, *ver.* 11. to 23. 3. Contrary blessings to the Church and Kingdome of Christ, are promised under the Type of the *highest Branch of the high Cedar, planted on an high and eminent mountain of Israel*, ver. 22, 23, 24.

11. A refutation of the Jews impious Proverb against God, *The fathers have eaten sower grapes, and the Childrens teeth are set on edge*; Meaning that God did punish them unjustly for their fathers sins. Here 1. their taunting Proverb against God is propounded. *Ch.* XVIII. 1. 2. The confutation of the Proverb, by shewing that whomsoever God punisheth, he punisheth justly; and that as anothers righteousness cannot profit a man, so anothers sin cannot hurt a man, (unless he make them his own) *ver.* 3. to 30. 3. The close of the Confutation, inviting the Jewes to repentance, for preventing of punishments, *verse* 30, 31, 32.

12. *A Lamentation* for the Princes of *Israel*, bringing destruction upon the land by their cruelty and inhumanity. Here, 1. Under the Type of a *Lioness and her two whelps*, (*viz.* Israel and her two Kings carried captive, the one into *Egypt*, the other into *Babylon* for their sins,) is threatned the like condition of their present King and State, *Chap.* XIX. 1. to 10. 3. Under the Type of a *Vine* transplanted into a Wilderness and wasted, is set forth *Jerusalems* transplanting and destruction, *ver.* 10. *to the end.*

13. A terrible denunciation of Judgements against the people for their abominations, upon occasion of certain of the Elders, coming to enquire of the Lord by the Prophet. Here note, I. The occasion and time of his Sermon, *Chap.* XX. 1, 2. II. The Sermon it self, wherein 1. The kindness of God to the Jewes, and their wofull ingratitude towards God, from their first admission into Covenant with God to that day, is described, *ver.* 3. to 30. 2. Temporal and external judgements by their Enemies, but especially spiritual and eternal judgements by himself, are threatned for their abominations, *ver.* 30. to 40. 3. Promises of preserving his Church, and his true worship therein notwithstanding, *ver.* 40. to 45. 4. *Jerusalem's* destruction is foretold, under the type of *a Forrest burnt with fire*, v. 45. *to the end.*

14. The grievous Babylonian war is foretold, whereby not onely *Judea*, but the neighbouring Nations, especially the *Ammonites* should be wasted and destroyed. Here 1. The destruction of *Jerusalem* and *Judea* is threatned by the Chaldeans, under the Type of *Ezekiels Sighing*, *Chap.* XXI. 1. to 25. 2. The destruction of King and Kingdome, *ver.* 25, 26, 27. 3. The destruction of the *Ammonites* also by the sword, *ver.* 28. *to the end.*

15. The destruction of the Jewes for their sins is threatned, under the type of *Burning dross in a Furnace*. Here note 1. A Catalogue of *Jerusalems* sins, *Chap.* XXII. 1. to 13. 2. The destruction threatned for these sins, *ver.* 13. to 23. 3. The aggravations of their sins, 1. *Partly* by their universal extent over all degrees of men, *ver.* 23. to 30. 2. *Partly* by their generall security, few or none standing in the gap for the land, *ver.* 30, 31.

16. The idolatrous defection of both *Israel* and *Judah* from God is branded, under the type of two Women fornicating for whoredome, viz. *Aholah* and *Aholibah*. Here note 1. The whoredome of *Aholah*, that is, the Idolatry of *Israel*, *Chap.* XXIII. 1. to 5. and her overthrow by her Lovers the Assyrians, *ver.* 9, 10. 2. The whoredome of *Aholibah*, *viz.* the Idolatry of *Judah*, worse than that of *Israel*, *ver.* 11. to 22. who is therefore threatned with ruine by her Lovers the Chaldeans, *ver.* 22. to 36. 3. The joyns Repetition and Accusation of the notorious whoredoms, *viz.* Idolaries, of both *Israel* and *Judah*, ver. 36. to 45. 4. A Condemnation of the judgement of them both, *ver.* 45. *to the end.*

17. The destruction of *Jerusalem* by the Chaldeans for her sins persevered in, is described in this *Concluding Sermon*, Heresie 1. The very first day, wherein the King of *Babylon* set himself against *Jerusalem* is denoted, *Chap.* XXIV. 1, 2. 2. Under the Type of *A boyling pot, whose scumme is in it*, is described the uncurableness of their sins, and irrevocableness of their judgements by the Chaldees, *ver.* 3. to 14. 3. Under the Parable of *Ezekiels* not *mourning for his wife* now dead, is described their woful destruction beyond Lamentation, *ver.* 15. to 25. 4. The Confirmation of the Prophecy, by a particular prediction of opening the Prophets mouth from his dumbness, when these Judgements should come upon *Jerusalem*, &c. *ver.* 25, 26, 27.

Thus of his Prophecies against the Jewes.

II. *His Prophecies against Gentiles*, especially against neighbouring Nations, (who had vexed or oppressed the Church,) follow, *from Chap.* 25. to 33. *viz.*

1. Against the *Ammonites*, *Chap.* XXV. 1. to 8. Chap. 25.
2. Against *Moab* and *Seir*, *ver.* 8. to 12.
3. Against *Edom*, *ver.* 12. to 15.
4. Against the *Philistines*, *ver.* 15, 16, 17.
5. Against *Tyre*, where, 1. *Tyre* insulting over *Jerusalem*, *Chap.* XXVI. 1, 2. 2. Her judgments Chap. 26 threatned for her insolencies, *ver.* 3. to 7. 3. The ability of *Nebuchadnezzar* to destroy her, *ver.* 7. to 15. 4. The astonishment and lamentation of the Isles and Princes of the Sea at her terrible overthrow, v. 15. *to the end.* 5. The Prophets Lamentation taken up for *Tyrus*, *Partly* describing and upbraiding her pride, vain glory and luxury, *Chap.* XXVII. 1. to 26. Chap. 27. *Partly* declaring her great and irrecoverable fall, to the amazement of all round about her, *ver.* 26. *to the end.* 6. The destruction of the *Prince of Tyre* is threatned for his intollerable pride, and a Lamentation taken up for him, *Ch.* XXVIII. 1. to 20. Chap. 28.
6. Against *Zidon*, who is threatned with sword and pestilence, *ver.* 20. to 24. *Amplified* by contrary promises of safety and tranquillity to the Church of God, v, 24, 25, 26.
7. Against *Pharaoh* and *Egypt*, where consider 1. Their desolation and dispersion is threatned, for their pride against God, and perfidiousness to *Israel* trusting in them, *Chap.* XXIX. 1. to 13. This threatning Chap. 29. is a little corrected with promises of restoring them after forty years to be a Kingdome, but the *basest of Kingdomes*, which shall rule over others no more, nor be trusted by *Israel* any more, *ver.* 13. to 17. 2. *Egypt* and the spoyl thereof is appointed to *Nebuchadnezzar*, as his wages for his service against *Tyre* ver. 17. to 21. This is *amplified.* (1) *Partly* by the opposite advancement of *Israel* promised, *ver.* 21. (2) *Partly* by the pathetical description of the destruction of *Egypt* and her Cities, &c. by the Babylonians, *Chap.* XXX. 1. to 20. (3) *Partly* by the Chap. 30. Lords threatning to strengthen the arms of the King of *Babylon*, to break *Pharaoh's* arme, *ver.* 20. *to the end.* 3. *Egypts* destruction is threatned under the example of *Assyria's* ruine for their pride, though far greater than *Egypt* in glory, *Ch.* XXXI. *throughout.* 4. *Ezekiel* is commanded to take up a Lamentation Chap. 31. for *Pharaohs* and *Egypts* ruine, *Ch.* XXXII. *Pharaoh* Chap. 32. for his cruelty and tyranny being compared to a *Lion and a Dragon* in the Sea, *ver.* 1. 2. His judgement set forth

forth accomplished, by his being raised in a New, or the heavens and earth shall be renewed, ver. 22. 23. Finally, how he shall be brought to deal with all the rest of the uncircumcised Nations, ver. 25. to the end.

Thus of his Prophecies against foreign Nations.

III. *His Warning and Consolations to the Jews* selves, wherein they are considered in remoteness and encouraged in hope, not only for an Incheate typical deliverance by Cyrus, but also for a Consummate and true deliverance, judged by Christ, ch. 33. *to the end of the Book.* Wherein, 1. *The Preparatives.* 2. *The Prophecies themselves.*

1. *The Preparatives* that Prophecy foretells to the Jews, inciting him vigorously and faithfully to warn them, (after his long silence commanded in *chap.* 24.) Wherein 1. The Prophets duty is described under the type of a *Watchman*, how he should *warn* them, Chap. 33. and invite them to *Repentance*, *Chap.* XXXIII. 1, to 21. 2. Upon tidings of *Jerusalems being smitten*, the remnant of Jews remaining in *Judea*, are threatned to be dispossessed for their sins, ver. 21. to 30. 3. The captive Jews in *Babylon* are threatned for their hypocrisie, ver. 30. *to the end.*

II. *The Prophecies themselves*, wherein

1. The *Shepherds* of *Israel* both Civil and Ecclesiastical are threatned for their unfaithfulnesse to his Chap. 34. flock, *Chap.* XXXIV. 1. *to* 11. *Amplified* 1. By the tender care that the Lord himself will have of his flock, ver. 11. *to* 23. 2. By the Promises of setting up Christ to be the true and happy Shepherd to his Church, ver. 23. *to the end.*

2. *Mount Seir* is threatned with ruine for her hatred Chap. 35. and cruelty against *Israel*, *Chap.* XXXV. *throughout.*

3. Consolatory Promises are propounded to the Jewes, I. Touching the Lords avenging them of their spightful enemies by destroying them round about, *Chap.* XXXVI. 1. *to* 8. II. Touching their Chap. 36. Restauration to, and Prosperity in their own Land, notwithstanding their sins, and this of his own meer grace, crowning them with spiritual and temporal Blessings, *ver.* 8. *to the end.* III. Touching their recovery out of *Babylon*, though their condition therein was as hopeless as dead men in their graves, under Chap. 37. the type of *Dry Bones*, *Chap.* XXXVII. 1. *to* 15. IV. Touching the happy union of *Israel* and *Judah* into one Nation, especially of Jewes and Gentiles under Chap. 38. one King, Christ, represented under the type of *Two* Chap. 39. *sticks becoming one in the Prophets hand*, *ver.* 15. *to the* Chap. 40. *end.* V. Touching the glorious victory they shall have over a *Gog* and *Magog*, that shall distress them after their return from Captivity, Promises whereof are again renewed, *Chap.* XXXVIII. and XXXIX. *throughout.* VI. Touching their compleat, spiritual Restauration by the Messiah, Jesus Christ, under the types of a *New Temple*, *New worship*, *New Land*, and *New City*, (which as here described, surpass the glory of *Zerubbabels* Temple, &c. and therefore are to be referred to the times of the New Testament,) *ch.* 40. *to the end of the Book*, More particularly herein note

I. *The Preface to the Vision*, describing the Time, Place, and Manner of this Vision, *Chapt.* XL. 1, 2, 3, 4.

a *Gog and Magog*] About them are very discrepant opinions who they are. 1, The Jewes, (whom *Mahomed* in his Alcoran follows) understand by *Gog* and *Magog*, the ten tribes of *Israel* shut up in the Caspian mountains by *Alexander* the Great, which towards the end of the world should break forth, take Antichrist for their Messiah, infest the Holy Land and people of God, and in the siege of *Jerusalem* should be conquered by the King *Messias*. *See this reported by Pet. Galat. de Arcan. veritat. Cathol. l.* 5. *c.* 12. *Et D. Hier. Com. in Ezek.* 38. 2. Some understand a certain Nation namely Scythians, *i. e.* Turks and Saracens, who anciently carried about their houses in wains, that they might more easily possess other places, they coming forth of the Rocks of *Caucasus*, wandred abroad in *Asia*, and by degrees possest the Coast of *Pontus* and *Galatia*, and laid waste the most flourishing Eastern Churches, &c. 3. Some understand other Scythians, viz. *Huns*, *Gothes*, *Goths*, and think that the [illegible] of Antichrist, *Rabanus de fide l.* 2. *c.* 2. *Ambrosius*, and they understand by [illegible] by Title of the Spanish [illegible] of Toulouse, [illegible] of Jerusalem, 4. Some [illegible] these are described the wars of that devil in the heavenly Host, *viz. Michael, against the Dragon*, &c. Others, of the Most Barbarous Nations, under Gog and Magog, generally Heretics and Tyrants, and all the Churches enemies through the world. *Gog signifies the Roofe*, *Magog*, *Of the Roofe*, therefore all pride and false science, which exalts it self against the knowledge of the Truth, is set forth in these names. The chief Heretricks are Gog; they that have received their Errours from *Magog*. *Du Hier. Com. in Ezech.* 38. *and Aug. de Civit. lib.* [illegible] *Tom.* 3. *Galatinus* also from the Hebrew, gathers, that Gog and *Magog* denote any impious ones professing the Church, but are the devils House and Habitacle. *Bibliander in his Chronol. and Bullinger in Com. in Apocalyps* incline to this, but so as according to the Letter and History, they interpret it of *Alexander* and his Successors, the Ptolomey's in *Egypt*, The Seleucians and Antiochians in *Syria* and *Asia*; especially of *Antiochus Epiphanes* King of *Syria*, who having taken *Jerusalem*, more afflicted the Israelites than any former enemies; and was therein a notable type of Antichrist. *D. Pareus in Advers. in Ezech.* 38. *& Lorin. in Daniel. in Ezech.* 38. *incline to this opinion.*

Gog and Magog] Names of Scythian people, this day called Tartars, *Gen.* 10. 2. this Prophecy may be referred partly to the desolations that befell Jews returned from *Babylon* by the Kings of *Asia* and *Syria*, *Dan.* 8. 23. *and* 11. 3. and because that the *Scythians* had anciently over-runne and possessed *Armenia* and *Syria*, whereof in *Asia* there was a City called *Magog*, and another in *Syria* called *Scythopolis*, the Provinces have taken their names from this cruell and barbarous conquering nation to signifie the inhumanenesse of those Syrian Kings, *Alexanders* Successors, towards the Jews: but it is likely that besides this the Spirit of God did purpose to signifie a great oppression which the *Church* is like to suffer, and especially the *Jews*, who shall be converted to Christ towards the latter end of the World by the said *Scythians* or *Tartars*, as Saint *John* seems to point out, *Rev.* 7. 2. *Zech.* 14. 2. *Tom Jun. Tirin. in Amos.* 10. *Lyr. in* [illegible] *verse* 2.

II. The vision it self, containing

1. A description of the b *New Temple*, (measured by the Angel, the Son of God,) 1. By the compass of the whole structure, ver. 5. to 17. 2. By the outward Court, ver. 17. to 28. 3. By the inner or middle Court, wherein were the Levites Utensils, and and where sacrifices were prepared, ver. 28. to 47. 4. By the inmost Court, or Court of the Priests, wherein was the Altar of Burnt-offering, ver. 44. to 48. 5. By the proportions of the Temple, (wherein was the Holy of Holyes,) ver. 48, 49. *and Chap.* XLI. *throughout. and Chap.* XLII. 1. *to* 15. 6. By the whole compass of it round about towards the East, North, South and West circumscribed, ver. 13. *to the end.* b The New Temple. Chap. 41. Chap. 42.

2. The c *New Worship and Ministry* instituted in this new Temple, (*adumbrating the true spiritual Christian worship under the New Testament*, *as* 1. *Pet.* 2. 5. *Heb.* 13. 15. *Rev.* 1. 6.) is described 1. By the return of the Lords glory into his Temple, (*God and his People being now reconciled in Christ*,) by the same way that it departed form the Temple, *Chap.* XLIII. 1. *to* 7. 2. By the Lords Promise of restoring and purging this his Temple perfectly, and dwelling therein perpetually, ver. 7. to 13. 3. By the measures and ordinances of the Altar of Burnt-offering, to be of continual use, *viz.* Jesus Christ, *ver.* 13. *to the end.* 4. By the three orders of the Priests, *viz.* of the High-Priest, *Chap.* XLIV. 1. *to* 4. Of the sons of *Ithamar*, who for their idolatry are rejected from the Priests office, and only admitted to the meanest employments of the Levites, ver. 4. to 15. Of the sons of *Zadok*, who are confirmed in their Priestly Office for their faithfulnesse, *vers.* 15, 16. 5. By several Laws and Ordinances for the Priests, *ver.* 17. *to the end.* c The New Worship, and Ministry. Chap. 43. Chap. 44.

3. *The* d *distribution of the new Land* by lot for inheritance, d The New Land distributed

heritance, (one part being reserved undivided as an holy portion, *Chap. XLV.* 1.) and in this distribution, the first portion was for the Sanctuary and Priests v. 2, 3, 4. The second for the Levites, v. 5. The third for the People, v. 6. The fourth to the Prince v. 7, 8. This distribution here summarily *propounded*, is afterwards more fully *expounded*, (*but in an inverted order*, per ὕστερον πρότερον) As, I. *Touching the Prince* or *Magistrate*, Lawes and Ordinances about his office and Worship, being laid down, ver. 9. *to the end, and Chap. XLVI.* 1. *to* 9. and about his inheritance, *ver.* 16, 17, 18. II. *Touching the People*, Ordinances for their worship, *v.* 9. *to* 16. III. *Touching the Priests* how they shall prepare their offering, *ver*, 19. *to the end.* IV. *Touching the Sanctuary*, out of which issued *Waters* at first very shallow, afterwards very deep and unpasseable, healing the Rivers and Fish, and all places but the miry places and Marishes; *Typifying either the Spirit of God which was given sparingly under the Old Testament, but plentifully under the New Testament*, or, *The Gospel, which at first had but small beginnings, afterwards spread wonderfully throughout the World to the spiritual healing of all that truely entertained it, Chap. XLVII.* 1. *to* 13. After this he returns to the perfecting of the *distribution of the Land*, assigning to the Twelve Tribes their Portions, and the Sanctuary its Portion, *ver.* 13. *to the end, and Chap. XLVIII.* 1. *to* 29. [*Now in this distribution* 'tis observable, 1 *The situation of Places, differs from that of Joshuah's of old.* 2. *Strangers are to inherit with Israelites which they did not of old. This teaching us that the Jews Policy was not to last, but to be a type of Christs better Reformation, wherein both Jews and Gentiles were equally to inherit the spiritual Land.*]

Chap. 45. Chap. 46. Chap. 47. Chap. 48.

4. *The* e *new City in midst of this Land*, is described by its *Situation*, *Suburbs*, *Dimensions*, *Form*, (viz. four square, because it shall not be overthrown as *Jerusalem* of old.) *Supplyes out of all the Tribes, Gates* (opening to all the four corners of the World, all sorts of Nations and People being to be received into it,) and by its *name JEHOVAH Shammah*, that is, *the LORD is there*: because there God will ever dwell, thence never depart, as he did from the old *Jerusalem*, *ver.* 15. *to the end of the chap.*

e The *New City.*

DANIEL.

Sect. I. *Order.*

DANIEL is (according to the usual order of the Books in our Bibles) the last of the *greater Prophets*. But according to the Order of the Books in the *Hebrew Bibles*, (as hath been formerly noted out of *a Mercerius*,) it is ranked among the *Hagiographa* or *Holy-writings*, peculiarly so called; and that learned *b Hierome* himself advertiseth us, *That* Daniel *is not to be found among the Prophets, but among them that wrote the Hagiographa. The Hebrews dividing the whole Scripture into three parts*, viz, *The Law, the Prophets and Hagiographa, that is into five, and eight, and eleven Books.* And *c* elsewhere he shows particularly, the *Hebrew order* and names of all the Books of the Old Testament, which are received as *Canonical*, which the learned may view at large.

a See before Job, Sect. I.

b D. Hier. Daniel. Præfat. p. Basil. 1553. Tom. 3.

c D. Hier. in lib. Reg. præfat. Tom. 3. Si vera sunt quæ Rabbini de Prophetia Danielis passim recensent, post Babylonicam captivitatem non sine hæsitatione recepta est in Canonem, postquam vero excludi non potuit, rejecta est Posteriorem Scriptorum Vet. T. classem. Hebræi enim Danielem referunt inter כתובים sive *Hagiographa*; ac prolixe disputant an vaticinium ejus enter immediata spiritus sancti opera referri debeat, an communi potius & ordinario Prophetiæ dono adscribi. Qua de revideri potest. *R. Samuel Valerii in Proem. Com. in Daniel. R. Joseph. Albonit lib.* 3. *Fundam. c.* 10. Sed *Galatinus lib.* 4. *de Arcan. c.* 14. recte monet pro Propheta eum esse habendum. *Jo. Gerh. loc. Prim. de Scrip. Sac.* Sect. 15. 5. *in Exegef.*

Sect. II. *Name and Penman.*

This Book hath is denomination from DANIEL, the instrumental Author or *Penman* of it. That this is *Daniels* Prophecy, our Saviour himself testifies; d *When you therefore shall see the abomination of desolation spoken of by* Daniel *the Prophet, stand in the Holy Place*—alledging that passage out of *Daniel*; e *And for the overspreading of abomination, he shall make it desolate.*——

d Math. 24. 15.

e Dan. 9. 27.

דניאל *viz. Daniel*, signifies *The-judgement-of-the-strong-God.* This name not without singular Providence seems to be given him, who afterwards was to pronounce the *sentence of* f *judgement of the mighty God upon all the four great Monarchies of the world*, viz. the *Babylonian, Persian, Grecian and Romane*, that they should all be destroyed and broken before the fifth Monarchy of Christ, which shall continue for evermore; And particular Gods judgement upon the *Babylonian Monarchy* the chief of them all, compared to the *Head of gold* in *Nebuchadnezzars* image. This *Daniel* (if we may beleive g *Epiphanius*) was sonne of one *Sabea*, but herein Scripture is silent. Certainly he was *b* one of the select Jews carried by *Nebuchadnezzar* into *Babylon*, in the third year of *Jehoiakim* King of *Judah*, to teach them the learning and tongue of the *Chaldeans*, that they might stand before the King. He is singularly commended in Scripture, and that in many respects, but especially for 1 *His faith*, 2 *His righteousness*, 3 *His wisedome*, *And* 4 *The eminent favour he had with God and Man.*

f Dan. 2. 31. to 46.

g Epiphan. Hæres. 55.

b Dan. 1. 1. & 7.

1 *For his Faith*, it was such, h *That thereby he stopped the mouths of Lyons.* The mouths of hungry Lyons, who afterwards *broke all his* Accusers *bones ere they came to the bottom of the Den.* Whereupon notably *Chrysostome*; k *What wonder if they overcame enemies when they overcame the world! For the Eliments not knowing their own Nature, are changed* l *to that which is profitable to them; and Wild beasts are* m *no longer wild-beasts, nor a furnace a furnace; for hope in God composeth all things. The teeth were sharp and*

h Heb. 11. 32, 33. compared with Dan. 6. 22.

k ἡ τί θαυμαστὸν εἰ παλαιὸν ἐπράιτησαν, ὅτε γε καὶ αὐτῷ τῷ κόσμῳ πεποιήκασι τοῦτο; τὰ γὰρ στοιχεῖα τὴν οἰκείαν ἀγνοήσαντα φύσιν, εἰς τὸ χρήσιμον ἐκείνοις μετεβάλλοντο. καὶ τὰ θηρία ἐκ τῶν θηρίων οὐκέτι, καὶ ἡ κάμινος κάμινος &c. *Joan. Chrys. in Expos. in Psal. X. ad init. Tom.* 3.

T tttt *the*

l Daniel vir Desiderium, istum Hebdomadarum jejunio, leones quoque domuit, junare, &c.

mittis in lacum, & in adamantis rigorem abstinentiæ solidasti membra duratæ, non potuit vulnerari. Sic cum confodiuntur jejunia, ut in ejus corpore ferarum morsibus locus esse non posset. Clausa tenebant ferl leones ora, quæ abstinentiæ Prophetica sanctitas comprimebat, ne ea aperire non patiens, morsui quibusdam vinculis alligata. D. *Ambros. lib. de Helia & Jejunio cap. 7. Tom. 4.*

2. *For his righteousness*; He is four times accounted by the Spirit of God, one of the three eminent instances of righteousness: *Though these three men*, Noah, Daniel & Job *were in it, they should deliver but their own souls by their righteousness*. m *Righteousness* (saith the Proverb) *delivereth from death*: eminent Righteousnesse eminently delivereth, such was the Righteousnesse of those three Worthies, and singular their deliverances thereby; *Job* from his deep distresses, *Daniel* from the Den of cruel Lyons, and *Noah* from the flood wherewith the whole world was drowned. n *Righteousness* (saith the Proverb) *delivereth from death*: eminent Righteousnesse eminently delivereth, such was the Righteousnesse of those three Worthies, and singular their deliverances thereby; *Job* from his deep distresses, *Daniel* from the Den of cruel Lyons, and *Noah* from the flood wherewith the whole world was drowned.

m Ezek. 14.16,18, 20.
n Prov. 10. 2. & 11 4.

o *Augustine* thinks *Scripture hardly grants to any such a Testimony of righteousness, as to these his three servants; and under them prefigure three sorts of men to be delivered, in Noe, (who governed the Ark) the righteous Governours of the Church, in Daniel the righteous continent or single Persons, in Job the righteous married Persons.*

o Augustine thinks Scripture hardly grants to any such a Testimony of righteousness, as to these his three servants; and under them prefigure three sorts of men to be delivered, in Noe, (who governed the Ark) the righteous Governours of the Church, in Daniel the righteous continent or single Persons, in Job the righteous married Persons.

p Dan. 1. 8. 12.
q Dan. 6. 5.
r Dan. 6. 7, 8, 2, 10. &c.
s Dan. 6. 21 22.
t Dan. 5. 11 12.

b Nam ut ego arbitror, non facilè cuiquam Scripturæ Dei tam magnum justitiæ perhibet testimonium, quam tribus famulis ejus, Noe, Daniel & Job, quos Ezechiel Propheta dicit ab imminente quadam iracundia Dei solos posse liberari. In tribus utique illis viris tria quædam hominum liberanda genera præfigurans; In Noe, quantum arbitror, justos plebeiosum præpositos, propter Arcæ tanquam Ecclesiæ gubernationem; in Daniele, justos continentes; in Job, justos conjugatos; & si quis est forte alius intellectus de quo nunc non est necesse disquirere; veruntamen quantum isti justitiâ præminuerint, & hoc Prophetico, & aliis testimoniis divinis, satis apparet. D. *August. Com. Pelagian. lib. 2. c. 10. Tom. 7. & Enarrat. in Psal. 132. Tom. 8.*

Whence *Calvin* Dan. 1. 1. saith, *Daniel was as it were of the first-fruits of the Captivity; and here we may see how incomprehensible of us the judgements of God are; if then there was any integrity among the People, surely* Daniel *was the primary exemplar; For* Ezekiel *reckons him among the three just, by whom it was likely God would be pacified* [Fuit igitur tanta virtutum præstantia in Daniele, ut esset quasi cœlestis angelus inter mortales,] *Such excellency of vertues therefore was in* Daniel, *that he was as an heavenly Angel among mortal men.* As for *Daniel* he was so righteous p that he would eat pulse rather than defile himself with the Kings Portion; q That his enemies could find no matter of accusation against him, but for his Religion; r That he would rather adventure to be thrown into the Den of hungry Lyons, than cease to pray unto his God, and present idolatrous petitions; And s that the Lyons themselves had no power to hurt him.

3. *For his wisdom*; it is said t *An excellent spirit, and knowledge, and understanding interpreting of dreams and shewing of hard sentences, and dissolving of doubts, was found in this same* Daniel, *whom the King named* (*for honour sake*) Belteshazzar, after the name of his God, and whom therefore King *Nebuchadnezzar* made *Master of the Magicians*; so that in this regard he was singularly renowned among the very heathens. And when God would sharply reprove the pride and insolency of the Prince of *Tyre*, by reason of his wisdome, he ironically tells him, u *behold thou art wiser than* Daniel, *there is no secret that they can hide from thee.* This his penetrating wisdom Daniel manifested in expounding x *Nebuchadnezzars dreams and Belshazzar's vision*, when all the wise men in *Chaldea* were non-plus'd with them.

u Ezek. 28. 3.
x Dan. 2. & 4 and 5.

4. Finally, *Daniel is commended for the singular favour he was in, both with God and man*, y in which respect the Angel *Gabriel* stiled him z *greatly beloved*, or as the Hebrew words import, *a man of desires*. That is, (*Faith* z Gerhard) *most desireable, viz. most dear to God. Augustine* thinks, *That a Daniel, skilful in things future, a Knower of the Lords coming, and most manifest Preacher of* Jerusalems *overthrow, is therefore called a man of desires because in Exegesi he did not eat the bread of desire, nor drink the drink of desire, because he desired Christ more than Feasts.*

y Dan 6. 13.
z Gerh. loc. 1. de Script. Sect. 135.
a Daniel quoque ille futurorum gnarus, & adventus Domini conscius, & eversionis Hierusalem manifestissimus prædicator, ideo *viz desiderium* appellatus est, quia panem desiderii non comedit, & potum concupiscentiæ non bibit, quia magis Christum quam Epulas desiderabat. D. *Augustin. de Tempore Serm. 65. Tom. 10.*

God so loved him, that he revealed to him b strange secrets; wonderfully delivered him from the c Lyons; appeared to him twice by the d Angel *Gabriel*, so instruct him in the great vision of the *Messiah*; and graciously e heard his prayer at the *beginning of his Supplications*. *With man* also he was of no small request, greatly favoured and *tenderly loved* by the f *Prince of the Eunuchs*; Highly g advanced by King *Nebuchadnezzar*; h Made the third Ruler in the Kingdome by King *Belshazzar*; and i preferred by *Darius* possessing the Kingdome, to be the first of the three Presidents over the one hundred and twenty Princes set over the whole Kingdome; and so he k *prospered in the Reign of* Darius, *and in the Reign of Cyrus the Persian.*

b Dan. 2. 17 to 24.
c Dan. 6. 22 to 26, 27.
d Dan. 8. 15 16, &c. and 9, 21, 22, &c.
e Dan. 9. 23, &c.
f Dan. 1. 9.
g Dan. 2. 48 and 6. 1.
h Dan. 5. 29
i Dan. 6. 1, 2, 3.
k Dan. 6. 28.

This is that excellent *Prophet Daniel*, Penman of this Book. With what desire should we study, with what delight should we understand this Prophecy, penned by such a *Daniel*, and indited by the God of this *Daniel*.

Sect. III. *Time*, or *Chronology*.

Daniel being carried captive to *Babylon* by *Nebuchadnezzar* l *in the third year of* Jehojakim *King of* Judah, (which seems to be the *first year* of King *Nebuchadnezzar*, because *Nebuchadnezzars eighth year* is made parellel to the close of *Jehoiakim's* reign, who m reigned eleven years, and the n beginning of *Jehoiakim's* reign, his Successor) *Daniel* I say, began to be prepared for, and called to the *Prophetick Function*, in the next year after he came into *Babylon*, *viz.* in the o second year of *Nebuchadnezzar*, God then extraordinarily revealing *Nebuchadnezzars* dream unto him with the interpretation therof, touching the *four Monarchies of the World*, and the fifth Monarchy of Christ that should destroy them all; and he prophecied till the p *third year of* Cyrus *the Persian*, which was q a year or two after *Cyrus* had released the Jews out of their captivity, and they were now come to *Jerusalem*, &c. which r *Helvicus* computes to be in all about seventy nine years; *Jeremiah* ceasing to prophecy (according to him) in *Daniels* 18 year: *Ezekiel* beginning in *Daniels* thirteenth year, and ceasing to prophecy in *Daniels* thirty sixth year. So that *Daniel* prophecied in the dayes of both *Jeremiah* and *Ezekiel*, and also many years after them both.

l Dan. 1. 1. 197.
m 2 King. 23. 36.
n 2 King. 24. 12.
o Dan. 2. 1. 17. to 24.
p Dan. 10. 1, &c.
q See Ezr. 1. 1. &c.
r *Helvic. Chronol.* p. 16. *and* 17.

Sect.

Sect. IV. *Scope*

Scope of this Book is

I. *More generally to display unto Gods Church and People, Gods wise and faithful dealings with them in all Ages, from the dayes of* Nebuchadnezzar *till the coming of Christ, for the comfort of the Jews; and from Christ to the end of the world, his peculiar Providence over his own in all their distresses, and deliverances, for the comfort of the Saints under the New Testament.*

II. *More Particularly,*

1. *In reference to the Jews,* 1. To discover how careful God was over them under their afflictions, by special Providence sending *Daniel* afore into *Babylon*, and raising him up to great dignity and power there, (as of old, *Joseph in Egypt*,) that so the extremity of the Jews bondage in *Babylon* might be somewhat abated. 2. To encourage the captive Jews to hope for deliverance out of *Babylon*, because the *Babylonian Monarchy* should be broken and destroyed after seventy years by the *Medes* and *Persians*. 3. Least the Jews, after that their deliverance, should dream of a golden age, Halcyonian dayes, and fancy to themselves nothing but outward Prosperity, to forewarn them, (and that in divers *visions*) of many sore troubles that should befall the Church, not onely for *seventy years of dayes*, as in *Babylon*, but for *seventy years of weeks*, that is for seven times so long space under *Alexander* and the *Seleucides* Kings of *Syria*, his Successours, &c. but especially under *Antiochus Epiphanes*, that cruellest Tyger and Persecutor of the Church, and enemy of all Religion, (notably prefiguring the *Romane Persecutors* of the Primitive Church, and *Antichrists* rage against the Church at last.) But withal to comfort the Church against all these Persecutors, by the coming of Christ
f Dan.9.24 the *Messiah* in the flesh, f *To make an end of sinne, and to make reconciliation for iniquity, and to bring in everlasting righteousnes*, &c. whereby his Church shall be redeemed and delivered spiritually; and by
g Dan.12. 1,2,3. his second coming to judgement g whereby his enemies shall be destroyed, and his Church saved and glorified eternally.

a Vid. D. Par. Advers. in Dan. Prom 2. *In reference to* u m *Gentiles also* 1. To confirm our faith in the *Messiah* exhibited, that he is the only true *Messiah* indeed, in whom the Prophecy of *Daniel* is so accurately and punctually fulfilled. And this one thing may stop the mouths of the incredulous Jewes for ever, touching the incarnation of the *Messiah* already. 2. To let us see what the state and condition of the Church shall be under the New Testament, *viz.* full of troubles and Persecutions; that therfore we promise not our selves any long secular tranquility. 3. To comfort us with assured hope of deliverance at last from all these miseries by Christ, which according to *Daniels* predictions shall as certainly be performed, as the miseries foretold by him are come to passe.

Sect. IV. *Nature and Excellency of this Book.*

The nature and excellency of this Prophecy may appear, if we consider 1 *The Efficient*, 2 *The matter*, 3 *The Form, and* 4 *The End* of the Book.

1. *The Efficient or Author* of it, is either 1. *Principal, viz.* God himself; for who could have revealed such secrets, and such future events, not onely touching the Jews, but also Gentiles, and that in reference both to all the *four Monarchies* of the world, and to the Church of God, not for a short time, but from *Daniels* dayes to the incarnation of Christ, yea to the end of the world? Which Predictions have hitherto exactly been fulfilled, and therefore this Book is of singular divine Authority, whatsoever that Atheistical x *Porphyry* babbles out to the contrary. 2. *Instrumental, viz.* Daniel. A most excellent Prophet, and a great Prince in his dayes, So faithful, righteous, wise, respected of God and men (as hath been shewed.) When God is pleased to use so choice an instrument, the work must needs be transcendent.

x Contra Prophetam Danielem duodecimum librum scribit Porphyrius, nolens eum ab ipso cujus inscriptus est nomine esse compositum, sed à quodam qui temporibus Antiochi, qui appellatus est Epiphanes, fuerit in Judea, & non tam Danielem ventura dixisse, quàm illum narrasse præterita. Denique quicquid usque ad Antiochum dixerit, veram Historiam contiuere: si quid autem ultra opinatus sit, quia futura nescierit, esse mendum. Cui solertissime respondierunt Eusebius Cæsariensis Episcopus, tribus voluminibus, id est octavodecimo, & nonodecimo, & vicesimo; Apollinarius quoque uno grandi libro, hoc est vicesimo sexto: & ante hos ex parte Methodius, *D. Hieron. Proem. in Daniel ad Pammachium & Marcell. Tom.* 3.

2. *The matter* of it is admirable, whether Historical or Prophetical. I. *Here are not vulgar, but extraordinary Histories, viz.* 1. Of *Nebuchadnezzars* mysterious y dreams, and their notable interpretations in reference to all the grand Monarchies of the world. 2. Of strange apparitions of an z hand-writing upon a wall, and the Contents of the writing against *Belshazzar* strangely expounded by *Daniel*, and fulfilled presently according to that Exposition. 3. Of Gods wonderful judgments upon his proudest Adversaries, depriving a Nebuchadnezzar of his Reason and Kingdome, for a time banishing him from the society of Men to live among beasts, that he *did eat grass as Oxen, and his Body was wet with the Dew of heaven, that his Hairs were grown like Eagles Feathers, and his Nails like Birds claws*, and after all this his Reason and Kingdome returning to him again, of a Man as it were transformed into a Beast, and again of a Beast retransformed into a Man, and casting proud profane b Belshazzar out of his Kingdom for ever. 4. Of c Pagans rare acknowledgments of the Majesty and Dominion of the true God, and their Decrees against all blaspheмers of him. 5. Finally, of peculiar providences of God over his own servants, Prospering them with d pulse, procuring them e favour among Heathens: keeping them pure and sincere against all f temptations, preserving them g un-torn in the *Lyons Den*, and h un-burnt in the midst of the *hot fiery furnace*: and raising them up to high-power and dignity, for the comfort of his Church in her captivity. II. *Here are also not vulgar but extraordinary Prophecies*, viz. 1. Of the destiny of all the i four grand Kingdomes or Monarchies of the world, (whence happily *Hierome* calls him k *The manifold Historian of the whole world.*) How they should persecute the Saints from time to time, but at last be utterly destroyed by the Kingdome of the *Messiah*. 2. Of the afflicted and persecured condition of the Church in this world, out of which afflictions notwithstanding, it shall at last be absolutely delivered. 3. Especially of the l Kingdome of the Messiah paramount over all, describing m his expiation of sins: His introduction of the Gospels n *Everlasting Righteousnes*, His Unction as of the *most-Holy*, to be an everlasting King: His abolition of the Jewish Temple and worship, *causing the daily sacrifices to cease*: that the spiritual Worship of the Gospel may succeed: and his being cut off not for himself, but for his Elect, after seventy weeks, (*viz.* seventy weeks of years, not of dayes:) Thus he particularly foretells the very time when the Messiah should be revealed and put to death, (which none of all the Prophets did before or after him) in which respect *Daniel* more clearly propheсies of the Messiah, than all the Prophets of the old Testament,

y Dan.2. and 4.
z Dan.5.5, 6.&c.24, 25.&c.
a Dan.4. 31.to the end.
b Dan.5.30
c Dan.2.47 and 3.28, 29.& 4.34, 35, 36, 37.
d Dan.1.12 13,14,15.
e Dan.1.9.
f Dan.3. and 6.
g Dan.6.22
h Dan.3.24 25, 27.
i Dan.7.
k *Hiron. Paulino. Tom.* 3.
l Dan.7.21 24,25.
m Dan.7. 26,27.
n Dan. 9. 24.to the end.

o D. Aug. de Civ. Dei l. 18. c. 34.

as o *Augustine* and p *Hierome*, have well observed.

p Illud in Prophetâ commemoro, nullum Prophetarum tam apertè dixisse de Christo: non enim solum scribit eum esse venturum, quod est commune cum cæteris; sed etiam quo tempore venturus sit docet, & Reges per ordinem digerit, & annos enumerat, ac manifestissima signa pronunciat. Quæquia vidit Porphyrius universa complecti & translata negare non poterat, superatus historiæ veritate, in hanc prorupit calumniam, ut ea quæ in consummatione mundi de Antichristo futura dicuntur, propter Gestorum in quibusdam similitudinem, sub Antiocho Epiphane impleta contendat. Cujus impugnatio sufficientem veritatis est. Tanta enim dictorum fides fuit, ut Propheta incredulis hominibus non videatur futura dixisse, sed narrasse Præterita. D. *Hieron. in Com. in Daniel. Prolog. ad Pammach. & Marcell. Tom.* 5.

3. *The Forme* of it: *viz.* The *external Forme*, in which the Prophecy is laid down, is great part of it *visional*, and enigmatical under Types, and therefore intricate, obscure: and yet in some part punctually *Chronological*, defining the very times of future events particularly, and therefore narrowly to be observed. In the former respect it is (as q *Hierome* hath noted) one of the Books, hard to be understood, and requiring much study, and accurate comparing of it with r *Histories* of following events; In the latter respect, being clearly understood, it will abundantly satisfie both Knowledge and Faith, and richly compensate the most industrious studies about it.

q Esaiam, Jeremiam Ezechielem, & Danielem quis possit vel intelligere vel exponere?

Quorum primus non Prophetam mihi videtur texere, sed Evangelium. Secundus virgam nuceam, & ollam succensam à facie Aquilonis, & pardum speciorum suis coloribus; & quadruplex diversis metris nectit Alphabetum. Tertius Principium & finem tantis habet obscuritatibus involuta, ut apud Hebræos istæ partes cum exordio Geneseos arte annos triginta non legantur. Quartus vero qui & extremus inter quatuor Prophetas, temporum conscius & totius mundi Philostoros, [vel] *Phylohistoricus*, vel *Polybistor*, aut certe *Polybistorat*, h. e. qui multa novit & memorat, vel *Philistoros*, i. e. cogno scendi cupidus. *Exas. Schol. in loc.*] lapidem præcisum de monte sine manibus, & regna ora subvertentem, claro sermone pronunciat. D. *Hieron. Paulin. Tom.* 3.

r Ad intelligendas autem extremas partes Danielis multiplex Græcorum Historia necessaria est: Suctorii, *viz.* Callinici, Diodori, Hieronymi, Polybii, Posidonii, Claudii, Theonis, & Andronici cognomento Alipii, quos & Porphyrius esse sequutum se dicit: Josephi quoq; & eorum quos ponit Josephus, præcipuèque nostri Livii, & Pompei Trogi atque Justini, qui omnem extremæ visionis narrant Historiam; & post Alexandrum usque ad Cæsarem Augustum, Syriæ & Egypti, id est, Seleuci & Antiochi & ptolomæorum Bella describunt. D. *Hieron. in Com. Daniel. Proem. ad Pammach, &c. Tom.* 5.

4. *Finally, The End or Scope* of this Book is of great and manifold Consequence, as hath been evidenced, Sect. IV. And therefore by all this, how notably is this Book commended to such as are studious of the Scriptures, for the exercising and perfecting of their understanding therein.

Sect. VI. *Principal Parts.*

I. In this Book consider 1. *A Preface* to the whole Prophecy, wherein is set forth *A Description of Daniels singular Call to the Prophetick Office* 2. *The Visions and Prophesies themselves.* The former Part is usually counted *Historical*, This latter *Prophetical.*

THE PREFACE to the Prophecy, containing an *Historical Narration* of *Daniels extraordinary Call* unto the Prophetick Office, *ch.* 1. *to ch.* 7. where note his 1 *Preparation*, 2 *Qualification*, and 3 *Confirmation* therein.

I. *His Preparation* for the Prophetick Function is set forth. 1. By the *time* when *Daniel* began to come into request, *viz.* in King *Jehoiakims* third Year, when *King Nebuchadnezzar* subdued him, and carried divers Captives to *Babylon*, *Chap.* 1. *ver.* 1, 2. Chap. 1.

By the occasion of *Daniels* noted fame, *viz.* *King Nebuchadnezzars* Command to the Master of the Eunuches to bring to *Babylon* certain of the *King and Princes and Heathen seed*, *Youths* [*wherein* was *Daniel*] *skilful in all Wisdome, &c.* whom they might teach the *Learning and Tongue of the Chaldeans*, that after three years they might stand before the King: among whom was Daniel, *and three other his companions*; named also with Chaldeans names, *v.* 3. *to* 8. 3. By *Daniels* favour and tender love with the Prince of the Eunuches, whereby he obtained for himself and his three companions liberty to be fed with *pulse*, (they prospering therewith) that they might not be [Daniel feared Defiled] with the Kings Provision, *v.* 8. *to* 17.

by the Kings portion. 1 Either because there might be some [illegible] amongst it prohibited to the Jewes as Ceremonially unclean. Or because the Kings meat was blessed with invocation of [illegible] or was consecrated to idols. 3. Or because those Princely delicates should not become a snare to him, to withdraw his heart from the Jewish to the Paganish Religion. 4. Or least being fed with Court-like Delicates, he should forget the affliction of the Church. *Parens in Adverss. in Daniel* 1. 8. And *Dion. Areop. ibid.* But *Calvin in loc.* gives only those two last *Reasons* of *Daniels Abstinence.*

II. *His Qualification* for his Office is set down *Comparatively*, like his Companions; *Superlatively*, above them, *ver.* 17. Amplified by their joyne tenfold excellency beyond all Chaldeans, *vers.* 18. *to the end.*

III. *His Confirmation* in the Prophetick Office, to the admiration of the *Heathens*, much more to the conviction of the *Jews*) divers wayes, *viz.*

1. *By his Revelation of King Nebuchadnezzars Dream*, (which he had forgotten) touching *the Image*, and his interpretation of it; *Described* 1. *By the Antecedent, viz.* 1. The time of *Nebuchadnezzars* dreams, *Chap.* II. 1. 2. His trouble of spirit about them, *ver.* 1. 3. The inability of all the Chaldeans wise-men to tell the King his Dreams, whereupon the King sent out a Decree to slay all the Wise-men; *Daniel* and his fellows being sought to be slain, *ver.* 2. *to* 14. 4. Upon *Daniels* obtaining respite of the Execution a little, after his and his fellows Prayer to God, in night vision God reveals both dream and interpretation of it, for which *Daniel* blessed God, *ver.* 14. *to* 24. II. *By the matter* of the dream and interpretation thereof revealed particularly by *Daniel* to the King, *ver.* 24. *to* 46. III. *By the Consequents* thereof, *viz.* the Kings 1. Adoring of *Daniel*, *ver.* 46. 2. Magnifying of *Daniels* God, *ver.* 47. 3. Preferring of *Daniel*, who obtained preferment also for all his three companions, *ver.* 48, 49. 4. Hereunto is annexed Gods miraculous Preservation of these three Companion, of *Daniel*, (refusing idolatrously to worship *Nebuchadnezzars* Image,) so that they were *not burnt in the hot fiery Furnace*, the Angel of God accompanying them there; whereupon their God is magnified by the Kings Decree, and they promoted, *Ch.* III. *throughout.* Chap. 2. Chap. 3.

2. *By his interpretation of* Nebuchadnezzars *Dream of a Great Tree*, contained in *Nebuchadnezzars* letters to all People, &c. wherein consider 1. The Inscription and Salutation, *Chap.* IV. *ver.* 1.. II. The scope or intent of the letter, for the extolling of God and his wonders, *ver.* 2, 3. III. The Narration it self, 1. Of *Nebuchadnezzar's* Dream, which the wise men of *Chaldea* could not interpret, *ver.* 4. *to* 18. 2. Of *Daniels* interpretation of these Dreams, *ver.* 18. *to* 28. 3. The strange event upon *Nebuchadnezzars* according to *Daniels* interpretation of his Dreams; He upon his glorying in *Babylon*, being driven from his Kingdom, deprived of his reason, and banished to eat grasse among beasts, till at last he was restored to Chap. 4.

his

his reason and Kingdome, and extolled the King of Heaven, *ver.* 28. *to the end.*

3. *By his interpretation of King* Belshazzars *Vision of an hand writing on the Wall.* Here note I. The Antecedent occasion, *viz.* Belshazzars impious feast with his thousand Lords, *Chap.* V. 1. *to* 5. II. The vision it self related, *ver.* 5. III. The consequents hereof, *viz.* 1. Belshazzars extream trouble about it, especially when his Chaldean wise-men could not interpret it, *ver.* 5. *to* 10. 2. *Daniels* being sent for to interpret it upon the Queens motion, v. 10. *to* 17. 3. *Daniels* reading and interpretation of the writing, touching the translation of the Monarchy from the *Chaldeans* to the *Medes and Persians* (having first sharply reproved and warned the King,) by his fathers example (of his Pride and idolatry;) *ver.* 17. *to* 30. 4. The event that night according to *Daniels* interpretation, *Belshazzer* being slain, and *Darius the Mede* possessing the Kingdome, *verse* 30, 31.

4. *By his miraculous preservation from death or harm in the Den of Lyons*, described 1. By the occasion of it, *viz.* 1. The envy of the Princes at *Daniel*, because the King had made *Daniel* chief of the three Presidents over the one hundred and twenty Princes set over the Provinces; who therefore procure of the King a Decree for the ensnaring of *Daniel*, *Chap.* VI. 1. *to* 10. 2. By *Daniel* persevering in his supplications to his God as afore-time, with magnanimous Resolution, though he knew the Decree was signed, *ver.* 10. 3. By the Princes accusation of *Daniel* to the King, for praying to his God contrary to the Kings Decree, whereupon through their importunity he is cast into the Den of Lyons, *ver.* 11. to 18. 4. By *Daniels* miraculous safety in the Den of Lyons, and deliverance thence, *ver.* 18, *to* 24. 5. By his accusers destruction in the same Den, *ver.* 24. 6. By the Kings decree hereupon, that *all tremble and fear before the God of* Daniel, *ver.* 24. *to* 28. 7. By the following prosperity of *Daniel* till the reign of King *Cyrus*, *ver.* 28.

Chap. 4. ...ibus ...rum ...ebus con... ...cit est ...angelo; ...idcirco ...causa, ...ia Pro... ...ietæ ...ima ...opera ...cessæ... ...ur ...am gratia li... ...erationis ...s, quam justitiæ retributio. Has autem voces omnis Sanctus vir ...erat qui ereptus est de ore leonum invisibilium, & de lacu ...iferni, quia credidit in Deum suum. *Hier. Comment. in Dan.* 6.

Chap. 5. *Thus of* Daniels *Vocation to his Prophetick office.*

Chap. 6 II. THE PROPHECY it self *chap.* 6. *to the end of the Book*, containing divers Visions and Predictions of things to come, till the incarnation of Christ, and afterwards (as some think) to the end of the World.

I. *The first visional Prediction, is of the four Beasts, viz.* the four grand Kingdomes or Monarchies of the World, the Babylonian, Persian, Grecian and Roman. *This vision is the same Substance with that first* Dream *of* Nebuchadnezzars, *ch.* 2. *Onely with this difference*, 1. *In this, the foure Kingdomes are described more punctually and particularly than in that.* 2. *In that, they are represented under the resemblance of a man made up of four sorts of materials; Gold, Silver, Brass, Iron and Clay: In this, under the similitude of four Beasts, because of the beastly cruelty in obtaining and administring of these Kingdomes.* In this vision consider I. *The Preface*, describing the Time, Manner, Record and Report of the vision, *Chap.* VII. 1.

Chap. 7. II. *The vision it self*, declaring 1. The successive Rise Resemblance, Disposition and Acts of the four Kingdomes, *ver.* 2. *to* 9. 2. The fall and ruine of all these Kingdoms, by the everlasting Kingdome of Christ the Mediator, given to him of God, *ver.* 9. *to* 15. III. The interpretation of the vision, 1 *Desired* by *Daniel*, ver. 15, 16. 2. *Performed* particularly unto *Daniel*, both touching the several beasts, the four Kingdoms; and touching their destruction, v. 17. *to* 28. IV. The Conclusion, *ver.* 28.

II. *The second visional Prediction, the same for Substance with the former*, chap. 7. *and with* Nebuchadnezzars *Dream*, chap. 2. *But with, this difference that here's only mention of the three last Kingdomes, the Babylonians being omitted, because within three years it was to be destroyed.* Here are 1. The Preface, declaring the Time and Place of the vision, *Chap.* VIII. 1, 2. Chap. 8. II. The vision it self. 1. Of *a Ram that had two horns* very high, &c. signifying the Kingdome of two People, the Medes and Persians united, *ver.* 3, 4. 2. Of *an Hee-Goat from the West*, (that is the *Grecian Monarchy*,) with a notable horne in his forehead, prevailing over the Ram, (that is, *the first King of Greece*, Alexander *the Great*,) which horn being broken, there arose up four horns instead thereof, and out of one of them a little horn came forth, which prevailed to take away the daily sacrifice, and cast down the truth to the ground. (that is, *Alexander being dead, the Kingdome was divided into four lesser Kingdomes*, viz. Macedonia, Asia, Syria, (*called by Historians from Seleucus* Nicanor *the first King, of the Seleucidan's Kingdome*) *and* Egypt; Seleucus *being dead*, Antiochus Epiphanes, *a notable type of Antichrist, rose up; who by subtilty of their Governours, drew many Jewes from Gods pure Worship and Truth,*) *ver.* 5. *to* 13. This is *amplified* by the time how long the daily sacrifice and sanctuary shall thus be trodden under foot by *Antiochus*, viz. two thousand three hundred dayes; that is, six years, three moneths, and about eighteen dayes till the [u] Altar was purified *ver.* 13, 14. III. The interpretation of the Vision described, 1. By the Preparatories to it, *ver.* 15. *to* 20 2. By the particulars of it, *ver.* 20. *to* 27. IV. The Conclusion, denoting the effects of the vision in *Daniel*, *ver.* 27. [u] 1 Mac. 4. 25.

III. *The third Prediction or particular Prophecy*, touching the Punctual time of the *Messiahs coming in the Flesh*, and suffering for sinners, after seventy weeks, by which the Lord would raise *Daniels* thoughts from the temporal deliverance out of *Babylon* by *Cyrus*, to the spirituall Restauration of the Church by *Christ*. Herein note I. The time when this was revealed to *Daniel*, *viz.* In the first year of *Darius* son of *Ahasuerus*, *Chap.* IX. 1, 2. II. The occasion whereupon this was revealed to *Daniel*, *viz.* Chap. 9. 1. *Partly* upon *Daniels* understanding by *Jeremiahs* Prophecy the terme of the 70 years captivity in *Babylon*, ver. 2. 2. *Partly* upon *Daniels* zealous Prayer, after confession of their sins, for the Jewes Restauration from *Babylon*, ver. 3. to 20. III. The narration of the time when the Messiah should come into the world, and be cut off to bring in everlasting righteousness, &c. after 70 weeks (*viz.* 70 weeks of years) *ver.* 20. *to the end.*

IV. *The fourth and last visional Prediction*, containing future events from that time to the Messiahs coming, or (as some think) to the last judgement in *ch.* 10, 11. and 12. Here are considerable.

1. *The Preface to the Prophecy*, containing 1. The time and occasion of the vision in *Cyrus* his third year, and in *Daniels* three weeks mourning and fasting, (thought to be occasioned by reason of the obstructing of the Temple-building,) *Chap.* X. 1, 2, Chap. 10. 3. 2. The glorious vision of Christ, *ver.* 4, 5, 6. 3. The great Consternation of *Daniel* and his companions at the vision, *ver.* 7, 8, 9. 4. An Angels speech to *Daniel*, *Partly* erecting and comforting him, *ver.* 10, 11, 12. *Partly* shewing him the Reason why the answering of his Prayers was thus long delay'd, because he was thus long (*viz.* 21 dayes) hindred by the Prince of *Persia*, *ver.* 13. *to the end.*

2. *The Prophetical Prediction*, I. Touching the four Kings of *Persia*, whereof the last shall provoke the Realme of *Græcia* to his destruction, *Chap.* XI, Chap. 11. 1, 2. II. Touching the King of *Græcia*, viz. *Alexander*, that shall translate the Monarchy from *Persia* to *Græcia*, ver. 3. III. Touching the dissipation of *Alexanders* Kingdome, *ver.* 4. IV. Touching the wars betwixt the King of the South, [*viz.* the King of *Egypt* that lay South from *Judea*;] and the King of the North, [*viz.* the Kings of *Syria*, the *Seleucides*, these were two of the four Kingdomes, that rose up

out of *Alexanders* Kingdome, Jo. 2. to 22. V. Touching the Invasion and Tyranny of the Romans, and the mischiefs thereby to the Church, permitted for the Churches good, to 30. to the end. VI. Touching the State of the Church after Christ to the end of the World, that it shall be most afflicted, yet she shall have compleat deliverance by Christs second coming to judgment. *Chap. XII. throughout.*

Hitherto of the four greater Prophets Isaiah, Jeremiah, Ezekiel, Daniel.

II. *The twelve lesser Prophets follow*, viz. *The Books of* Hoshea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah *and* Malachi: *Called* Lesser Prophets, *Not for their lesser merit, but from the lesser number of verses* as a *Ruffinus. Not because they or their Prophets had lesser Authority from God, but because their Prophecies and sermons were written in far lesser volumes* than the former, (as hath been noted out of b *Augustine*,) Yea these are so small, that the c men of the great Synagogue, or *Ezra* under *Artaxerxes Longimanus*, or some godly Jews digested them all into one volume, (called the d *Book of the Prophets*) perhaps least any of them should be lost e *Hierome* observes, *That the twelve lesser Prophets were digested all into one volume, called therefore by the Jews Thare Asar*, i. e. *Twelve*: for תרי *There* signifies *two*: and עשר *Asar* ten. And this connection of them is not new, as may appear in *Ecclesiast.* 49. 10.

a Minores non pro meritis, sed pro numero versuum nominantur. *Ruffin. in præfat. Hos.*

b *See a little before* Isaiah, *at* ¶ 400.

c *Rivet. præfat. in Hos.* d Act. 7. 42. e Duodecim Prophetæ in unius voluminis augustias coarctati, multò aliud quam sonat in litera præfigurant. *Hieron. Psalm Tom. 3.*

Nec est idem ordo in Prophetarum apud Hebræos, et apud nos. Unde secundum id quod in legitur, hic quoque ordo servetur. Osee commatum est, & quasi per sententias loquens, Joel plenus in principiis, in fine obscurus: & usque ad postremum habens similia cæteris proprietatem suam, quem Ezdram scribam, legisse Doctores Hebræi asserunt, &c. quis longum est omnia de omnibus dicere, hoc tantum vos O Paula & Eustochium admonuisse volo: Unum librum esse duodecim Prophetarum, & O sex dystichorum similes: Malachiam vero Aggæi & Zechariæ fuisse comparem. In quibus autem temporibus non præfertur in Titulo, sub illis eos regibus Prophetasse, sub quibus & his qui ante eos habentur claruisse, prophetaverunt. *Hieron. in 12. Propher. in præfat. Tom. 5.*

Octavus liber duodecim Prophetarum, qui apud illos vocatur *Thare-Asar*. *Hieron in III. Regum Præfat. Tom. 3.*

These twelve Prophets, according to that which principally predominates in their Prophecies, are f *counted either* Minatory, Consolatory, *or* Hortatory.

1. Minatory, *threatning the captivity or other punishments, as* Hosea, Joel, Amos, Micah; *They threaten either both the Kingdoms of* Israel *and* Judah, *or* Judah *alone, or* Israel *as the cause of* Judahs *error, and sometimes all the neighbouring Kingdoms.*

2. Consolatory *to the Jews, as* Obadiah, Jonah, Nahum, Habakkuk, *who also threaten either the Idumeans, enemies to* Israel; *or* Nineveh *and the Assyrians that captived the ten Tribes*; *or* Babylon *and the Chaldeans that captived the two Tribes.*

3. Hortatory, *inciting and calling back the People out of* Babylons *captivity, as* Zephaniah, Haggai, Zechariah, Malachi. Zephaniah *preaching of it as future*: Haggai *and* Zechariah, *as present*; *therefore insist that People to come forth of Babylon to rebuild* Jerusalem: Malachi *as past and actually fulfilled, whereupon he exhorts them to Piety and Holyness.*

HOSHEAH.

Sect. I. *Order and Time.*

IN what *Order*, and at what *Time*, or how long *Hoshea* Prophesied, *See in the Chronological Table before* Isaiah.

Sect. II. *Name and Penman.*

This Book is by the Hebrews called סִפְרֵ הוֹשֵׁעַ *Sepher Hoshea*, i. e. *The Book of Hoshea*, from the Prophet *Hoshea*, *Penman* of it. Therefore in the inscription it is called f *The word of the Lord that came unto* Hoshea ——— And g *The beginning of the word of the Lord by* Hoshea.

f Hos. 1. 1.
g Hos. 1. 2.

הוֹשֵׁעַ *Hoshea* is for substance the same name with *Joshua* or *Jesus*, and signifies *a Saviour*. Now though Parents in the imposing of this name upon their Children, perhaps knew not, nor intended any future events to them, or by them, (as that learned h *Rivet* observes,) yet by God's disposition of things, (who foreknows all things,) they have become convenient, as *Joshua* was a Saviour to *Israel* against the *Canaanites*, having before that happy *Omen* in his name. So here *Hoshea* is of their number, i That (as *Paul* saith,) *save themselves and them that hear them*; for he *preacheth salvation in Christ to the Jews, if they will not be obstinate.* And they all were subservient, instrumental Saviours, and types of that onely true Saviour Jesus Christ, k *that* m *saves his People from their sins. Hoshea* was the n son of *Beeri*; who this *Beeri* was, and what his office or condition was, is not discovered in Scripture. The *Rabbines* have a Rule (saith o *Gerhard*,) *When in the beginning of any Prophet, his Fathers name is expressed, he is understood to have been a Prophet also*; but the certain demonstration of that rule is still desired. *Some* p think he was of the Town of *Belemoth* in the Tribe of *Issachar*. *Others* q that he was born in *Bethshemesh*, reckoned among the Cities of that Tribe, *Josh.* 19. 22. Hebrews think *Beeri* was

h *And. Riv. com. in Hos.* 1. 1. i In nomine omen antea habuit, *Riv. ibid.* k 1 Tim. 1. 16. m Math. 1. 21. n Hos. 1. 1. o Gerh. loc. Com. A. D. Script. Sac. Sect. 156. in Exeget. p Dorotheus in Synops. q Drusius in Hos. par. 1. & Glos. ord. in Jos. 1. 1.

was a Prince of the Tribe of the *Reubenites* mentioned, 1 *Chron.* 5. 5. But (as *D. Rivet.* [r] observes) that is scarce probable, and the termination of the two names plainly differs. that being *Beera*, this *Beeri*. Touching the life or death of this Prophet, Scripture is silent.

[r] *D. And. Rivet. com. in Hos.* 1. 1.

Sect. III. *The Nature of this Prophecy.*

This Prophecy principaly deals against the *ten Tribes*, under the names of *Israel*, *Samaria* or *Ephraim*; because *Samaria* was the Royal City, and *Jeroboam*, the first King of the ten Tribes, was an *Ephramite*: now and then against *Judah*. He principally inveighs against *Israel* for their *Idolatry*. His stile is sharp and succinct, *he speaks* (saith [s] *Hierome*) *as it were by sentences*. His compendious conciseness and brevity, occasioneth his darkness & obscurity. In *Augustines* judgement [t] *he speaks profoundly, and the more profoundly he speaks, the more laboriously or difficultly he is penetrated* or understood: *we had need to pray to the Lord in the Explanation of* Hosheah (saith [u] *Hier.*) *and to say with* Peter, Open unto us this Parable; *especially when he himself that wrote it, testifies in the end of it, the obscurity of the Volume*; [x] who is wise, and he shall understand these things? prudent, and he shall know them? *which we are to interpret of the difficulty, not of the impossibility of understanding them.*

[s] Oseé commaticus est, & quasi per sententias loquens. *Heron. in* 12. *Proph. Præfat. T.* 3

[t] Osee igitur Propheta, quanto profundius quidem loquitur, tanto operosius penetratur. *D. Aug. de Civ. Dei l.* 18. *c.* 28.

[u] Quanto magis in explanatione Osee Prophetæ orandus est dominus, & cum Petro dicendum, *Edisseere nobis parabolam istam*: Præsertim, cum obscuritatem voluminis in fine testetur ipse qui scripsit, *Quis sapiens & intelligit ista? intelligens, & cognoscet ea?* Quod non pro impossibili, sed pro difficili debemus accipere. *Hier. Com. in Osee Proem ad Pammach. Tom.* 6. x. Hos. 14. 9.

Sect. IV. *Occasion and Scope.*

Occasion of Hosheah's *Prophecy seems to be this*: The ten tribes (usually called in this Prophet, *Israel*, or *Ephraim*,) revolting from *Rehoboam* to *Jeroboam* son of *Nebat*, (who set up the two idolatrous Calves in *Bethel*,) they thereby also deprived themselves of the pure Worship of God at *Jerusalem*, and went a whoring after *Jeroboams* idols. From [y] whose sins *Jeroboam* sonne of *Joash* departed not; and *Israel* was still too prone to follow the lewd examples of their wicked Kings, especially if they prospered, as this [z] *Jeroboam* son of *Joash* did. In his days therefore God raises up this Prophet in *Israel*, to convince them of their Apostacy, and to recover at least the Elect among them by repentance.

[y] 2 Kings 14. 24.

[z] 2 Kings 14. 25, 26, 27. *comp. with* Hos. 2. 5. 7. and 12. 7, 8.

Scope, of this Prophecy therefore is

1. *Immediately, in respect of Israel or the ten Tribes*; 1. *Partly*, to detect, reprove and convince them of their many great iniquities, especially of their foul idolatries, with *Jeroboams* Calves and *Baalim*, (now and then, but more sparingly and gently, taxing *Judah* for their corruptions.) 2. *Partly*, to denounce (if they persisted still impenitent in these sinful and Idolatrous courses,) their imminent and utter rejection, dispersion, final captivity and destruction by the *Assyrians*, notwithstanding all their vain carnal confidence they had in the broken reed of secular means or assistance. 3. *Partly*, to invite them to repentance, with hopes and Evangelical Promises of mercy to an elect remnant repenting, of the Jews future Conversion and Restauration by Christ, and of the blessed spiritual Priviledges they shall have by union to him, and communion with him.

2. *Mediately, in respect of us*, not only to warn us against all idolatry, and all idolatrous fellowship with idolaters, but also (as [a] *Talmudists* hath well observed) 1. *Partly*, to teach sound doctrine, as is evident by *Matt.* 2. 15. *from Hos.* 11. 1. ——— *by Heb.* 13. 15. *from Hos.* 14. 2. ——— *by Rom.* 9. 26. 1 *Pet.* 2. 10. *from Hos.* 1. 10. ——— *by Rom.* 9. 25. *from Hos.* 2. 23, 2. *Partly*, To convince of errour, as may appear *by Matth.* 3. 13. *and* 12. 7. *from Hos.* 6. 6. 3. *Partly*, to admonish and warne of sin and judgement, *by Luke* 23. 30. *Rev.* 6. 16. *from Hos.* 10. 8. 4. And *partly* to comfort; *by* 1 *Cor.* 15. 55. *from Hos.* 13. 14 *there alledged.* And how notably the divine Authority of this Book shines forth, in these frequent allegations of it in the New Testament, is no hard thing to judge.

[a] *Talmud Proleg. in Hos. p.* 5.

Sect. V. *Principal Parts.*

In this Book consider 1. *The Preface.* 2. *The Prophecy it self.* And 3. *The Conclusion.*

The PREFACE, describing, 1. The *Principall* Author of this Prophecy, *viz.* The LORD. 2. The *Instrumental*, Hosheah, &c. 3. The time of his Prophecy, under four Kings of *Judah*, and one of *Israel* *Ch.* I. 1, 2.

The PROPHECY it self, which is laid down from *ver.* 2. *to ch.* 14. *ver.* 9. as it were under the [a] Person, 1. Of a *Prophet*. 2. Of a *Judge*. 3. Of an *Herauld*. 4. Of a *Father*. 5. Of a *Friend*. The whole being propounded *Parabolically* and *Plainly*.

I. Chap. 1. II.

[a] *And. Riv. præfat. in Hos.*

1. *Parabolically*, and that in the person of a *Prophet*, he signifies in himself, the future events and evils that should befal the Kingdom of *Israel*, and the Kingly house under two types, *viz.*

1. Under the type of the *Prophets taking a wife of whoredomes, and having three children of whoredomes by her*, is foretold the extraordinary punishment and destruction of *Israel* in three several ages for their spiritual whoredoms. This Type is Propounded, Corrected and Accommodated. I. *Propounded* as prescribed of God to this end, *ver.* 2. As performed by the Prophet in a type, 1. Taking a wife of whoredomes, *ver* 3. 2. Having by her [b] three children of whoredomes, *viz.* A son called *Jezreel*, *i. e. The dispersion of God*, denoting the destruction of *Israel* in the valley of *Jezreel*, *ver.* 4, 5. 2. A daughter called *Lo-ruhamah*, *i. e. Not-having-obtained-mercy*: because *Israel* shall not have any more mercy, as *Judah* shall, *ver.* 6, 7. 3. A son called *Lo-ammi*, *i. e. Not-my-People*: because they should not be Gods people, nor he their God, *ver.* 8, 9. II. *Corrected*, the sharpness of the former type is qualified by promises to an Elect remnant of *Judah* and *Israel*, that shall be united under one Head Jesus Christ, *ver.* 10, 11. III. *Accommodated*, ch. 2. throughout. 1. *By an exhortation* of the godly to incite their brethren and mother, *Israel* to repentance, *Ch.* II. 1. *to* 5. 2. *By a Narration* of the causes why they should thus move them to repent, *Partly* their own sins past and present, *Partly* Gods judgements that would befall them that remained obstinate, *ver.* 4. *to* 14. 3. *By Publication* of sweet Promises of grace and reconcilement in Christ, with the fruits thereof, to the Elect of *Israel*, *ver.* 14. *to the end of the chap.*

[b] Hi autem liberi Tres ætates Israelitarum designant. *Primus* enim ætatem illam significat, quæ gravissimis & periculosissimis moribus exagitata est, quando Schallum posteros Jehu sustulit. 2. Reg. 15. *Secundus* ætatem illam quæ a Tiglath-pilesere vastata, capta & deportata est, 1 *Chron.* 5. 26. *Tertius* denique ætatem illam, quæ tota eversa est per Shalmanasarem, quum regnum Israelis totum interciderit, 2 Reg. 17. *Jun. Annot. in Hos.* 1. 3.

Chap. 2.

2. Under another *type* of the *Prophets loving an Adultheresse bought for money, and abiding many dayes without playing the harlot with another man, that so the Prophet might be for her*: is set forth Gods love to *Israel* the spiritual adultheresse, who for her Idolatries shall be punished many dayes, but shall be converted to God in the latter dayes. Here I. The type is com-

Chap. 3. commanded, *Chap.* III. 1. II. The command is performed by the Prophet, where note 1. The type it self, *ver.* 1. 2. 2. The explanation and accommodation of it, *Partly*, by threats of desolation, *ver.* 4. *Partly*, by Promises of Restauration in Christ the true *David*, *ver.* 5.

II. *Plainly* and without Parable the rest of the prophecy is laid down. And in it is 1. Comminatory, *chap.* 4. *to* 11. 2. Consolatory, *chap.* 11, 12, 13, 14.

I. *Comminatory*, or *chiefly consisting in threatnings*, *In three Sermons* or speciall Prophecies, whereof the two first are set forth as under the Person of *Judge*, the last as under the person of *an Herauld*.

1. *Sermon*, against all *Israel*, which is *partly* Reprehensory, *Partly* monitory. I. *Reprehensory*, Wherein *Israel* is 1. Cited or summoned, *Ch.* IV. 1. 2. Accused and indicted for offences against God and man, deserving grievous punishments, *viz.* *Partly*, the impieties and iniquities of the People, enumerated, aggravated and threatned, *v.* 1. *to* 6. *Partly*, the corruptions of the Priests, mentioned, aggravated and threatned, *ver.* 6. *to* 12. *Partly*, the idolatry of *Israel*, *ver.* 12. *to* 15. II. *Monitory*, wherein *Judah* is dissuaded from *Israels* sins, both from the notoriousness of their offences, and grievousness of their punishment, *ver.* 15. *to the end.*

Chap. 4

2. *Sermon* against the Priests, House of *Israel*, and Kings House, and somewhat against *Judah* for following their sins, *Ch.* 5, 6, 7. wherein note *The Summons*, *The Charge*, *The Confirmation of the Charge*, *and the Conclusion of the Sermon*. I. The Summons, *Chap.* V. 1, 2. II. The charge or accusation laid against them, wherein 1. Their sins are propounded, *ver.* 3, 4, 5. 2. Their judgements for them are denounced, (*Judah* also being taken in,) *ver.* 5. *to* 11. 3. The Confirmation of the charge against both *Israel* and *Judah*, touching their sins and judgements. This is done by a gradual Narration of certain hainous offences of theirs, with their particular judgements. As 1. Preferring mans Command before Gods will, *ver.* 11, 12. 2. Relying on forreign aid of the Assyrians, when God would have reclaimed them by his corrections, *ver.* 13, 14. 3. Not renouncing of forreign aid that they might sincerely repent and return to the Lord, notwithstanding the warnings of his word and rod, *v.* 15. *and Ch.* VI. 1. *to* 5. 4. Most perfidious violation of Gods Covenant, by their not knowing of God, unmercifulness, blood and whoredoms, *ver.* 5. *to the end of the Chapter.* 5. Notorious provoking one another unto varieties of wickednesses, even against Gods remedies, *Chap.* VII 1. *to* 8. IV. The Conclusion of the Sermon summarily comprising what had been spoken, *viz.* 1. A Narration of *Israels* obstinacy in sin, turning from God, and madness in relying upon forreign aid of *Egypt* & *Assyria*, ver 8, 9, 10, 11. 2. A Denunciation of Judgments thereupon, *v.* 12, 13. especially for their Hypocrisie described, *ver.* 14, 15, 16.

Chap. 5.

Chap. 6.

Chap. 7.

3. *Sermon*, under the Person of *an Herauld* with a Trumpet proclaiming Gods judgements, principally against *Israel*, partly also against *Judah*, *ch.* 8, 9, 10. Herein consider I. A denunciation of speedy and imminent judgement, with intimation of the procuring Causes thereof, *viz.* 1. Breach of Covenant and Law. 2. Hypocrisie. 3. Casting off what is good 4. Erecting Kings without God. 5. Idolatry. *Chap.* VIII. 1. *to* 5. II. A Reprehensory Confutation of the vain Pretexts, whereupon the wicked grew so insolent, which Pretexts are declared to be so many Causes hastening judgement, *viz.* 1. Their confidence in the two Calves, *vers.* 5, 6, 7, 8. 2. Their Association with the Assyrian for assistance,

Chap. 8.

ver. 9, 10. 3. Their multitude of Altars, Sacrifices and Temples, *ver.* 11, 12, 13, 14. 4. *Judahs* multitude of fenced Cities, *ver.* 14. III. A Confutation of their carnal joy and security, as altogether causeless, (notwithstanding all their present Prosperity,) 1. By the Prophets words denouncing against them, Famine, Captivity, loss of Gods Worship, Death and Desolation, for their Prophets impieties and their own horrid sins, *Chap.* IX. 1. *to* 10. 2. By the immediate words of the Lord himself more terribly, *Partly* upbraiding them for their extream ingratitude under Gods former mercies, *ver.* 10. *Partly* threatning them with utter destruction and dissipation among the Nations, *ver.* 11. *to the end of the chapter.* IV. The Commination of heavy judgements for their sins is continued, wherein 1. The vanity of their carnal hopes is discovered in their fruitful land, *Chap.* X. 1. In their Altars and Images wherein they pretended to worship God, *ver.* 1, 2. In their King, *ver.* 3. In their proud boastings and false confederacies, *ver.* 4. In their Calves and High-places of *Bethaven*, ver, 5, 6, 7, 8. Contrary judgements to their vain hopes all along being threatned. 2. The severity of Gods Judgements for their sin, as in the Person of God, is propounded, More generally *ver.* 9, 10. More particularly in the aggravation, *Partly* of some of their chief sins, *ver.* 11. *to* 14. *Partly* of terrible judgements against *Israel* and their King, *ver.* 14, 15.

Chap. 9

Chap. 10

Thus of that part of the Prophecy which is chiefly Comminatory.

II. *Consolatory*, or *chiefly spent in Comforts*, and this in two Sermons.

1. *Sermon*, under the Person of a *Father*; God promising in Christ that (though neither Prophet, Law, mercies nor judgements had brought them to Repentance, yet) his Elect should be converted, embrace Christ and the Promises. Here are 1. The Cause of Gods favour and promises to them, *viz.* his love in his Son Christ, *Chap.* XI. *ver.* 1. 2. A Narration of *Israels* most ingrateful dealing with God, *ver.* 2. *to* 8. 3. A Declaration of Gods unchangeable promises for saving of *Israel* miserably destroying himself, *ver.* 8. *to* 12.

Chap. 11

2. *Sermon*, wherein God dissuading *Israel* from perfidiousness, idolatry and inhumanity, declares and aggravates their avarice, idolatry and pride, and promiseth, (the wicked being destroyed,) to preserve an elect Remnant, and spiritually to heale the truely penitent. More particularly note here I. A summary proposal 1. Of the peoples sins, *ver.* 12. *and Chap.* XII. 1. *to* 6. 2. Of the Lords invitation of them to Repentance, *ver.* 6. 2. A more particular Explication of both these *viz.* 1. Of the peoples sins, *viz.* their wicked and deceitfull covetousness, *ver.* 7. *to* 11. Their odious idolatry, *ver.* 11. *to the end, and Chap.* XIII. 1. *to* 6. Their intolerable confidence and pride in their wealth and largeness of their Kingdome, *ver.* 6, 7, 8. 2. Of the Lords invitation of them to Repentance, *Partly*, by a Narration both of the evils that had befallen them for their sins, *ver.* 9. *to* 14. And of the good that would befall them upon Repentance, *ver.* 14. *to the end.* *Partly*, by a pathetical exhortation to Repentance (under the person of a *Friend*) *Chap.* XIV. 1. Which Repentance is *amplified*, 1. By the forme or manner of it described, *v.* 2, 3. 2. By most sweet alluring Evangelical promises made unto it, *ver.* 4. *to* 9.

Chap. 12

Chap. 13

Chap. 14

THE CONCLUSION of the whole prophecy, 1. Notably inciting the good to understand, acknowledge, and advantage themselves by these things, admiring their singular excellency. 2. Dreadfully giving up transgressours to fall therein, *ver.* 9.

III.

JOEL.

JOEL.

Sect. I. Name and Penman.

AMong the Hebrews this Book is called סֵפֶר יוֹאֵל *Sepher Joel*, i. e. *The Book of* Joel: and this from *Joel* the *Penman* of it: a *The Word of the LORD that came to* Joel *the son of* Pethuel.

יוֹאֵל *Joel*) which seems to come from יָאַל *Jaal* (which in *Hiphil* signifies either *To will*, or *To swear*, or *To begin*,) signifies *willing*; or *swearing*; or (as b *Hierome* thinks,) *Beginning*; or c *The-LORD God*, as he elsewhere interprets it. d Some rather derives this name from יְהוֹוָה אָלָה *Jehovah Alah*, i. e. *The Lord hath cursed*; Conjecturing he is called *Joel*, i. e. *The curse of the Lord*; because he grievously aggravates the Lords curse and punishment inflicted on the Land. This *Joel* was 1. For his descent e *the son of* Pethuel; *Pethuel* signifies *A-Perswader-of-God*; who this *Pethuel* was is uncertain, because here or elsewhere Scripture speaks no more of him. Some f think he was *Samuel*, who obtained of God what he asked in Prayer; but that conjecture hath formerly been refelled in the *Chronology of the Prophets*, &c. Some g say he was a *Reubenite*, but give us no ground for it. Hebrews have a tradition that *when the Father of any Prophet is named, he also was a Prophet*; but (in h *Calvins* judgement,) *that is a frivolous Rule*. Probably his Father named, was a man of some eminency and authority. 2. For his Office, *Joel* was a *Prophet*, as the i Scripture stiles him, therefore his Prophecy is of Divine Authority, and by the current of this his Prophecy he seems peculiarly to have directed his Prophecy to *Judah* and *Jerusalem*, as *Hosheah* had peculiar respect in his Office to *Israel*, as k *Hierome* also hath noted. 3. For his life, acts or death, we have little certainty. l *Gerhard* saith, he was born and buried in the Land of *Canaan* in *Bethoron*; but he onely saith it.

a Joel. 1. 1.

b D. Hier. Prolog. in Joel. Tom. 6.

c Hieron. in Joel Prolegom. p. 2. ubi. vid. 6. Prolog.

d Ioseph. l. 1. c. 2. Alfred Praefat. Tom. 2.

e Gerh. loc. de Sacra. Script. Sect. 157. in Exeges.

f Calv. Com. in Joel. 1. 1.

g Acts. 2. 16. 17.

h Quoniam autem in Osee Propheta, quem in principio duodecim Prophetarum ante hunc librum explanavimus, sub nomine Ephraim, ad decem tribus confertur vaticinium quæ vel Samaria vel Israel sæpe memorantur: Sic in Joel qui juxta Hebræos secundus est, omne quod dicitur ad tribum Juda, & ad Hierusalem pertinere credendum est, & nullum omninò Israelis, id est, decem tribuum in hoc fieri mentionem. D. *Hieron. Com. in Joel.* 1. 1.

i *Gerh. loc. Com.* I. *de San. Scrip.* Sect. 157. *in Exeges.*

Sect. II. *Order* and *Time*.

In what *Order* this Book is to be ranked, and at what *Time* this *Joel* prophecied, hath *m* before been considered; there see the variety of opinions, and what seems most probable. That judicious a *Calvin* is of opinion that in the midst of so much uncertainty it is best to leave the matter undetermined; especially seeing this Prophet may be well understood without the punctual knowledge of the time of his Prophecy, though many passages in *Hosheah* could not be rightly interpreted without the Precognition of his time. But that which is especially considerable, is that *Joel* prophecied to *Judah* and *Jerusalem*, and not to *Israel*.

m See Chronol. Table before Isaiah

a Joan. Calv. Praefat. Praelect. in Joel.

Sect. III. *Occasion* and *Scope*.

Upon *Occasion* of divers sorts of insects, as the *Palmer-worme*, *Locust*, *Canker-worme*, *Caterpillar*, &c. sent upon *Judea*, and extreamly devouring the fruits of the Land, therefore evident fore-runners and harbingers of a grievous Famine: He incites them of *Judah* to be sensible of the judgement and truly to repent under it, promising thereupon both divers Temporal and Spiritual blessings.

Scope therefore is, I. *In reference to them of* Judah *and* Jerusalem. 1. To awake them out of their security under a present grievous *Famine*, that being truely sensible of Gods heavy judgement, all Degrees among them might with Fastings, Prayers, and true Repentance, mourn, weep, and humble themselves under his mighty hand. 2. To encourage them hereunto, by many sweet and precious promises, not only of removing the present judgement, and restoring their former losses by subsequent plenty: but also of many spiritual blessings in Christ, whereof all temporalls were but dim shadows and pledges, and these *Partly* inchoate in this Life, *viz.* The o Plentiful gifts of the Holy Ghost to young and old; and seasonable deliverance, by the utter destruction of all Gods enemies, from all the evils that might fall out, before or at the coming of Christ to judgement, *Partly* consummate in compleat holiness and happiness in the world to come. II. *In reference to us*. To teach us in all like publike afflictions humbly and penitentially to behave our selves towards the Lord; and upon unfeigned returning unto God, to expect (so far as shall be good for us,) like blessings both Temporal, Spiritual and Eternal.

o *Notably this was fulfilled*, Acts 2. 16. 17. *vid. Hieron*, Ep. ad Paulin. *Tom.* 3.

Sect. IV. *General Parts*.

In this Prophecy are, 1. *An Inscription*. 2. *The Substance of the Prophecy*. 3. *The Conclusion*.

The Inscription, denoting the *principal* and *instrumental* Author of it, *Ch.* I. 1. — I.

The Substance of the Prophecy, which is 1. *Reprehensory*. 2. *Minatory*. 3. *Hortatory*. — Chap. 1. II.

I. *Reprehensory*, emphatically checking and upbraiding them of *Judah* and *Jerusalem*, for their great stupidity and security under that heavy judgement of the Famine, where, I. *An Exordium*, 1. Attesting all the inhabitants, how unparallel'd the Famine was. 2. Charging them and their children to tell it to after Generations, *ver.* 2, 3. II. *The Narratory description* of the Famine in brief, *ver.* 4. Aggravated also in many following passages throughout the Chapt. as motives to the Lessons following. III. *The use which they should make of this Judgement*. 1. They should be exceeding sensible of it, *ver.* 5. *to* 13. 2. They should be sincerely penitent under it with mourning, fasting, &c. *verse* 13. *to the end of the chap.*

II. *Minatory*, sharply threatning the people, (now secure under the judgement of the Famine) with an heavier judgement of the sword, *viz.* the Sword of the *Chaldeans*, here 1. *Sion* is all arm'd by the Lord, *Ch.* II. 1. 2. This judgement threatned is described, *More Generally*, by the Author of it, neer- — Chap. 2.

nesse, grievousnesse and suddainnesse of it, ver. 1, 2. *More Particularly*, by the terrible Character of the Chaldeans, that shall execute this judgement, ver. 2. to 12.

III. *Hortatory*, earnestly exhorting them hereupon. 1 To sincere Repentance, and 2 To solemne Humiliations, ver. 12. to 18.

This Exhortation is urged by divers Arguments, *viz.* 1. *By Promises.* 1 *Of temporal Blessings*, namely, plentiful fruits of the earth, even in the Reparation of all their former losses by the Famine, and removal of the Northern Army from them, ver. 18. to 28. 2 *Of Spiritual and Evangelical Privileges*, (whereof those Temporals were but an imperfect Pledge) *viz.* Plentiful powring out of his Spirit and his gifts upon all flesh, Gentiles as well as Jewes, ver. 28, 29. Salvation and deliverance of an Elect Remnant in his Church, after the Lord hath manifested by dreadful signes the terrour of his coming, ver. 30, 31, 32.

II. *By Threatnings* of destruction against all the oppressing enemies of the Church, where 1. Their judgement in the valley of *Jehoshaphat* in the view of Jerusalem [i. e. *in the open view of Gods Church and People*,] is generally propounded, Ch. III. 1, 2. Chap. 3. 2. God contests with his Churches enemies for all their wrongs to his People, ver. 4. to 9. 3. God ironically incites all Nations to come to fight in the *valley of Jehoshaphat*, declaring their destruction there, ver. 9. to 17. 4. The end of all these Judgements is declared, ver. 17.

The Conclusion of the whole Prophecy, 1. *Metaphorically* declaring the Lords blessings upon the Church, ver. 18. 2. *Plainly* declaring *Partly* the judgements threatned to *Egypt* and *Edom*, viz. The Churches Enemies for their cruelty against her, ver. 19. *Partly* the mercies promised to the Church under the name of *Judah* and *Jerusalem*, ver. 20, 21.

HAMOS.

Sect. I. *Order* and *Time.*

HIerome [a] tells us that the *twelve lesser Prophets* are ranked by the Hebrews in the self-same Order as we have them, though the LXX. somewhat invert that order; so that *Hamos* is the third of the *lesser Prophets*. He prophecied [b] *concerning* Israel *in the dayes of* Uzziah *King of* Judah, *and in the dayes of* Jeroboam *sonne of* Joash *King of* Israel, *two years before the earthquake*. (So that he was [c] contemporaneous to *Isaiah* and *Hosheah*.) But when this *Earthquake* was, (which more punctually denotes the time) is hard to determine. This Prophet, and [d] *Zechariah* mention this *Earthquake* as an eminently known thing in *Uzziahs* time, but define not the particular year. *Josephus* (as [e] *Calvin* and *Pareus* observe) thinks *this earthquake fell out at the same time that* Uzziah *was smitten with Leprosie, for presuming to offer incense in the Temple*, but thats uncertain. And [f] *Junius* conceives that most unlikely, 1. *Partly because then the time of this Prophet might rather have been described by the Leprosie of the King, which was more notable.* 2. *Partly because that place*, Isa. 7. 8. *whereon alone this opinion is grounded, is not a sufficient proof*, And he rather thinks (*if it may be lawfull to conjecture*) *it was at the death of* Jeroboam, *which was about the thirty seventh year of* Uzziah, *when such horrid conspiracies and bloodsheds began in the Kingdom of* Israel, *that the very earth quaked with the horrour thereof.* However the dayes of *Jeroboam* were times wherein outwardly there was much Prosperity to *Israel*, and by this circumstance of time mentioned (saith [g] *Calvin*,) the Prophet would intimate, *That he denounced this sharp and burdensome Prophecy to them at that season wherein they were most prosperous, and as it were drowned in their delights.*

[a] *Hieron. Proem. in Joel Tom. 6*
[b] *Am. 1. 1.*
[c] *See Isa. 1. 1. Hos. 1. 1. with Amos 1. 1.*
[d] *Zech. 14. 5.*
[e] *Calv. Com. in Amos 1. 1. & Par. Adverss. in Am. 1. 1.*
[f] *Fran. Jun. Annot. in Hamos 1. 1.*
[g] *Calv. Com. in Amos 1. 1.*

Sect. II. *Name* and *Penman.*

This Book is stiled by the Hebrews ספר עמוס *Sepher Hamos*, i. e. *The Book of* Hamos: and in the text it self דברי עמוס *Dibre Hamos*, i. e. *The words of* Hamos, because *Hamos* was the Preacher and *Penman* of them.

עמוס *Hamos* (as [i] *Hierome* thinks) signifies [k] *Bearing*, or *Carrying*, & interpreting his name [l] *Actively*. *Others* interpret it passively; *viz. Burdened*; Either [m] because he was loaded with spiritual Latitude grace; (but thats an unusual expression, and probably he had this name long before he was furnished with this Prophetick grace;) or because he had a *burdened* or *stammering* tongue; as *Moses* had; as *Procopius* the *Hebrews*, especially *R. Phineas* thinks; but this (saith [n] *Tarnovius*) is a *vain tradition of the Jewes.* [o] *Some* think this name is *in compounded* of two Hebrew words, which signifie *The People hath removed*, or *a People removed*, or *pulled away*, because the ten Tribes, against whom he chiefly prophecies, should remove into Captivity for their idolatry. Most usually this name is interpreted *A Burden*, or *An heavy load*, and in this sence its opposite, this Prophet being vehement and burdensom in his threatnings; he spake so burdensom, heavy words, as the very men *could not bear*; As said his Adversary *Amaziah*, Hamos 7. 10.

i *Hieron. Proem. in Amos Tom. 6.*
k *Pellic. Bearing.*
l *Forerius. Prolegom. in Amos.*
m *Alii vocem propriam esse compositam ex* עם i. e. *populus*, & ex verbo מוש sive מש *amovit, avulsit*, quasi, dicatur *populus avulsus*, &c. *Tarnov. ibid.*
n Populus avulsus. *Hieron. Proem. in Amos. Tom. 6.*

But who this Hamos *was is more considerable.* Some [o] from the [o] likeness of names, have thought he was the Father of the Prophet *Isaiah*. But that's a plain mistake, (as [p] *Hierome* hath noted) for these two names, *viz. Amos* the father of *Isaiah*, and *Hamos* the Prophet, as they are written in Hebrew, differ quite, *both in their first and last letters*; and in their significations; That signifies *strong* or *valiant*; This *A People-pull'd-away*. Therefore they were two distinct Persons. This *Hamos* was of the tribe of *Judah* at first. [q] *No Prophet nor Prophets son but an Herdsman*

o Isa. 1. 1. *comp. with* Amos 1. 1.
p *Non est ipse quem patrem Esaiæ Prophetæ scripsimus. Illa est alia* אמוץ *scribitur per primam & ultimam nominis sui literam* א & ץ & *interpretatur fortis atque robustus.* Hic verò עמוס per ע & ס; & *interpretatur Populus avulsus.* Mediæ literæ מ & ו utrique Communes sunt, &c. *Hieron. Proem. in Amos. Tom. 6.*

of

of Tekoa, and a gatherer of Sycomore fruit: but the Lord took him as he was following the flock, and said unto him, go prophecy to my People Israel. Tekoa (thinks t Hierome) was six miles Southward from Bethlehem, where the Saviour of the World was born, beyond which there's no village, no nor cottages: it is such a waste wilderness which is extended to the Red Sea, and the Persian, Ethiopian and Indian Coasts. And because that dry sandy ground yields no fruits, all is full of Herdmen that they may compensate the barrenness of the ground with the multitude of Cattel. Of this number of Herdmen was Amos the Prophet; rude in speech but not in knowledge: for the same spirit spoke in him, that spoke by all the Prophets. And as Calvin observes, God purposely raised up Amos of Judah, and a poor rustical Herdman of Tekoa, 1 Partly the more to cross and correct the pride of those times, glorying in their prosperity; when a rude Herdman must be their Reprover. 2. Partly to deal the more proportionably with the brutishness of Persons in those dayes, that would not hearken to other Prophets, now an Herdman shall deal more roughly with them as with Kine of Bashan, Amos 4. 1, 3. Partly to evidence that any instruments shall serve Gods turn, who is wont r to choose the foolish things of the world to confound the wise; and the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised hath God chosen, and things which are not to bring to nought things that are; that no flesh should glory in his presence. He prophecied purposely and principally against the ten Tribes, more sparingly against Judah. He is thought to be slain by Amaziah the Priest of Bethel whom he opposed stoutly, prophecying against him severely, Amos 7. 10. to the end.

s Amos Pastor & rusticus, & ruborum mori destringens, paucis verbis explicari non potest. Quis enim dignè exprimat tria aut quatuor scelera Damasci, Gazæ, Tyri, & Idumeæ, & filiorum Ammon & Moab, & in septimo, octavoque gradu Judeæ & Israel? &c. Hier. Paulino Tom. 3.

t Amos Pastor & rusticus, qui ad mare rubrum, Persarumque & Æthiopum atque Indorum terminos dilatatur. Et quia humi arido atque arenoso nihil omino frugum gignitur, eis cuncta sunt plena pastoribus: ut fertilitatem terræ compensant pecorum multitudine. Ex hoc numero Pastorum & Amos Propheta fuit; imperitus Sermone sed non scientiâ. Idem enim qui per omnes Prophetas in eo spiritus sanctus loquebatur. D. Hieron. Proœm. in Am. Tom. 6.

r Calv. Com. in Am. 1. 1. r 1 Cor. 1. 27, 28, 29.

Sect. III. *Occasion* and *Scope*.

This Prophet seems to be called to prophecy upon the same *Occasion* for substance that *Hosheah* was, *viz.* Israels carnal security and confidence in their great outward Prosperity at that time, out of which God would awaken them with predictions of their final dispersion and captivity for their many great sins and insquities.

Scope. I. *More generally*, to hold forth the severity of Gods judgements against his Churches enemies, and his Church it self for their sins: annexing some Evangelical Promises to a remnant. II. *More particularly*, 1. To denounce Gods judgements against the Heathen enmies of Gods Church, *viz. Damascus, Gaza, Tyre, Edom, Ammon* and *Moab*, for their sins, especially their insolencies against Gods People. 2. To warn *Judah* and *Jerusalem* of their destruction for their sins; especially *Israel*, of their total and final captivity and desolation for their idolatry, violence, injustice, oppression and general corruption; and this is done both *Plainly* and *Visionally*; which u *Hierome* thinks cannot be expressed in few words. 3. To comfort an elect remnant, with Promises both of their Salvation when others shall be destroyed, and of the glorious Restauration of the Church at last by *Jesus Christ*, and the erecting of his *spiritual Kingdome*.

Sect. IV. *Principal Parts.*

In this Book consider 1. *The Inscription.* 2 *The Prophecy it self.*

1. THE INSCRIPTION of the Prophecy, describing 1. The *Penman Hamos.* 2. The Object to whom this Prophecy was chiefly directed, *viz. Israel.* 3. The *time* when, *Ch. I. 1.* Chap. 1.

2. THE PROPHECY it self, chiefly consisting of 1 *Comminations*, And 2 *Consolations.*

COMMINATIONS or Threatnings, and they are laid down, 1 *More plainly*, 2 *More obscurely and in visions.*

I. *Threatnings more plainly laid down*, are comprized chiefly in four distinct Sermons, *chap. 1 to 7.*

I. *The first Sermon*, wherein note. I. *A General Proposition*, of the threatnings against all worldly height and glory; Metaphorically, *v. 2.* II. *A special Prediction* of judgements.

1. *Against the Gentiles* enemies of the Church, especially for their cruelty, oppression and cruelty against Gods People. As against 1. *Damascus* of the Assyrians, *v. 3, 4, 5.* 2. *Gaza*, and other places of the Philistines, *ver. 6, 7, 8.* 3. *Tyre*, *ver. 9, 10.* 4. *Edom*, *ver 11, 12.* 5. *Ammon*, *ver. 13, 14, 15.* 6. *Moab*, *Ch. II. 1, 2, 3.* Chap. 2.

2. *Against the Jews* for their sins also. *Partly* against *Judah*, *ver. 4, 5. Partly* and principally against *Israel*, *viz.* the ten Tribes, whose sins are 1 Mentioned, *ver. 6, 7, 8.* 2. Aggravated as contrary to Gods great Mercies to them, *v. 9. to 14.* 3. Threatned, *ver. 14, 15, &c.*

II. *The second Sermon*, wherein I. *The Exordium*, 1. *Partly* declaring who speaks, and against whom, 2 *Partly* calling for attention, Ch. III. 1. II. *A summary Proposition* of Gods peculiar fatherly kindness to them, and their ingratitude to him, for which he resolves to punish them, *v. 2.* This Prophecy is illustrated 1 By divers elegant similitudes, *v. 3. to 7.* 2. By an Apology for himself and other Prophets: shewing why they cannot chuse but prophecy, *ver. 7. 8.* Chap. 3.

III. *The Amplification* of the Proposition, 1. By Attestation even of the Gentiles themselves, to judge of the grossness of *Israels* sins, deserving heavy judgements, *v. 9, 10.* 2. By explication of the judgements that shall come upon them for these sins, *ver. 11. to the end.*

III. *The third Sermon*, wherein are I. *An Exordium*, inviting attention, describing the vileness of *Israel* spoken to *Ch.* IV. 1. II. *A brief Denunciation of their captivity and dispersion* under a double Metaphor, *ver. 2, 3.* III. *A Confirmation* of this threatning by the procuring causes of judgements, *viz.* 1. Their delight in idolatry, in hypocritical and carnal pollutions of Gods Worship, (whereunto they are *sarcastically* invited,) *ver. 4, 5.* 2. Their incorrigibleness and impenitency under variety of former judgements, *viz.* Famine, *ver. 6.* Drought, *ver. 7. 8.* Blasting, Mildew, and Palmer-worme, *ver. 9.* Pestilence like that of *Egypt* and Sword, *ver. 10.* Subversion of some of them like *Sodom*, *ver. 11.* IV. *The Conclusion* inviting to repent, and meet God, 1. From the unexpressible greatness of their judgement threatned, *ver. 12.* 2. From the Majesty and Power of God, *ver. 13.* Chap. 4.

IV. *The fourth Sermon*, wherein consider I. *The Exordium*, inviting to attention, and declaring both the object against whom the Sermon was intended, and the nature of it, a Lamentation, *Ch.* V. 1. II. *The Proposition* of Gods judgements laid down 1. More sum- Chap. 5.

summarily, ver. 1, 2. 2. More particularly, *Edom* by an invasion as vengeance, whereby their judgement may be portended, ver. 4. to 10. *Edom* by a Commination against impenitent refractory Persons, for their many sins, ver. 10. to 15. III. *The Confirmation* of this Proposition from Gods hatred of their sins, viz. 1. Sins of impiety against God, ver. 11. to *the end of the chap.* 2. Sins of iniquity against man, especially their sensual wantonness, Chap. VI. 1. to 7. IV. *The Conclusion.* 1. Denouncing speedy Captivity for their sins, *ver.* 7. 2. Declaring, and that under Gods Oath, both Gods abhorring of them, ver. 8. and the severity of his judgements upon them, v. 9, 10, 11. 3. Intimating, that notwithstanding their secure perverseness and vain confidence, they shall wholly be destroyed by their enemies, ver. 12, 13, 14. *&c.*

Chap. 6.

[a] Vid. Calv. Com. in Amos 6. 12. &c.

Thus of the threatnings more plainly denounced.

II. *Threatnings more obscurely laid down* follow, and these under several *Types* and *Figures*, viz. under the Type.

1. Of *Grashoppers* or Locusts, shadowing out Famine, Ch. VII. 1. to 4.

Chap. 7.

2. Of *Fire* devouring the great deep, adumbrating War, v. 4, 5, 6.

3. Of a *Plumb-line*, signifying the overthrow of the Kingdom, and of the Kings house, ver. 7, 8, 9. This is Amplified by *Amaziah* the Priest of *Bethel*'s opposition against *Amos*, thus prophecying; wherein note 1. *Amaziah* instigation of King *Jeroboam* against *Amos*, ver. 10, 11. 2. *Amaziahs* monition of *Amos* to prophecy in *Judah*, but not at *Bethel*, ver. 12, 13. 3. *Amos* his asserting of his Call and Commission from God to prophecy against *Israel*, v. 14, 15. 4. *Amos* his sharp Prophecy against *Amaziah*, foretelling withal the certainty of *Israels* Captivity, ver. 16, 17.

4. Of a *Basket of Summer fruit*, representing the total overthrow, Ch. VIII. 1, 2, 3. Amplified 1. By a vehement exprobration of them for their sins, especially their oppression and impiety, deserving the threatned destruction, ver. 4, 5, 6. 2. By a severe denunciation of most lamentable judgements upon the land, without all light of consolation, especially of a famine of hearing the word of God, ver. 7. to *the end of the chap.*

Chap. 8.

5. Of *Smiting the lintel* of the Temple door, denoting the certainty and inevitableness of their destruction by the sword, without all possibility of escape, Ch. IX. 1. 2. 3. 4. This is confirmed 1. From the Might and Majesty of God, able thus to punish them, ver. 5, 6, 7. 2. From their ingratitude under Gods greatest mercies shewed towards them, v. 8, 9, 10.

Chap. 9.

Hitherto of the Comminations and Threatnings in this Prophecy.

II. CONSOLATIONS, or Comforts Evangelical to an Elect remnant follow; describing the Restauration of the Church by Jesus Christ, promised 1. Under the type of raising up the *Tabernacle of David that is fallen*, &c. ver. 11. 12. 2. Under magnificent outward blessings to them, *viz.* great plenty, return from captivity, and the re-establishment in their own land, ver. 13, 14, 15.

HOBADIAH.

Sect. I. *Name and Penman.*

[a] Hobad. ver. 1.

THis Prophecy is called by the Hebrews ספר עובדיה Sepher Hobadiah, *i. e.* a *The Book of Hobadiah*; and in the text it self חזון עבדיה Chazon Hobadiah *i. e. The vision of Hobadiah*; from *Hobadiah* the Preacher and *Penman* of this Prophecy.

[b] Abdias Σὰλ☉ κυρίου. *id est*, Servus domini. *Hier. Proœm in Joel Tom.* 6.

עובדיה *Hobad-iah*, signifies either *The-work-of-the-Lord*; or *The Servant-of-the-Lord*, as [b] *Hierome* hath well interpreted it. Who he was, is not evident by other Scripture, but onely by this Book that he was a Prophet. He propheceyed against the *Edomites* or *Idumeans*, who came of *Edom*, [c] *which is Esau*; and hated *Israelites*, *Jacobs* race, as *Esau* hated *Jacob* himself. Learned [d] *Hierome* tells us, that the *Hebrews think that he was that* Obadiah *in dayes of* Ahab *and* Jezebel, *who fed an hundred of the Lords Prophets by fifty in a Cave: and of the seven thousand that had not bowed a knee to* Baal; ——— and himself inclines to their opinion; saying, *He therefore, because he nourished an hundred Prophets, received the Prophetical grace: and of a Captain of the Host, became a Captain of the Church.* But that this is a mistake, hath *partly* been evidenced in the *Chronological Table* before *Isaiah*: and may further appear by this Prophecy it self, which seems plainly to have been after the captivity of *Judah*, and destruction of *Jerusalem* by the *Chaldeans*; by that passage, [e] *In the day that thou stoodst on the other side, in the day that the Strangers carried away captive his forces, and forreigners entred into his gates, and cast Lots upon Jerusalem, even thou wast as one of them, But thou shouldst not have looked on the day of thy brother, in the day that he became a Stranger: neither shouldst thou have rejoyced over the children of* Judah *in the day of their destruction.*

[c] Gen. 36. 1 8, 19.

[d] Hunc aiunt esse Hebræi, qui sub rege Samariæ Achab & impiissimâ Jezabel pavit centum Prophetas in specubus, qui non curvaverunt genua Baal, & de septem millibus erant quos Helias arguitu ignorasset: Sepulchrumque ejus usque hodie cum Mausoleo Helizæi Prophetæ, & Baptistæ Joannis in Sebaste veneratione habetur, quæ olim Samaria dicebatur. Hanc Herodes Rex Judeæ Antipatri filius, in Honorem Augusti Cæsaris Græco Sermone vocavit Augustam. Hic igitur qui centum Prophetas aluerat, accepit gratiam Prophetalem: & de duce exercitûs, fit dux Ecclesiæ. *Hieronym Comment. in Abdiam.* 1.

[e] Obad. ver. 11. 13.

Obadiah (saith [f] *Augustine*) *in respect of his writing the shortest of all the Prophets speaks against the Idumean Nation*, &c. And *Hierome* stiles him, [g] *A little Prophet in number of verses, not of sences*: and saith, *This Prophet as a Servant of the* LORD, *saw those things heard those things, which are worthy of a Prophetick service.*

[f] Abdias, quantum ad Scripturam ejus attinet, omnium brevissimus Prophetarum, adversus Idumæam gentem loquitur, &c. *Aug. de Civ. dei l.* 18. *c.* 31. *Tom.* 5.

[g] Parvus Propheta, versuum suppuratione, non sensuum. ——Hic Propheta quasi servus Domini——ea vidit, ea audit, quæ Prophetali digna sunt servitute. *Hieron. Comment. in Abd.* 1.

Sect. 2.

Sect. II, *Time.*

At what *Time Obadiah* prophecied hath been *partly* intimated. Sect. I. *Partly* and principally in the *Chronological Table* before *Isaiah*.

Sect. III. *Occasion and Scope.*

Thus conceive of the Occasion of this Prophecy. [b] Israel and his Posterity were the Elect People of God; to whom it was by divine Oracle promised, *that i the elder shall serve the younger*, i. e. *Esau* shall serve *Jacob*; yet divine dispensation so ordered affairs, that *Jacob*, i. e. *Israel* and his posterity were in much affliction, whilest *Esau*, i. e. *Edom* and his posterity were in most prosperous condition; and very apt to bear a grudge, and express their malice against *Israel* upon divers occasions, by reason of the blessing and promise of God: but especially they discovered the height of malice against *Israel*, at *Jerusalems* destruction by the *Babylonians*, 1 *Partly* by instigating the *Babylonians* against them, [k] *Remember O LORD the children of* Edom *in the day of* Jerusalem, *who said, Raze it, raze it, even to the foundation thereof.* 2 *Partly* by joyning with the Chaldeans, in [l] many Acts of cruelty upon the Jewes, when Jerusalem was destroyed. Hereupon this Prophet thus prophecied against *Edom*.

Scope, 1. To threaten utter and inevitable ruine to *Edom*, for their many sins, but especially for their enmity against *Israel*, and their cruel insolencies over *Jerusalem* in the day of her destruction by the Chaldeans. Notably to this purpose, *Hierome* saith; [m] *Obadiah, (which is by Interpretation the servant of God) thunders against* Edom, *a bloody and earthly man, and he smites him with his spiritual Spear, that was alwaies envious against his brother* Jacob. 2. To comfort the Church with Promises of Salvation and Restauration by Jesus Christ, whose Kingdom shall be exalted, especially by preaching the Gospel to the conversion of the *Gentiles*, as [n] *August.* hath observed.

b Exod. 19. 6. Deut. 7. 6. Amos 3. 2. i Gen. 25. 23.

k Psal. 137. 7.

l Obad. v. 10. to 15.

m Abdias qui interpretatur servus Dei, personat contra Edom sanguineum, terrenumque hominem.

n *Fratris quoque Jacob semper æmulum, hastâ percutit spirituali. Hieronymus Paulino. Tom.* 3. n *August. de Civitat. Dei lib.* 18. *cap.* 31. *Tom.* 5.

Sect. V. *Principal Parts.*

In this Book are considerable

The Inscription. The vision of Obadiah, *ver.* 1. I.

The Prophecy it self, which is 1. *Minatory* against *Edom*. 2. *Consolatory*, to *Israel* and the Church of God. II.

I. MINATORY, *against* Edom, threatning his destruction, where note a Description both of his *destruction threatned*, and of the *procuring causes* thereof. 1. *The destruction of* Edom *threatned*, is described emphatically, 1. By the chief Author thereof, the LORD, rumouring it, and inciting instruments against *Edom*, ver. 1. 2. By the instruments thereof, the Heathen, *viz.* Chaldeans, *ver.* 1, 2. 3. By the inevitableness of it, *ver.* 3, 4. 4. By the extremity of it, shall be an utter destruction, *Edom* shall be wholly spoyled, more then an house by *Night-robbers*, or a Vine by *Grape-gatherers*, ver. 5, 6. 5. By Gods removal of all impediments to *Edoms* destruction, and so preparing him for total ruine; His confederates and friends proving unfaithful, *ver.* 7. His Counsellors wisdome being destroyed, *ver.* 8. His Soldiers courage failing, *ver.* 9. II. *The procuring causes* of this destruction are described, *More generally*, his violence against his brother *Jacob*, *ver.* 10. *More particularly*, for his many insolent and cruel carriages against *Israel*, when the Chaldeans destroyed *Jerusalem*, *viz.* 1. His consenting with the Chaldeans therein, *ver.* 11. 2. His looking on. 3. His rejoycing at. 4. His speaking proudly in the day of his brothers distress, *ver.* 12. 5. His entring into *Jerusalem* with the Chaldeans, looking on their affliction; 6. His plundring of his substance, *ver.* 13. 7. His standing in the cross way to cut off those that escaped the Chaldeans. 8. His delivering up those that did remain in the day of his distress, *ver.* 14. All this minatory part is confirmed by the approach of the day of the Heathen, wherein *Edom* shall be brought to nought, *ver.* 15, 16.

II. CONSOLATORY, to *Israel* and the Church of God in divers precious Promises, *viz.* 1. Of *Sions* deliverance. 2. Of restored holiness, *viz.* Of Temple and worship. 3. Of Repossession of their possessions, *ver.* 17. 4. Of *Israels* victory over *Edom*, ver. 18. 5. Of the enlargement of the Jewes possessions, (most truly fulfilled in Christs calling the Gentiles,) *ver.* 19, 20. 6. Of Saviours on *M. Sion*, to judge the *M. of Esau*. 7. Finally of the Lords dominion over all, *ver.* 21.

JONAH.

Sect. I. *Order and Time.*

HAd this Book been ranked in our Bibles in that *Order* wherein is was prophecied, it should have been placed before all the *Prophets* both *greater* and *lesser*; The *Time* of *Jonahs* Prophecying being before them all, as hath been [a] formerly evidenced.

Sect. II. *Name and Penman.*

This Book is called by the Hebrews ספר יונה *Sepher Jonah*, i. e. *The Book of Jonah*; from *Jonah the Penman* of it.

יונה *Jonah* in Hebrew (called *Jonas* in the New Testament,) signifies *a Dove*, (as [b] *Hierome* hath noted;

noted;) but why this Prophet is so called, is not so easie to define. Some deriving the word from יוֹנָה *Jonah*, i. e. *He hath afflicted* or *oppressed*) think it signifies *one afflicted* or *oppressed*. And notably this Etymology agrees to *Jonah*, who was in a Tempest cast over-board into the Sea, swallowed up of a Whale, and buried three dayes in his belly, before he was cast upon dry ground, &c.

Tarnov. Prolegom. in Jonah. Hier. Com. in Jon. 1. 1. Tom. 6.

Who this *Jonas* was is disputed.

I. The Hebrews, (saith *d Hierome*) and after them others take him to be the *son* of the *Sarepten widow* raised up from death to life by *Elijah*, whereupon she said to *Elijah*, *e Now by this I know that thou art a man of God, and that the Word of the Lord in thy mouth is Truth*, and thus they seem to confirme that *Jonah* is called *f the sonne of* Amittai; *Amittai* signifying *Truth*. But this seems to be a mistake, 1. *Partly*, because this widow was a Gentile, *g Sarepta* being a City of *Sidon*, wherein she dwelt; but *Jonah* was of *h Gath-hepher*, which belonged to the *i* Tribe of *Zebulun* in *Israel*. 2. *Partly* because the times do not agree; for the widows son was raised up by *Elijah*, in the dayes of *Ahab*, about the *k* beginning of his Reign; but *l Jonah the son of* Amittai prophecied in the dayes of *Jeroboam* the son of *Joash*. Now from the beginning of *Ahabs* reign, to *Jeroboam* the second, are above ninety years, if the *Chronology of the* I. *and* II. *Kings* be compared together.

d Hier. Proem. in Jon. Tom. 6. vid. Tarnov Prolegom. in Jon.
e 1 Kings 17. 24.
f Jon. 1. 1. g Luk. 4. 26
h 2 Kings 14. 25.
i Josh. 19. 10. 13.
k Compare 1 Kings 16. 29. with Ch. 17.
l 2 King. 14. 25.

II. They more clearly follow the Scripture, who say, this *Jonah* 1. *For Descent* was *m son of* Amittai; who this *Amittai* was, is not certain. 2. *For Country*, of *n Gath-hepher*, belonging to the Tribe of *Zebulun* in *Israel*. 3. *For Office*, he was a Prophet of note in the time of *Jeroboam* son of *Joash*; he prophecied of *Jeroboam's* restoring and enlarging the Coast of *Israel*, which was then fulfilled, and this against *Nineveh*. And probably he prophecied other Prophecies, (though now not extant,) because this Prophecy of his against *Nineveh* begins with a copulative. *p And* [or *Now*] *the Word of the Lord came unto* Jonah.—— As *q Pareus* hath observed. 4. *For the discharge or execution of his Office*, *His Commission* was strange, that he should be sent to Preach to *Nineveh* a City of the Gentiles, the Metropolis of *Assyria*, whence *r* some call him *The Prophet and Apostle of the Gentiles*. *His Infirmities* great; he was first unwilling to be a publisher of Gods Justice, and therefore fled from God; and after as unwilling to be a Spectator of Gods mercy, and therefore he fretted against God. *His success* wonderfull, *Nineveh* repented at his Preaching, and was saved from Destruction, whereupon one saith, *s Many Nobles and Monarchs, with the Perill of many seek themselves a name, honour and wealth; but* Jonas *is above them all, who by his Sermon saved so many thousands of men. His Typicalness* herein remarkable; for *Jonas* was a singular *type* of Jesus Christ; *For as* Jonas *was three dayes and three nights in the Whales belly; so* (saith Christ) *shall the Son of Man be three dayes and three nights in the heart of the earth.*

m Jon. 1. 1. 2 King. 14. 25.
n Compare 2 King. 14. 25. with Josh. 19. 10. 13.
o 2 King. 14. 25. Matth. 12. 39, 40. 41.
p Jon. 1. 1.
q D. Pareus in Adver. in Jon.
r Hen. Alst. præcogn. Theol. l. 2. c. 122. D. Theodor. Snepsius in Com.

And he herein *typified*, 1. *Christs Death*, in that he was thrown into the Sea, and swallowed up of the Whale. 2. *The effect of Christs death*; as *Jonas* being cast into the Sea, the tempestuous Sea was calmed: so Christ dying, the wrath of God against sinners was appeased. 3. *Christs burial*, Christ being three dayes in the Grave: as *Jonah* was three dayes in the Whales belly. 4. *Christs Resurrection the third day*, as the Whale cast up *Jonah* alive on the shore after three dayes. And 5. *Christs preaching to the Gentiles not till after his Resurrection* by his Apostles: as *Jonas* preached not to *Nineveh* till after he was vomited up out of the Whales belly alive.

Hereupon said *Augustine*, *u The Prophet* Jonas *prophecied of Christ, not so much by his speech, as by his own passion; and that more clearly, that if by voice he had proclaimed his death and resurrection, for why was he received into the Whales belly, after three dayes refused, but that he might figure Christ should return the third day out of the depth of the Grave?* And learned *Hierome*; *x Jonas that fairest Dove, by his flight as it were prefiguring the Lords passion, he calls the worlds unto Repentance: and under the name of Nineveh preacheth Salvation to the Gentiles.* And excellently said *Tertullian*, long before them both; *y For a prophane City not yet Partaker of God, and sinning of ignorance, the Prophet almost perished; but that hereby he suffered an example of the Lords Passion, whereby even the Gentiles repenting, were to be redeemed.* *z Ambrose* also speaks much to like purpose.

u Jonas autem Propheta, non tam sermone Christum, quam sua quadam passione Prophetavit: profectò apertius quam si ejus mortem & resurrectionem voce clamaret; ut quid enim exceptus est ventre belluino, & die tertio redditus, nisi ut significaret Christum de profundo Inferni, die tertio redditurum? *August de Civit. De i. l. 18. c. 30. Tom. 5.*

x Jonas columba pulcherrima, navitulla fuo paffionem Dominicæ præfigurans, mundum ad pœnitentiam revocat, & sub nomine Ninive, salutem gentibus nuncia. *Hieronym. Paulino Tom. 3.*

y Non ergo & Jonas idcirco Ethnicis Ninivitis non putabat pœnitentiam necessariam cum cavillaretur in prædicationis officio, An potius misericordiam Dei providens etiam in extraneos profusam, quasi destructarum præconium verebatur. Atque adeo propter Civitatem prophanam nondum Dei compotem adhuc ignorantia delinquentem, penè periit Propheta; nisi quod exemplum passus est Dominicæ passionis, Ethnicos quoque pœnitentes redempturæ. *Tertull. de Pudicitia lib. c. 10.* z *Ambr. in* XLIII. *Ps. Enarrat. pag. 569. Tom. 4. Basil. 1567.*

Sect. III. *Occasion and Scope.*

It is very probable, that when *Jonah* * promised the restoring & enlarging of *Israels* Coasts in dayes of *Jeroboam son of* Joash, (when both King and People were very wicked,) he also invited them to Repentance and Reformation. But *Israel* remaining still impenitent and obdurate. God takes *Occasion* to send him to *Nineveh* the Metropolis of *Assyria*, a City of the Gentiles, who declining the service, was cast into the Sea, and swallowed of a Whale, not that he *might be swallowed up and totally perish*, (as saith *a Irenæus*,) but that by his miraculous deliverance out of the Whales belly, (preparing *Jonah* to preach more dutifully, and *Nineveh* to hear more effectually;) *Israel* might be provoked to repent by the Repentance of *Nineveh*; or at least the impenitency of *Israel* might be the more aggravated and rendered inexcusable.

* 2 *King.* 14. 4, 25.

a Patiebatur fortitudo absorberi Jonam à cete, non ut absorberetur, & in totum periret, sed ut evomitus magis subigeretur Deo: & plus glorificaret Deum, qui insperabilem salutem ei donasset: & firmam pœnitentiam faceret Ninevitis, ut converterentur ad dominum, qui eos liberaret à morte, conterritos ab eo signo, quod factum erat circa Jonam. *Irenæus Adverf. Hæref. lib. 3. cap. 22.*

Scope therefore of this Book is, I. *Immediately*, to shew. 1. How *Jonah*, being sent by God to preach to *Nineveh*, fled to *Tarshish* by Sea, whom God followed with such a Storme, that the Marriners cast *Jonah* into the Sea, whom a Whale swallowed up, and after three dayes (upon his Prayer) vomited him out upon the dry land. 2. How *Jonah* being sent the second time, preached to *Nineveh*, so that *Nineveh* repented, and was saved from destruction threatned; whereat *Jonah* repining, is (under the type of a Gourd, which he was unwilling to have smitten) reproved by the Lord. II. *Mediately*, to let us see, 1. How dangerous it is for Gods Messengers to disobey the Lords Call and Command in their preaching. For (as *b Ambrose* saith) Jonas *was compelled to preach to the Ninevites*. 2. How impossible it is for any offender to flee from God. Though *Jonah* (as *Tertullian* saith) *would fail away* non-dico in mari & in terra, verum in utero etiam bestiæ inveni, in quo nec mori per triduum poterat, nec vel sic Deum evadere. *Tertull de Fugâ in Persecut. lib. cap. 10.*

b Jonas coactus est prædicare Ninivitis. *Amb. Com. in 1 Cor. 9. Tom. 5.*

c Fugerat quidem animosus Prophetes Dominum, trajecerat ad Joppe Tarsum, quasi & à Deo transfretaret, sed illum

from God, yet he could not escape him by Land nor Sea, nor by the Whale's belly, wherein he could not die, nor rest. 3. How wonderfully Gods Power and Providence is in saving his People in distresses, even by unlikely and contrary means; *Jonah had been swallowed up: if he had not been swallowed up: The belly of the Whale saves him from the belly of the Sea.* 4. How mysterious Gods dispensation is, in preaching *Christs Death, Burial and Resurrection* in *Jonah's* being swallowed up, continuing in, and being vomited out of the Whales belly. 5 How useful Prayer is, even in the deepest afflictions, as in the belly of a Whale. 6. How merciful and long-suffering is God to Sinners, yea *to sinners of the Gentiles:* In that he *warned* Nineveh *sinning, spared* Nineveh *repenting.* 7. How notably the repenting of *Nineveh* a Gentilish City, aggravated the impenitency of the Jewes, notwithstanding the preaching of their own Prophets, yea of Christ Jesus himself; thus our Saviour intimates, saying, d *The men of* Nineveh *shall rise in judgement with this Generation, and shall condemn it; because they repented at the preaching of* Jonas, *and behold a greater than* Jonas *is here:* whereupon saith *Hierome* elegantly, e *The Generation of the Jews is condemned by the world believing; and unbelieving* Israel *perisheth,* Nineveh *repenting. They had the Books, we the Lord of the Books: they had the Prophets, we the understanding of the Prophets: The Letter kills them, the Spirit quickens us. With them* Barabbas *the robber is let go, with us Christ the son of God is loosed.* And notably f *Ambrose, To reprove the Jews perfidiousness, the example of* Jonas *is brought, because the Ninevites believed the sign, and thought the preaching of* Jonas, *who was in the Whales belly, to be followed: but the Jewes believed not, even after the Resurrection of the Lord Jesus, who after three dayes arose out of the heart of the earth. and lives and reigns for evermore.* Amen.

d Matth. 12. 41.

e Condemnatur Generatio Judæorum credente mundo; & Ninive agente pœnitentiam Israel incredulus perit. Illi habent libros, nos Librorum dominum: illi tenent Prophetas, nos intelligentiam Prophetarum; illos occidit litera, nos vivificat spiritus. Apud illos Barabbas latro dimittitur, nobis Christus Dei filius solvitur. *Hier. Prolog. in Jon. Tom. 6.*

f Ad arguendam itaque perfidiam Judæorum Jonæ exemplum accersitur, eo quod Ninivitæ signo credidérant, & predicationem Jonæ, qui fuerat in utero ceti, sequendam putarunt. Judeæ autem nec post resurrectionem Domini Jesu crediderunt, qui de corde terræ post triduum resurrexit, & vivit ac regnat per omnia secula Amen. *Ambros Enarrat in Psal. 47. in fin. Tom. 4.*

Sect. IV. *Principal Parts.*

This *Prophecy,* (*so it may be called, though it be chiefly Historicall:* Partly *because its an History about a Prophecy;* Partly *because it was penned by a Prophet;* Partly *because in the type of this Prophet* Jonas, *Christs Death, Buriall and Resurrection are prophetically foretold;*) Describes *Jonah's* first and second mission to preach to *Niniveh.*

Jonahs first Mission to preach to Nineveh, wherein note I. Gods call and Command to *Jonah* to preach against *Nineveh* for its great wickedness, *Chap.* I. 1, 2. II. *Jonah's* disobeying Gods Command, thinking by Sea to fly to *Tarshish,* from the presence of the Lord, *vers.* 3. III. The consequents hereupon, *viz.* I. Chap. 1.

1. God sends an unusual Tempest on the Sea, so Endangering the Ship, Terrifying the Marriners, that they cry *every man to his God,* They unburden the Ship, Awaked *Jonah,* Cast lots to know for whose cause the storme came, the lot falling on *Jonah,* he declares the whole matter to them, *ver.* 4. *to* 11.

2. *Jonah* is cast into the Sea, 1. Himself advising it, *verse* 12, 13. 2. The Mariners endeavouring as long as they could to prevent it, *verse* 13, 14. 3. The Sea being calmed upon it, *verse* 15. 4. The Sea-men thereat fearing the Lord, sacrificing to him, and making vows, *ver.* 16.

3. *Jonah* cast into the Sea, is swallowed up by a great Fish that so he might be saved. Hereof consider I. The efficient cause, Gods providing the Fish, *ver.* 17. II. The time of *Jonahs* continuance in the Fishes belly, *three dayes and three nights, verse* 17. III. Jonah's *Prayer* in the fishes belly, *Chap.* II. 1. *to* 10. IV. *Jonah's* being cast out upon the dry land at Gods command, *ver.* 10. Chap. 2.

Jonah's second mission to preach to Nineveh, after he came out of the fishes belly. *Described* I. By Gods Call and Command thereto, *Chap.* III. 1, 2. II. By *Jonah's* obedience thereto, where note 1. The greatness of *Nineveh,* to which he preached. 2. The Subject matter of his preaching, *verse* 3, 4. III. By the effects or consequents of *Jonah's* preaching, *viz.* 1. *Ninevehs* faith, humiliation and repentance, *verse* 5. *to* 10. 2. The Lords sparing of *Nineveh* from the threatned destruction, *verse* 10. 3. *Jonah's* great discontent, that the City was spared, *Chap.* IV. 1, 2, 3. whom the Lord reproves, convincing him under the *Type of a vanishing* t *Gourd,* which *Jonah* so pitied that he would not have had it destroyed, that much more the great people of *Nineveh* repenting were to be pitied and spared by God, *verse* 4. *to the end.* II. Chap. 3. Chap. 4.

t *Gourd* קיקיון *Kikaion,* some render it, *An Ivy*: Some *A Cucumber*; some A *white Vine*, or *Bryony*: but it was none of these. In Greek its called Κίκι, or Κολλον, a Crotonis sive Ricini Animalis similitudine, quod refert Semen. By the Latine it is called (which *Hierome* was ignorant of) *Ricinus*, or *Ricinus Americanus*, because it grows plentifully in America; or *Palma Christi of America.* In English *Great Spurge of America.* In Apothecaries shops its called *Cataputia Major*, and the Oyle of it *Oleum de cherua*, or *Oleum Ricinum.* It is (saith *Hierome*) *a shrub having broad leaves like a Vine branch, and a most thick shade, bearing up it self with its trunck, grows plentifully in Palestine, especially in sandy places and quickly growes up;* Hieronym. Com. in Jon. 4. Tom. 6. *vid. Junium, & Mercerum in loc.*

AN

AN APPENDIX TO JONAH. VIZ.

JONAH's *Prayer to the* LORD *out of the Fishes belly Jonah.* 2. 1. *to* 10.

OCcasion *Jonah* the Prophet refusing to Preach to *Ninive*, as God commanded him, and thinking to fall away from God, is overtaken with a Tempest, cast into the Sea, swallowed up by a *great fish* (viz. a *Whale*, as is by Christ himself interpreted,) *prepared of the Lord*; (once saith h *Hierome*, where Destruction is imagined, Preservation is provided) in whose belly *Jonah* perceiving himself safe, falls to pray. *No affliction is so extream, wherein Prayer is not a seasonable remedy: When Jonah's body could not breath naturally, yet his soul could breath out cries and groans to God spiritually.*

This Prayer of *Jonah* was *Mental* in heart onely, not *Vocal* in voice. God can hear thoughts, as well as words. Hence *Tertullian*; *Do Gods ears expect a sound. How then could the prayer of* Jonah *out of the Whales belly, through the bowels of so great a Beast, from the deeps through the huge weight of Sea, come up into Heaven? Jonah* made it in the Whales belly, *Penned* it after he was vomited up, and digested it into this Book.

Scope. To shew the greatness of Gods mercy to him, in his extream misery (which by his sin he had brought upon himself) and his firm Resolutions of thankfulness to the LORD, for his Salvation.

Principal Parts. In this Prayer Consider to this End. I. *A summary Proposition.* 1. Of Jonah's misery *Praying.* 2. Of Gods mercy, *Hearing his Prayer*, v. 2. II. *A larger Exposition or Narration, Partly* of his Affliction. 1. By the Author of it, viz. God. v. 3. 2. By *Jonah's* fluctuation in it betwixt Fear and Hope, ver. 4. 3. By the instruments and the hopeless extremity of his trouble, v. 5, 6. *partly* of Gods mercy to him in his distress. 1. Saving him from Death, ver. 6. 2. Hearing his Prayer in his soul fainting, ver. 7. III. A *Gratulatory Conclusion*, wherein 1. He Reproves them of their ingratitude, that forsaking God, regard Idols, v. 8. 2. He declares his Resolution, To sacrifice with voyce of Thanksgiving, and to pay his vowes. 3. He pronounceth Salvation to be from the LORD, ver. 9.

g Matth. 12. 40.

h *Piscis grandis*, Haud dubium quin certum significet. At Animadvertendum, quod ubi, putabatur interirus, ibi custodia fit. *Hieron. Com. in Jonah* 2.

iDei aures sonum expectant? Quomodo ergo Oratione de ventre ceti per tantas bestiæ viscera ab ipsis abyssis per tantam æquoris molem ad Cœlum potuit evadere? Tertul. de Orat. lib. c. 13.

(*This may be sung as* Psal. 100. *or as* X. *Commandements.*)

JONAH. II.

1. *Then Jonah Prayed unto the* LORD *his God out of the bowels of the Fish.*
2. *And he said;*

k Heb. By reason of strait distresse to me. l Heb. Answered.

k Through my deep distress did cry.
I Unto the LORD, and he me *l* heard:
Out of the belly of Hell cry'd I,
Thou heard'st my voice, *didst me regard.*

m Heb. heart. n Heb. And.

3. For into th' deep thou hadst me cast
In *m* midst of Seas, (*those gaping graves*)
n The flood me compass'd: o're me pass't
Ev'n all thy billows, and thy waves.

o Heb. I will adde to look.

4. Then said I; From before thine eyes
I-am-cast out *remediless*:
Yet *o* will I look again *Ev'n* to
The Temple of thine holiness.

5. The waters compass'd me *throughout*
Ev'n to the Soul *o're whelm'd with dread*:
The Deep surrounded-me-about,
The wrack *was*-wrapt about my head.

p Heb. The earth her barres.

6. To Mountains clefts I did descend,
p Earth's bars about-me *were* for ay:
Yet, LORD my God, thou mad'st-ascend
My lives from *q* pit *wherein I lay.*

q Heb. Corrupting pit.

7. *r* Within me when my soul did faint,
The *living* LORD remembred I:
And in to thee my prayer went,
To Temple of thy Sanctity.

r Heb. In failing upon me my soul.

8. *They that* s of lying vanities
Observers *are, and idols make*,
They their own mercy; *in this wise*,
Do *most ingratefully* forsake.

s Heb. Of the vanities of a lye.

9. But I with voice of *t* thanks *alway*
To thee will Sacrifice-*afford*,
What I have vowed I will pay:
Salvation *is* of the LORD.

t Heb. Confession.

10. *And the* LORD *spake unto the fish, and it vomited out Jonah upon the dry-land.*

Micah.

MICAH.

I. *Order* and *Time.*

a *See the Chronological Table before Isa.* b Mic. 1. 1. *with Isa.* 1. 1. 2. c *Jo. Calv. Prælect. in in Mich. in Præfat.*

THis Prophecied (*as hath formerly been shewed,*) b *In days of Jotham*, Ahaz, and Hezekiah, *Kings of* Judah. He therefore was contemporary with *Isaiah*, but a little after him. *Calvin* (that learned and judicious Writer) thinks, c *He was joyned to* Isaiah, *the more to strengthen and confirm their Doctrine, against the hard-hearted and stiff-necked People of their times; they speak as with one mouth and stile almost the same matters and words, for convincing the rebellious, and comforting the Elect by their mutual consent.*

He is among the twelve lesser Prophets, the third in Order, *according to the* LXX. *version, but the sixth, according to the Hebrew verity,* (saith d *Hierome*) *Therefore as it were put in the heart of the volume, he ought to contain profound mysteries.* Our *English Translation* follows this Order of the Hebrew.

d Micheas ——in ordine 12 Prophetarum secundum septuaginta interpretes tertius est, secundum Hebraicam veritatem sextus. ——Ergo quasi in corde voluminis positus debet profunda continere mysteria. *Hier. Prolog. in Mich. Tom.* 6.

Sect. II. *Name* and *Penman.*

This Prophecy is called by the Hebrews סֵפֶר מִיכָה *Sepher-Micah*, i. e. *The Book of* Micah, from *Micah* the Preacher and *Penman* thereof.

This name מִיכָה *Micah* either may signifie *Who-as?* or *Who-so?* denoting his excellency, *was like him*: As e *Hierome* sometimes interprets it, cutting the word into two. Or it may signifie *Small, Poor, Humble,* (from מוך *Mooc, to be small, to be impoverished,*) either denoting the Poverty and low condition of him and his Parents, (Poverty being usually the companion of Piety,) or the poverty and meanness of Christ, of whom he prophecied; which interpretation notwithstanding seems somewhat forced. *Hierome* also elsewhere saith it signifies *Humility*; f *The Word of God which alwaies descends to the Prophet; descends to* Micah *also, who is interpreted* Humility: To *Micah* of *Morasthi, which to this day is a little Village, neer* Eleutheropolis *a City of* Palestine: *now* Morasthi *in our tongue sounds,* An Heire; *Excellently thereof* Humility, *which is chief among the Vertues, ariseth in hope of the Lords Heritage.* And the same *Hierome* hereunto alluding in another place saith, g Micah *of* Morasthi *co-heir of Christ, declares in the devastation of the daughter of a Thief, and layes siege against her, because she smote the cheek of* Israels &.

e Micheas ὀνομᾶν ex duabus orationis patribus nomen compositum, quod apud nos sonat, Quis quasi? aut, Quis velut? *Hieron. Prolog. Tom.* 6.

f Sermo Dei qui semper descendit ad Propheras, descendit ad Micheam quoque, qui interpretatur *Humilitas*; Ad *Micheam de Morasthi*, qui usque hodie juxta Eleutheropolim urbem Palestinæ haud grandis est viculus: *Morasthi* autem in lingua nostra *Hæredem* sonat. Pulchrè igitur *Humilitas*, quæ inter virtutes vel præcipua est, spe hæreditatis Dominicæ nascitur. *Hieron. Prologue in Mic. Tom.* 6.

g Micheas de Morasthi cohæres Christi vastationem annunciat filiæ latronis, & obsidionem ponit contra eam: quia maxillam percusserit judicis Israel. *Hier. Paulin. Tom.* 3.

judge. But leaving these curious Criticismes about his *name*, come we to his *Person.*

Who this *Micah* was, we finde not expressed in other Scriptures, and not much in this his Prophecy. He is called from his Country מִכָּה הַמֹּרַשְׁתִּי *Micah Hammorashti*, that is, h *Micah the Morasthite*, (for so ought it to be read.) Some think he is thus denominated from i *Mareshah*, a city of *Judah*. At *Mareshah* was fought that famous Battel betwixt King *Asa* and *Zerah* the *Ethiopian*. But the form of these two names *Mareshah* and *Morasthite* are so different, that it would be harsh and forced to borrow the Prophets denomination thence. Though *Hierome* (as here was noted) takes this *Morasthi* to be a village near *Eleutheropolis*, (i. e. *Hebron*) in *Palestine*. But others more probably conceive that *Micah* is called the *Morasthite*, from *Morasthite of Gath*, m mentioned in this Prophet afterwards, which seems to be a City of *Benjamin*; the sonnes of *Benjamin* n *driving away the inhabitants of Gath*. This *Micah* was not that *Micaiah* o who lived in dayes of *Ahab*: For, 1. Their names quite differ, this *Micah*, that *Micaiah*, according to the Hebrew. 2. Their times much differ, this *Micah* being divers Kings Reigns after the other. Now though we find little of this *Micah* in Scripture, yet by this Prophecy it is certain he was an p *Holy-man of God*, and a Propher, by whom the Holy-Ghost was pleased to speak.

h Mic. 1. 1. i Josh. 15. 20, 21, 22. 2 Chron. 11. 58. k 2 Chron. 14. 9, 10. l *Vide Jun. Annot. in Mic.* 1. 1. *& Tarnov. Prolegom. on Mic.* m Mic. 1. 14. *vid. Jun. Annot. ibid.* n 1 Chron. 11. 1. 13. o 1 King. 22. 8. p 2 Pet. 1. 21.

Sect. III. Occasion and Scope.

The People of *Israel* and *Judah* being very prophane and impenitent in the dayes of the Prophet *Isaiah*, for which the *Assyrian* captivity was even then hastening upon *Israel*, and the *Chaldean* not long after to fall upon *Judah*, upon this *Occasion* the Lord raiseth up *Micah* to second *Isaiah*, and to confirm his Prophecies against both *Israel* and *Judah*, inviting them to repentance, both by threatned judgments and promised mercies.

Scope, I. *In Reference to the Jews*, was 1. *Partly* to convince and reprove them for their ignorance, ingratitude, oppression and injustice, and other their grievous sins, fomented among them by their Rulers and Prophets, but especially for their idolatry 2. *Partly* to invite them to Repentance and Reformation, lest the wrath and heavy judgements of God, break forth upon them, both by the *Assyrian* and *Chaldean* captivity. 3. *Partly* to support and comfort an Elect remnant of the godly among them gracious Promises, not only of their temporal deliverance out of *Babylon*, but also of spiritual Priviledges by Jesus Christ, who shall crown his Church with Honour, Unity, Peace, Comfort, and a restored Government; whose q *Nativity in* Bethlehem, Kingly office, and effects of his Mediatorship are clearly and sweetly foretold, to the singular establishment of the hope and comfort of the Church against all her enemies and afflictions. II. *In reference to all Churches of Christ in after times, and so to us*, 1. Both to warn them and us by the Jewes sad examples, what sad measure we are to expect from the righteous God, if we persist impenitent in like abominations

q Vide *August. de Civ. Dei l.* 18. c. 30.

2. And also to instruct the Elect of God, whence to derive comfort and hope in times of publick sinnes and miseries, viz. onely from Jesus Christ and his blessed office, the onely Cordial, and Antidote against all temporal, spiritual and eternal evils.

Sect. IV. General Parts.

In this Book consider 1. *The Inscription.* 2. *The Prophecy it self.*

I. *The Inscription*, denoting 1. The *Authors* of the Prophecy, Principal and Instrumental. 2. The *Time* when, &c. 3. The *Object* against whom, viz. both *Israel* and *Judah* intimated, in their two Royal Cities named, *Ch.* I. 1.

Chap. 1. II.

The Prophecy it self, comprised chiefly in two Sermons, (*as it evidently from the Exordium twice set down, viz. Ch.* I. *ver.* 2 *&c.* 1, 2.)

1. *The First Sermon* is contained in the five first chapters, and is partly *Minatory*, Partly *Consolatory*. I. *Minatory*, wherein note, 1. *The Exordium*, inciting to attention, *ver.* 2. 2. *The Summary Proposition* of Gods judgements both upon *Israel* and *Judah* for their sins, *ver.* 3, 4, 5. 3. *The more Plenary and particular Explication*, *Partly* of their grievous destruction described pathetically, *vers.* 5. *to the end of the chapt.* *Partly* of the procuring causes of those judgments, their sins. *viz.* (1) The Peoples sins, Covetousnesse, Oppression, Injustice, and affecting of false Prophets, *Ch.* II. *throughout.* (2) The Princes cruelty, *Ch.* III. 1, 2, 3, 4 (3) The Prophets treachery and falshood, *ver.* 5, 6, 7. The Cruelty, Mercinarinesse, Hypocrisie and Security of Princes, Priests and Prophets, *ver.* 8. *to the end.* II. *Consolatory*, wherein divers excellent Gospel-Promises are made, both for conferring of Good, and Removing of Evil in after-times. These Promises are laid down. 1. *More briefly* and Summarily, *Chap. IV.* 1. *to* 6. 2. *More largely*, *Partly* Touching the Removal of all evil, *viz.* Their distresses and dispersion. *ver.* 6, 7. The Chaldean captivity, *ver.* 8, 9, 10. The Hostility of the Nations about them, which shall be subdued by them, *ver.* 11, 12, 13. *Partly* touching the communicating of all good in Jesus Christ, whose *Person* and *Birth in Bethlehem* is prophecied, *Chap. V.* 1, 2. whose blessed Kingdome and Conquest over his enemies is promised, *ver.* 3. *to the end of the chap.* Chap. 2. Chap. 3. Chap. 4. Chap. 5.

II. *The Second Sermon* is expressed in *chap.* 6. *and* 7. wherein consider

1. *The Exordium*, calling to attention, *Ch.* VI. 1.

2. *A Commination*, wherein I. Gods benefits conferred on them are enumerated, *ver.* 3, 4, 5. II. Their duties, which for all his goodnesse they should have performed to God, are described, 1. Negatively, *ver.* 6, 7. 2. Affirmatively, *ver* 8, 9. III. Gods severe judgements are denounced for their injustice and idolatry, *ver.* 10. *to the end of the chapt.* IV. The Churches sad complaint hereupon, 1. For the fewnesse of her number, *Chap.* VII. 1. 2. For the generall corruption of all sorts and degrees of men, *ver.* 2. *to* 7. This complaint is amplified by her eying of God, and waiting upon him notwithstanding, who can cure all these evils, *ver.* 7. Chap. 6. Chap. 7.

3. *The Consolation* of the Church, and Gods Elect remnant against all their enemies and afflictions, wherein 1. The Church checks her enemies insolent rejoycing at her calamity, resolving patiently *to bear the Lords* deserved *indignation*, from the hope she hath in the Lord, that he will raise her up out of *darknesse into light* to her enemies shame, *ver.* 8. *to* 14. 2. The Churches Restauration is promised, to the terrour and confusion of her enemies, *ver.* 14. *to* 18. 3. These Promises are sweetly confirmed to the Church from the Nature of God, incomparably merciful in pardoning and subduing of sin, *ver.* 18. 19. And immutably faithful in performing his Promises, which he hath ratified by his *Oath from the dayes of old*, ver. 20.

NACHUM.

Sect. I. *Order, and Time of his Prophecying.*

According to the *Greek Translation* by the LXX. *Nahum* is placed next in *Order* after *Jonah*, (saith *a Hierome*) *because they prophecied both of them of the same city*, viz. *Nineveh now called* Ninus, *the Metropolis of* Assyria: *But according to the Hebrew* it is placed next *after* Micah.

a Hieron. Proem. in Nahum Tom. 6.

Of the *Time* when *Nachum* flourished and prophecied, hath *b* formerly been spoken: most likely it was in or after the dayes of *Hezekiah*, after the ten Tribes were captived, and cruelly used by the Assyrians.

b See Chronol. Table before Isa.

Sect. II. *Name and Penman.*

This Prophecy is by the Hebrew stiled סֵפֶר נחום *Sepher Nachum*, that is, *The Book of* Nachum; and in the inscription it self. *c The Book of the vision of* Nachum; from *Nachum* the Preacher and *Penman* thereof.

c Nahum. I, 1.

נחום *Nachum* signifies, *Consolation*, or *Comforter*; (saith *Hierome*,) *d* for *now the ten Tribes were carried captive by the Assyrians, in the time of* Hezekiah *King of* Judah, *under whom also this vision is seen against* Nineveh *for the comfort of the captived People. Nor was it a small consolation, both to them that served in* Assyria, *and to the remnant under* Hezekiah, *of the Tribe of* Judah *and* Benjamin, (*who were beset with the same enemies,*) *to hear that the Assyrians themselves should be captived by the Chaldeans.*

d Nahum מנחמם id est, Consolatio Hier. Præm. in Joel. Tom. 6.

Sequitur Nahum, qui interpretatur *Consolator*. Jam enim decem tribus ab Assyriis deductæ fuerant in captivitatem, sub Ezechia rege Judæ, sub quo etiam nunc in consolationem populi transmigrati, adversum Ninivem visio cernitur. Nec erat parva consolatio, tam his qui jam Assyriis serviebant, quam reliquis qui sub Ezechia de tribu Juda & Benjamin ab iisdem hostibus obsidebatur, ut audirent Assyrios quoque à Chaldæis esse capiendos. *Hier. Prooem. in Nahum. Tom. 6.*

Who

Who he was Scripture ſpeaks little; Here he is called e *Nachum the Helkoſhean* (ſo it may be written.) *Some* (ſaith *Hierom*) *think* Helkoſheus *was* Nachum's *father; and that according to the Hebrewes tradition, he was a Prophet, ſeeing to this day there is in* Galilee *a village of* Helkoſheus, *a little one indeed, and ſcarce ſhewing the prints of the ancient buildings in the ruines; but yet known to the Jewes, and ſhewed alſo to me by my Guide.* This *Nahum* was an holy Prophet, as appears by this his Prophecy. Further we read not of him.

e Forrò quod additur, *Nahum Helkeſai, quidam putant Helkeſaum patrem eſſe Nahum*: & ſecundum Hebræam traditionem etiam ipſum Prophetam fuiſſe, cum *Helkeſai* uſque hodie in Galilæa viculus, parvus quidem & vix ruinis veterum ædificiorum indicans veſtigia, ſed tamen notus Judæis, & mihi quoque à circumducente monſtratus. *Hieron. Proœm. in Nahum. Tom. 6.*

Sect. III. *Occaſion* and *Scope*.

The LORD having formerly warned *Nineveh* by the preaching of *Jonah*, after he was miraculouſly ſaved in, and delivered from the Whales belly, of its imminent deſtruction for its grievous ſins, within three dayes; whereupon *Nineveh* believed, repented, and was at that time ſpared: Afterwards *Nineveh returned with the Dog to the vomit, and with the Swine that was waſhed, to the wallowing in the mire*; eſpecially the *Aſſyrians* afterwards perſecuting the people of God, captivating and cruelly uſing the *ten Tribes*, and endeavouring to extirpate the Jewiſh Religion, as hath been f ſhewed. And probably all this, their former King, (who cauſed *Nineveh* to humble her ſelf,) being dead. Upon this *Occaſion* the Lord being greatly incenſ'd at *Ninevehs* ingratitude, and very jealous for his People, raiſes up *Nahum*, to denounce the final and inevitable ruine of *Nineveh* and the *Aſſyrian* Kingdom by the *Chaldeans*, comforting his People in the certainty of their deſtruction.

f See the Chronol. Table before *Iſa.*

Scope, 1. To denounce againſt *Nineveh* (the Metropolis of *Aſſyria*, g *An exceeding great city of three dayes journey, whoſe walls were an hundred foot high, ſo broad that Chariots might meet, and paſſe by one another on the top of them, and wherein there were one thouſand five hundred Towers*, as *b Calvin* noteth) her final, terrible and irrevocable overthrow, to the ruine of that ancient, potent and flouriſhing Monarchy of *Aſſyria*; by that fierce and bitter Nation of the *Chaldeans*, for their many horrid ſins, and eſpecially for relapſing after their repentance at *Jonahs* preaching, and cruel dealings againſt Gods People the Jews, at laſt carrying the *ten Tribes* captive, and greatly endangering *Judah* and *Jeruſalem*, in, *i* and before the dayes of *Hezekiah*. 2. To comfort both *Iſrael* and *Judah* endangered, by denouncing fatal judgments to their deadly enemies the Aſſyrians, who under *Pul*, *Tiglath-pileſer*, *Shalmaneſer*, *Sennacherib*, and *Eſarhaddon*, had ſo wofully oppreſſed and waſted them. Hereupon ſaith *k Hierome*, Nahum, *the comforter of the world, rebukes the city of bloods, and after the overthrow of it, ſaith; Behold upon the Mountains the feet of him that preacheth the Goſpel, publiſhing Peace.* 3. To teach all afterages by *Aſſyria*'s example, that no State, Kingdome or Monarchy on earth, can be ſo potent and flouriſhing, but it ſhall be utterly broken by the Omnipotent LORD, when once they grow inſolent againſt God, and cruel againſt his Church and People.

g Jonah 3. 3.

h Calv. Com. in Nahum 1. 1.

i Read the ſtory 2 Kin. 15. to ch. 21.

k Nahum, conſolator orbis, increpat civitatem ſanguinum, & poſt everſionem illius loquitur; *Ecce ſuper montes pedes Evangelizantis & Annuncianti pacem. Hier. Paulin. Tom. 3.*

Sect. IV. *General Parts.*

In this Book conſider 1. *The Inſcription.* 2. *The Preface* or *Exordium.* 3. *The Prophecy it ſelf.*

The Inſcription, denoting 1. The nature or generall Argument of the Prophecy, *viz. The Burden of Nineveh*, i.e. an heavy burdenſom doom againſt her. 2. The divine Authority of it. *The Book of the Viſion*; viſions were from God. 3. The inſtrumental Author thereof, *Nachum*, &c. *Ch.* I. 1. I.

The Preface or Exordium, drawn from the nature of God, *viz.* from 1. His jealouſie againſt his adverſaries to be avenged of them, *ver.* 2. 2. His long-ſuffering, *ver.* 3. 3. His Power, Majeſty and terrible fury, *ver.* 4, 5, 6. 4. His Goodneſs and Protection to them that truſt in him, *v.* 7. Chap. 1. II.

The Prophecy it ſelf, containing 1. *A general denunciation of Nineveh's deſtruction.* 2. *An Amplification thereof.* III.

I. *A general Denunciation of Nineveh's Deſtruction*, and therein ſynechdochically of *Aſſyria's* ruine. Here note I. *The Nature* of the deſtruction threatned; it ſhall be 1. Sudden, as of a flood, *ver.* 8. 2. Total, *ver.* 8, 9. 3. Irreſiſtible, *ver.* 10. II. *The Cauſes* of this their deſtruction, *viz.* 1. *Impulſive*, their ſins againſt God, *ver.* 11. 2. *Finall*, the deliverance of his Church from their tyranny, *ver.* 12, 13. 3. *Efficient*, *viz.* The LORD and his Command, *ver.* 14. III. *The Illuſtration* of this ruine of *Nineveh* and of *Aſſyria*, by the contrary Reſtauration and proſperity of *Judah*, of the Church, *verſe* 15.

II. *A particular Amplification of former threatnings, or threatned judgments.* 1. By an adumbration of the judgments. 2. Narration of the Cauſes. 3. Confirmation of the threatnings.

1. *By an adumbration or deſcription of* Nineveh's *deſtruction.* I. *By the Antecedents, viz.* 1. The approach of the enemy, againſt whom *Nineveh* is ironically incited to prepare, *Ch.* II. 1. 2. The reaſon of this dealing of God with *Nineveh* for his Churches Reſtauration, *ver.* 2. 3. The terrour of the enemies Army, emphatically ſet forth, *ver.* 3, 4. II. *By the Concomitants* accompanying *Nineveh's* ruine *ver.* 5, 6. III. *By the Conſequents* thereof, *viz.* 1. Captivity of *l Huzzab* and her maids, with their mournful deportment therein, *ver.* 7. 2. Flight of the Citizens, *ver.* 8. 3. Spoiling and plundring of the City, *ver.* 9, 10. 4. Aſtoniſhment of men at this blow, *ver.* 10. 5. Admiration and inſultation of men at the deſolation of the place of the Lion and his young Lions, *viz.* The State of the cruel King of *Nineveh* and his children, *ver.* 11, 12. Chap. 2.

l הֻצַּב *Huzzab* ſignifies *Station*; or *One ſtanding*; from יָצַב *To ſtand, ſet, conſtitute*, &c.

1. Some interpret this of the Queen of *Nineveh*, that ſhould be captivated with her maids, and think ſhe was called *Huzzab*, i.e. *Standing*, becauſe it was the cuſtome of Queens to *ſtand at Kings right hands*, Pſal. 45. 10. *This Pagnine in* Lexic. *in verb.* יָצַב *aſcribes to R. Samuel and R. David.* 2. But others apply this name *Huzzab*, rather to *Nineveh*, that had *ſtood* a long time, but ſhould now *ſtand* no longer, but be carried away. And by *her maidens*, they underſtand her *leſſer Cities* and *Villages* round about her, that ſhould be captivated and in extream diſtreſſe with her. A metaphor from women. *Thus Hierome Comment. in Nahum 2. & Calv. Comment. in loc.*

2. *By a Narration of the Cauſes of* Nineveh's *ruine. I Efficient*, viz. The Lord ſetting himſelf againſt her, *ver.* 13. II. *Impulſive*, *viz.* her ſins, 1. Her cruelty and bloodineſſe. 2 Her falſhood. 3. Her robbery and oppreſſion, for which ſhe ſhall be deſtroyed terribly and cruelly, *Ch.* III. 1, 2, 3. 4. Her filthy idolatries, for which her filthineſs ſhall be diſcovered, and ſhe made a ſhameful gazing-ſtock, *ver.* 4. to 8. Chap. 3.

3. *By a Confirmation of theſe threatnings, and the certainty*

century of the threatned destruction upon Nineveh. This he doth by humbling all the Grounds of Nineveh's vain confidence, viz. 1. Her Munition, Nineveh being generally very strong, yea not comparable to populous No, i.e. Alexandria in Egypt, which yet was ruined; even all Nineveh's strong holds shall easily fall, ver. 8. to 12. 2. Her numerous Inhabitants. They shall be as women, ver. 13. 3. The strong Gates of her Land. They shall be set wide open, ver. 13. 4. Her repaired Towers. They shall not preserve them from the sword, v. 15. 5. Her relief by many Merchants. They shall fail her, ver. 16. 6. Her Captains of War. They in fear of danger shall fly away, v. 17. 7. Her Shepherds and Nobles. They shall slumber and dwell in dust, v. 18. 8. Her People. They shall be dispersed and none shall gather them, v. 18. In all which respects her pride shall be punished, yea all shall insult over her destruction because of wickedness upon them continually, v. 19.

HABAKKUK.

Sect. I. *Order and Time.*

THE Hebrews rank this Book in the same Order in this Volume of the Lesser Prophets, as we have it in our Bibles.

As what *Time* this Prophet flourished and prophecied, is not here or elsewhere expressly declared, but from the current of the prophecy he seems to have lived before the Babylonish Captivity, in times of extream and universal corruption of all things, viz. about the dayes of *Manasseh* and *Josiah*, as hath formerly been intimated.

a In Chronol. Table before Isa.

Sect. II. *Name* and *Penman.*

This Book is stiled by the Hebrews, ספר חבקוק *Sepher Habakkuk*, i. e. *The Book of Habakkuk*. And in the text it self, b *The burden which* Habakkuk *the Prophet did see*; because it is the burdensome Prophecy first against the Jewes, then against the *Chaldeans*; whereof *Habakkuk* was Preacher and and *Penman*. There are four Prophets in the Volume of *Lesser Prophets*, whose Prophecies are in whole or in part called burdens as c (*Hieron.* hath noted,) viz. *Nahum*, *Habbakkuk*, *Malachy* and *Zechariah*, about both the middle and latter end of his Prophecy.

b Hab. 1. 1.

c Hieron. Proleg. in Habac. Tom. 6.

This name חבקוק *Habbakkuk*, signifies *An embracing*. (as d *Hierome* thinks,) either because he was beloved of the Lord, and so *embraced by him*; or because as it were *embracing* God, he *wrastled* with him, contended with him in this Prophecy. Or (as e *Tarnovius* notes out of *Luther*,) It signifies, *The best-embracer*; from חבק *Habak*, i. e. *To embrace* the last letter being doubled for emphasis sake. *This name had its Omen. for his afflicted People be in this Prophecy embraceth, loveth and clasps in his arms, comforts, and sustains even as a child sadly weeping, is embraced by his mother, that he may hold his Peace.*

d Habac. vel ex eo quod amabilis Domini est, vocatur amplexatio: vel quod in certamen & luctam, & ut ita dicam, *amplexum* cum Deo congreditur, *amplexantis*, id est, luctantis fortitus est nomen, &c. *Hier. Proleg. in Habac. Tom. 6.*

e *Tarnov. Prologom. in Habac.*

Habakkuk is not the same that is reported in the Apocryphal additions to *Daniel*, (*viz. The book of Bell and the Dragon*) to have brought Daniel food into the Lyons Den; (though f *Hierom* seem to incline to this opinion.) For 1. The truth of that Apocryphal story may be justly doubted; because in relating the occasion of *Daniels* being cast into the Lyons Den, it quite differs from *Dan.* 6. Suppose the Story true, yet the times much differ. For *Daniel* was cast into the Den of Lyons by *Darius* the Mede in the dayes of *Cyrus*, Dan. 6. But this Prophet prophecies in or before *Nebuchadnezzars* dayes, threatning *Judah's* captivity by him, as g *Pareus* hath noted. Therefore he could not be the same *Habakkuk*, whoever he was; he for his office is here called by the Holy Ghost a h *Prophet*, and his Prophecy is not only found in the Hebrew text, but also divers times i alledged in the *New Testament*, whence the divine Authority of it is notably evinced. Of him said *Hierom*, k *The strong and rigid wrastler stands upon his watch, and sets himself upon his Tower, that he may contemplate Christ upon the Cross.* As *Nahum* prophecied against *Nineveh* and *Assyria*: so *Habakkuk* prophecied against *Judah* and *Jerusalem.*

f *Hieron. Prol. in Habac. Tom. 6.* g D. *Pareus in Prophet. Habac.*

h Hab. 1. 1.

i cap. Hab. 1. 5. with Acts 13. 41. and Hab. 2. 4. with Rom. 1. 17. Gal. 3. 11. and Heb. 10. 38.

k Habakkuk luctatur fortis & rigidus, super custodiam suam & figit gradum super munitionem, ut Christum in cruce contempletur, &c. *Hier. Paulino. Tom. 3.*

Sect. III. *Occasion and Scope.*

The Kingdom of *Judah* in the dayes of *Habakkuk* being extreamly corrupt, the godly were miserably *compassed about with*, and oppressed by the wicked; in so much that the righteous on the one hand, wondred at Gods patience that could endure such wickedness; on the other hand were ready to challenge God, for not delivering them according to his Promises: upon which *Occasion* the Lord raiseth up *Habakkuk* to threaten the wicked with imminent & approaching captivity by the *Babylonians*, and also to instruct the godly in deepest and longest troubles *to live by faith*, expecting Gods seasonable deliverance.

Scope 1. To denounce against *Judah*, the *Chaldean* captivity approaching, (a thing to them incredible,) for their many and great corruption abounding: that so it might appear the wicked should not still go unpunished. 2. To instruct his own People how to walk upon God, and *live by faith* in deepest and longest afflictions, till God rescue them, and destroy the instruments of his wrath upon them, *viz.* the *Chaldeans*, that extream fierce, greedy, dissolute and ambitious Nation. Whereupon the Prophet

phet himself, (as a patterne to the faithful,) recounting in his *Song*, the experience of his people in their deliverances of old apprehendeth by faith like deliverances from present calamities, in greatest wants and extremities, sweetly resting and rejoycing in Gods Salvation alone. *All which are propounded in forme of a Dialogue betwixt God and the Prophet.*

Sect. IV. *Principal Parts.*

In this Book consider 1. *The Inscription.* 2. *The Prophecy it self.*

The Inscription, declaring 1. The nature of the Prophecy; *The Burden.* 2. The instrumental Author of it, *Habakkuk*, *Ch.* I. 1.

L
Chap. 1.
II.

The Prophecy it self, laid down *Dialogue-wise*, betwixt the Prophet and God himself, wherein note

I. *The Prophets first complaint to the Lord against the extream wickedness of the Jews*, wherein he expostulates with God, 1. For delaying to hear his Prayer against abounding sins, *ver.* 2. 2 For forbearing so long to punish their offences, *viz.* 1 Violence, *ver.* 2, 3. 2 Strife and contention, *ver.* 3. 3 Slacking of the Law. 4 Suppression of judgement. 5 Oppression of the righteous by the wicked. 6 Corruption of Judicatures, *ver.* 4.

The Lord answers to this first complant. I. *Prefacing*, touching the wonderfulnesse and incredibleness of his work he will do in their dayes, *vers.* 5. II. *Declaring* what his work shall be, *viz.* The raising up of the Chaldeans to lead *Judah* captive; which Chaldeans are described pathetically (as utterly irresistible by the Jewes,) By their 1 Bitternesse, 2 Hastiness, 3 Terribleness, 4 Tyrannicalness, 5 Horsemanship, their horses swift and fierce, 6 Power to bear down all before them, as the East winde, 7. And by their pride through their successe, wickedly ascribing their power to idols, *ver.* 6. *to* 12.

II. *The Prophets second complaint hereupon to the Lord against the Chaldeans*, cruelly oppressing the Jewes, *more righteous then themselves*, wherein note I. *An Exordium*, expressing his hope that the Jewes should not perish by these threatned miseries; grounded on Gods 1. Eternity. 2. Covenant and Communion with them. 3. Power. 4. Providence, ordaining Chaldeans for corrections *ver.* 12. 5. Purity, so that he cannot at all approve their enemies iniquity, *ver.* 13. II. *An Expostulation* with God for his silent permitting of the Chaldeans, 1. To deale treacherously, *vers.* 13. 2. To devoure like fishes or creeping-things the Jewes not so wicked as themselves, *ver.* 13, 14, 15. 3. To rejoyce in this their rapine, *ver.* 15. 4. To attribute all their successe to themselves. &c. *ver.* 16. III. *A Conclusion*, wherein he expresseth 1. His indignation by reason of all these particulars against the Chaldeans, *ver.* 17. 2. His resolution vigilantly and intentively to wait for the Lords Answer, *Ch.* II. 1.

Chap. 2. *The Lords answer to this second complaint of the Prophet*, wherin note I. *The Preface*, 1. Requiring the Prophet, plainly to write the vision to the view of all, *ver.* 2. 2. Declaring the determinate time, the certainty and seasonableness of the vision at last, though it be delayed for a time, *ver.* 3. 3. Intimating, *partly* the miscarriage of the proud and impatient heart that cannot wait for the Promise; *Partly* the duty of the godly to live by faith during the worst of troubles, till the vision be fulfilled, *ver.* 4. II. *The Narration of the Substance of the vision*, in reference both to the unjust Chaldeans, and to his own just people, *In reference to the unjust Chaldean*, that he shall for his many grievous sinners have suitable judgements, and be wofully destroyed, 1. For his intemperance, pride and insatiableness, *ver.* 5. *to* 9. 2. For his covetousness, haughtiness and cruelty, *ver.* 9, 10, 11. 3. For his bloodshed and iniquity, *ver.* 12, 13, 14. 4. For his drunkenness, *ver.* 15. *to* 18. 5. For his notorious grose idolatry, *ver.* 18, 19. *In reference to the just People of God are declared* 1. Their privilege of life and a safe state in midst of trouble; *The Lord being in his Holy Temple.* 2. Their duty. *All the earth should quietly adore his Majesty, but his people should silently acquiesce in him, and in his dispensations*, ver. 20.

III. *The Prophet Habakkuks Prayer penned* by him in his own and the Churches name, upon Occasion of the Babylonish captivity long before threatned, and now coming upon *Judah*. The *Scope* thereof is to instruct himself and the people when they should come into *Babylon*, By Prayer to implore the Lords mercy in midst of their miseries, both from his former experienced Favours to his people, and his Promises; and triumphantly to glory over all distresses by confident acquiescence in their God alone.

Principal parts herein are

I. The *Inscription* denoting 1. The *Penman*, 2. The *Nature of the Prayer*, *Ch.* III. 1. Chap. 3.

II. The *Prayer it self*; wherein consider

The Occasion of it, *viz.* The Lords Word touching the captivity, *ver.* 2.

2. *The Petitions*, 1. For reviving the Church in trouble. 2. For making himself and glory known in *Babylon*. 3. For remembring mercie in midst of the Churches miseries, *ver.* 2.

3. *The Arguments* whereby these Petitions are urged; drawn 1. From that famous experience of *his bringing* Israel out of Egypt; where are set forth, 1. His glorious presence on *Mount Sinai*, ver. 3, 4. 2. His active power is set forth under *horns out of his hand*, vers. 4. evident gloriously to his people by many Signes, *ver.* 5, 6. and terrible to forreign Nations *ver.* 7. 3. The glorious acts or effects of his power, *Partly* in the waters, *viz.* dividing the Red-Sea and *Jordan*, *ver.* 8, 9, 10. *Partly* in the Heavens, making Sun and Moon stand still. in *Joshuahs* time, *ver.* 11. *Partly* in the Earth, subduing the Canaanites, before *Israel*, ver. 12, 13, 14, 15. II. *From his promise of delivering his people from their fears and enemies*, ver. 16.

4. *The glorying Triumph* of the faithful in God alone, and his promises over all imaginable straits, *ver.* 17, 18, 19.

III. The *Direction of this Prayer*, as to the musick of it, *ver.* 19.

(This may be sung as Psal. 113.)

HAB. III.

I. *A Prayer of Habakkuk the Prophet upon Shigjonoth.*

LORD, *l* thy report I heard with fears,
Thy work *m* revive amidst the years,
O LORD, *n* A midst the years make known:
In wrath remember mercy-dear.
3. God came from Teman (*his to chear,*)
o From Paran Mount the Holy one: *Selah.*
His Glory covered *p* Heaven *with rayes.*
And Earth was-filled with his-praise.
4. Then was *his* brightness as the light,
And q he had horns *which forth did stand*
Out of his *all-prevailing* hand:
And there the hiding of his might.

5. The Pest did walk before his face:
And at his feet went-forth *apace*
The-burning-coale (*to bring foes under*
6. He stood, and *all* the earth did measure;
He did behold, and *at his pleasure*
The Nations he did drive asunder:

l Heb. Thy hearing I heard, I feared.
m Heb. Revive it in the inward of the years.
n Heb. In the inward of the years.
o Heb. And from-----
p Heb. The Heavens.
q Heb. To his horns.

And *e* the everlasting Mountains did rend,
f Perpetuall hills themselves did bend *e*
From everlasting *at his* wayes.
7. *I* in trouble Cushan's Tents I saw;
Of Midian land (*Tremble it* with awe)
The Curtains trembled *in those dayes.*

8. Was the LORD *a* displeas'd
Those fire with rivers *angry* did?
Against Sea was thy wrath *displaid*,
That thou thine horses rod'st upon,
g Thy Chariots of Salvation?
9. Thy Bow was *e* wholly naked made
For Oaths of Tribes, *thy faithful* word *Selah.*
Thou didst earth's Rivers cleave, *O Lord.*
10. The Mountains saw thee, *h* tremblingly:
The waters inundation *passe.*
The deep gave *forth* his voyce *at last*,
And did lift up his hands *so* high.

11. Sun *and* Moon stood still in their *c* Tent:
They *at* light of thine arrowes went,
At shining *d* of thy glittering spear.
12. In *e* wrath thou didst march through the land:
The Heathen (*that durst thee withstand*)
In Anger thou didst thresh *and teare.*
13. Thou went'st forth for salvation
Of thy Folke, for salvation
With thine Annointed. Thou didst break
The head from house of th' wicked one,
By makin *g* the foundation
Quite naked ev'n unto the neck. *Selah.*

14. Struck'st with his staves his village-Head *i*
They *f* stormed, me-about-to-spread:
g They joy'd closely to eat the poore
15. Thou walk'dst thine Horses through the Sea *l*
The heap of waters great *their* way.
16. I heard, *h* my belly trembled *for e*;
My lips did quiver *at* the *i* same;
Into my bones evn rott'nesse came;
And in my self I quak'd; that I
Might rest in day of straits *and* woe;
k When to the folk he up shall go,
l He with-his-*troopes*-shall-them-destroy.

17. Although the fig tree should not flourish,
Nor fruit *be* in the vines, *as nourish*;
The Olive's labour *m* should-deceive,
n And should the fields *their* meat withhold:
Should flock be cut-off from the fold,
And *o should* the stalls no herd *receive*:
18. Yet in the LORD exult-will-I,
In my salvation's God I'le joy.
19. The LORD God *is* mine *only* strength,
And as Hindes *feet* my feet *p* hee'l make,
And make-me walk (*for his own sake*)
On mine-high-places, *at the length.*

To-him-that-excelleth-on-my-stringed-Instruments.

f Heb. Mountains of eternity. *f* Heb. Hils of perpetuity. *e* Heb. ways of eternity to him. *u* Heb. under vanity. *a* Heb. in creased with anger or holy-displeased. *y* Heb. surpassing wrath. *z* Or, thy chariots were salvation. *a* Heb. Naked-ed in denuding. *b* Heb They trembled. *c* Heb. Habitable. *d* Heb Of the brightnesse of thy speare. *e* Heb. indignation.

f Heb. stood, trembled, or flowed as a river. *g* Heb. Their exaltation so as to carry their prey in secret. *h* Heb. And I Heb. voice *k* Heb. in ascending on the People. *l* Heb. In the abundance. *m* Heb. fail from with deceit. *n* Heb. should lie. *n* Heb. And fields not make meat. *o* Heb. Not herd in the stalls. *p* Heb. He shall set.

ZEPHANIAH.

Sect. II. Order and *Time.*

THis Book is *the a ninth in Order, of the twelve lesser Prophets.* (saith *Hierome*,) and thus also he is ranked in our Bibles.

The *Time* wherein he flourished and prophecied, is not precisely defined, but only more generally. *viz. b In the dayes of* Josiah *son of* Amon *King of* Judah c *Augustine* saith, *Zephaniah prophecied with Jeremiah.* And its likely they were partly coetaneous, *Zephaniah* prophecying the same things for substance and in like phrase that *Jeremiah*, but farre more briefly and succinctly; and therefore he may profitably be compared with *Jeremiah*, till *Ch.* XXI. *&c.* where his prophecies during *Josiahs* reign seem to cease. But at what time of *Josiahs* reigne *Zephaniah* prophecied is not so evident, only this is observable; that whereas *d Josiah* reigned thirty one years, (in the *e* thirteenth of which *Jeremiah* began to prophecy,) and made his solemne Reformation in his *f* eighteenth year, restoring Gods worship, and abolishing idolatry, *g putting down the* Chemarims (or *idolatrous Priests*,) *and them that burnt incense to* Baal, *to the Sun, and to the Moon, and to the Planets, and to all the Host of Heaven.* And this Prophet *Zephaniah* prophecieth against such, saying, *h I will cut off the remnant of the House of* Baal *from this place, and the name of the* Chemarims *with the Priests; and them that worship the Host of Heaven upon the House-tops.* Therefore hence its more than probable that this Prophet prophecied not after, but before *Josiah's Reformation*, which was in his eighteenth year: before these superstitions were removed; as *Drusius*, *Tarnovius*, and others have observed; unlesse we say that after this Reformation, some of the Princes and people hankered after their superstitions, and secretly served their idols.

a Nonus est in ordine 12. Prophetarum. *Hier. Prolog. in Sophon.*
b Zeph. 1. 1.
c Aug. de Civit Dei l. 18. c. 33. Tom. 5.
d 2 King. 22. 1.
e Jerem. 1 2, 3.
f 2 King. 22, 23. & 23. 23.
g 2 King. 23. 5. &c.
h Zeph. 1. 4, 5, 6.

Sect. I. Name and Penman.

This Book is called ספר צפניה *Sepher Tzephanjah*, i. e. *The Book of Tzephaniah*, from *Tzephanjah* the instrumentall Author and *Penman* of it.

Tzephanjah צפניה is (saith *i Hierom*) *as it were a Propheticall name*, it signifies (as some think) *The North-wind-of-the-Lord*, from צפון *Tzaphon*, i. e. *The North-wind*; and this because of the force of his sharp Prophecy, threatning *Judahs* captivity by the Chaldeans out of the *North-Country*. As (others, *The-watch-tower-of-the-LORD*; or, *The-watchman-of-the-LORD*, from צפה *Tzapha*, *to watch*; the Prophets being *watchmen* by office, *Ezech.* 3. 2. *and* 33, 7. but by reason of different pointings of these words, some dislike this Etymon. Or rather it signifies, as *l Hierome* interprets it, *The-hidden-one-of-the-LORD*; from צפן Tzaphan, *To hide*: and so it notes one whom the Lord hides, and protects, (as *Psal.* 27. 5.) revealing also his *hidden secrets* and com-

i Nomine ut ita dicam Prophetico. *Hier. Com. in Soph.* 1. 1. *Tom.* 6.
k Hier. ib.
l Sophonia χαχουμένου Θεοῦ κρυπτὸς hoc est, arcanus Domini *Hier. Proœm. in Joel. Tom.* 6. Abscondi-tum Domini *Hier. Com. in Soph.* 1.

comforts to him, which he should make known to others, as *THE LORDS SECRETARY.* Thus is apposite to this Propher, who foretels the captivity, though latent to the secure, and who promises great happinesse to the godly under Christs Kingdome in times of the Gospel, though the Jews oppressed with deep bondage, could hardly perceive it by the eye of faith.

This *Tzephaniah*, 1. *For his Progeny*, is described to be the *m son of* Chushi, *the son of* Gedaliah, *the son of* Amariah, *the son of* Hizkiah. Hereupon saith *Hierome*, n *He was begotten of a glorious stock of Ancestors*, —— And there he adds; *This Prophet which was set on his watch-tower, and on his heights, and knew the Mysteries of the Lord, was the son of* Cushi, *which is interpreted* Humility, *or* my-Ethiopian; *His Grandfather was* Gedaliah, *who is called* The greatnes of the LORD; *His great Grandfather Amariah which may be rendred* The-Speech of the LORD: *And his great great Grandfather* Hizkiah, *which sounds* The fortitude of the LORD. *Therefore of the* fortitude of the LORD, *is born* The Word of the LORD; *and of* the Word of the LORD, The greatnes of the LORD; *and of* the greatnes of the LORD, Humility. So he. The Hebrewes have a Tradition, *that when the Parents names of any Prophet are mentioned, those Parents were Prophets also.* But that all these four Ancestors of *Tzephaniah* were Prophets, *its scarce credible* (saith o *Calvin*;) *and the Scripture hath not a word of any such thing. It may be all these four excelled in Piety; but that's uncertain also.* 2. *For his Office*, doubtless he was a *Prophet* of the Lord, because he preached not his own will, but p *The Word of the LORD which came unto him.* More concerning him I find not in Scripture.

mZeph. 1.1

nGloriosa majorum, horum stirpe genitus eſt, *Hier. Com. in Zeph. 1. Tom. 6.*

o *Vt Calv. Com. in Zeph. 1. 1.*

pZeph. 1 1

Sect. III. Occasion and Scope.

Upon *Occasion* of the manifold and great wickednes of the Kingdome of *Judah*, (not *Israel*, for the ten Tribes were long before carried captive to *Assyria*,) from which they would not be reclaimed by the Ministry of the Prophets, promising mercies or threatning judgements, especially the *Chaldean Captivity*; This Prophet as well as *Jeremiah* is raised up in the dayes of *King Josiah*, who might mutually confirm one anothers Doctrines and Prophecies, and the more effectually reclaim *Judah*, or more clearly leave them without all excuse.

Scope, 1. To invite *Judah* and *Jerusalem* to repentance, by threatning the approaching captivity and ruine by the Chaldeans for their idolatrous Apostacy, Pride, Oppression, Security, and other sins of all degrees among them, that so if possible the judgements might be prevented. 2. To denounce judgements and destruction against the deadly enemies of the Church, *viz. Philistines*, *Moabites*, *Ammonites*, *Ethiopians*, and *Assyrians* for their sins, and particularly their proud and cruel usage of Gods People. That so the Church might be *warned* by their woes, and *comforted* in Gods vengeance upon her adversaries. 3. To support and comfort a faithful remnant of the Jewes, after their enemies destruction, and their deep afflictions, with promises of calling the Gentiles, returning their captivity, restoring their Prosperity, and bestowing Evangelical blessings upon them in Jesus Christ.

Sect. IV. *Principal Parts.*

In this Book consider, 1. *The Inscription.* 2. *The Prophecy it self.* I.

The Inscription declaring 1. The Authors of the Prophesie, Principal, *The LORD*: Instrumentall, *Tzephaniah*, described by his Progeny. 2. The time of it, *In dayes of King Josiah, Ch. I. v. 1.* Chap. I.

The Prophecy it self, wherein are principally 1. *A severe Denunciation of Judgments against Judah and* Jerusalem. 2. *An earnest invitation of* Judah *to repentance.* 3. *A sweet Consolation of the faithful with gracious Promises.* II.

I. *A severe denunciation of judgments against Judah and Jerusalem.* 1. More Summarily propounded, *God will consume all*, ver. 2, 3, 4. 2. More fully expounded; I. *Partly* by the impulsive or procuring causes thereof, their sins, *viz.* 1 The *Peoples* idolatry and apostacy from God, *ver.* 4. 5, 6. 2 The *Princes* pride in strange apparel, *ver.* 7, 8. 3 *The Merchants* violence, deceit, and covetousnesse, *ver.* 9, 10, 11. 4 The security of all, Atheistically putting off Gods judgments, *ver.* 12, 13. II. *Partly* by the grievousnesse of the judgments, being 1 Hastening apace, *ver.* 14. 2 Woful and terrible by the sword, *ver.* 14, 15, 16, 17. And 3 Irresistible, *v.* 18.

II. *An earnest invitation of Judah and Jerusalem to repentance*, before the Decree bring forth, that they might be hid in the day of the Lords anger; *Ch.* II. 1, 2, 3. This is urged I. *Partly* from the formidable exemplary judgments, which God would execute upon forreign nations, in sight of the Jews, for their warning, *viz.* upon 1 Philistines, *v.* 4. *to* 8. 2 *Moab and Ammon*, *ver.* 8. *to* 12. 3 Ethiopians, *ver.* 12. 4 Assyrians, and *Nineveh* the Metropolis thereof, *v.* 13, 14, 15. II. *Partly* from threatned Judgments against *Judah* and *Jerusalem* themselves, for their sins, *viz.* 1 Oppression, *Chap.* III. *v.* 1. 2 Disobedience, 3 Incorrigiblenes, 4 Unbelief, 5 Impenitency, *v.* 2. 6 Cruelty and Oppression of her Princes and Judges, *ver.* 3. 7 Corruption of her Prophets and Priests, *ver.* 4. 8 And her Incurableneſſe by all the exemplary judgements of God upon the Heathens, *ver.* 5, 6, 7. Chap. II. Chap. III.

III. *A sweet Consolation of the faithful with gracious promises*, which is as the *Conclusion* of the Prophecy. Here are *promised* I. The Conversion of the Gentiles (after he shall have destroyed his enemies,) and their union to, and Communion with the Church in Gods worship, *ver.* 8, 9, 10. II. The happy state and condition of the Church in her 1 Purity, 2 Faith 3 Secure safety, *ver.* 11, 12, 13. 4. Enjoyment of the Lords Presence, the King of *Israel* in the midst of her, who will Save her, Love her, Joy over her, Gather her for the solemn Assembly, Destroy her afflicting adversaries, Restore her captivity, and Make her glorious before all People, at all which he is incited to all enlarged joy and exultation, *v.* 14. *to the end of the Book.*

HAGGAI.

Sect. I. *Order and Time.*

THis Book is in *Order* the tenth among the Lesser Prophets.

The *Time* of this Prophecy was after the Jewes were brought back from the Babylonish Captivity, *viz.* a *in the second year of Darius the King, in the sixth month, in the first day of the month*; understand here not *Darius Hystaspis* (as some do,) but rather *Darius Nothus*, as hath formerly been more particularly cleared in the b *Chronology of the Persian Monarchs*; and seems most consonant to the Scripture there alledged, if they be judiciously considered and compared together.

a Hag. 1. 1.

b See the *Chronology of the Persian Monarchs*, before Ezra.

Sect. II. *Name and Penman.*

By the Hebrewes this called חגי ספר *Sepher Chaggai*, i. e. *The Book of Haggai*; from *Haggai* the Prophet, *Penman* thereof.

c Aggeus ἑορταζων, quem nos *festivum*, sive *Solennem* possumus dicere. *Hier. Præm. in Joel. Tom.* 6.

Haggai חגי signifies (as c *Hieron* noteth,) *A Feast-observer*; or *A solemne festival-keeper*. And this signification well agreeth to this Prophet, who exhorted the people vigorously to rebuild the Temple of the Lord, wherein *festival solemnities* were to be *observed*.

d Hag. 1. 1.
e Hag. 2. 6.
f Heb. 12. 26.

Of this *Haggai's Descent* Scripture is silent. He was by *Office*, d *A Prophet of the Lord*. That promise of the Lord in his Prophecy, e *yet once it is a little while and I will shake the heavens and the earth*, &c. is alledged in the New Testament as the Lords, and intimates the Authority of him f *whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth only, but also heaven.*

g Ezra 5. 1, 2,

When the Temple-building was hindred by King *Artaxerxes* Decree, procured by the Nations planted in *Samaria* and beyond the River, and ceased till the second year of *Darius*; g *Then the Prophets*, Haggai *the Prophet, and* Zechariah *the sonne of* Iddo *prophecied unto the Jewes that were in* Judah *and* Jerusalem *in the name of the God of* Israel, *unto them. Then rose up* Zerubbabel *the son of* Shealtiel, *and* Jeshuah *the son of* Jehozadak, *and began to build the house of God which is at* Jerusalem: *and with them were the Prophets of God helping them.* Of these Prophets, hereupon

h Scien-dumq; est interim juxta literam *Magni Spiritus* & Aggæum fuisse & Zachariam Prophetas: Ut adversum Artaxerxis regis edictum, & Samaritanos gentesque cunctas per circuitum, ædificationem Templi impedientes imberent Templum extrui: Zorobabel quoque & Jesum filium Josedech & populum qui cum eis erat, *non minoris fidei*, ut Prophetas magis audirent jubentes, quàm prohibentis regis imperium. *Hier. Prolog. in Aggæum Tom.* 6. Vid. etiam *Hier. Paulino Tom.* 3.

saith *Hierom*, h *Haggai and Zechariah were Prophets of great spirit, who against the Edict of King* Artaxerxes, *and the Samaritanes, and all the nations round about, hindring the building of the Temple, commanded the Temple to be built.* Zerubbabel *also and* Jeshuah *son of* Jehozadak, *and the People that was of no lesse faith; who rather hearkened to the Prophets commanding, then to the Mandate of the King prohibiting.*

Sect. III. *Occasion and Scope.*

Occasion. The Jews in the i *first year of* Cyrus, released from the Babylonish captivity, returned to *Hierusalem* to build the House of the Lord, according to his Proclamation. In the seventh moneth they built the k *Altar*, and *sacrificed therein*, *and kept the Feast of Tabernacles.* In the second year of their coming to *Hierusalem*, the l *foundation of the Temple was laid*; But the perfecting of the building was m interrupted by the *adversaries of* Judah *and* Benjamin, and by the Edicts of the Persian King succeeding *Cyrus*, *till the second year of* Darius *the King*: by reason of which impediments the people were discouraged from making further progresse in the building of Gods House, and regardless thereof, *as if the time were not yet come*,) they only minded their own houses and affaires; Hereupon the Lord inclined King *Darius* to renew *Cyrus* his Decrees, and raised up n first the Prophet *Haggai*, who sharply reproved them for seeking their own, and not the things of the Lord for which the Lord had sent divers afflictions upon them; and exhorted them to build the House of the Lord, and prevailed; and about two moneths after the Prophet *Zechariah*, who much encouraged and strengthened them.

i Ezra 1. & &c.
k Ezr. 3. 1, 2, 3, 4.
l Ezra 3. 8. &c.
m Ezr. 4. 1. compared with v. 24.
n Ezra 5. 1, 2. compared with Hag. 1. 1. and Zech. 1. 1. and Ezr. 5. and 6. throughout.

Scope. I. *Immediately in respect of the Jews returned from* Babylons *captivity*, 1. To reprove them for their self-seeking and minding only their own houses, whilest they sluggishly neglected the perfecting of the House of the Lord upon carnal pretences, whose foundation was long since laid, by reason of which sins many heavy judgments (since their return from *Babylon*) fell upon them. 2. To quicken them speedily to build and perfect the Temple, by promises of Gods presence and assistance. 3. To comfort the Godly, who were exceedingly troubled in spirit, that this second Temple was likely to come so farre short of the first in magnificence and glory. Assuring them that *the glory of this latter House should excel the glory of the first*, by reason of the Messiahs incomparably presence in it, in our flesh, who as Head and King over all the world for the good of his Church, (typified by the Temple) should destroy all opposite power in the world, and make his Church perfect in Holinesse and Glory. II. *Mediately in respect of Gods People in after ages*, 1. To convince them how great a fault it is to neglect the repair of Gods House, and Reformation of Religion once begun, more minding their own houses and temporal affairs, for which Gods People may be afflicted with great judgements, after they have had wonderful deliverance. 2. To shew, that true zeal and deligence in repairing and reforming Gods house, shall be crowned with Gods special presence and assistance; and is the right way to bring all temporal blessings upon us and our Houses. 3. To comfort the Church under the New Testament, by the coming of Christ already in the flesh, by whom her glory farre surpasseth the glory of the Jewish Church, and shall be more and more perfected, all contrary power being overthrown.

Sect. IV.

Sect. IV. Principal Parts.

In this Book are 1. *The Inscription.* 2. *The Prophecy it self.*

The Inscription, denoting 1. The time. 2. The Authors of the Prophecy, Principal, *the* LORD. Instrumental, *Haggai the Prophet.* 3. The Persons to whom it was chiefly directed, Ch. I. *ver.* 1.

I. Chap. I. II.

The Prophecy it self, wherein consider,

1, *Gods sharp Reprehension* of the ingrateful and sluggish Jews for their great sin, in not perfecting the building of the Temple, wherein 1. Their vain excuse for not building is detected, *ver.* 2. 2. Their neglect is taxed and aggravated, *Partly* by their inequal dealing with God, *minding their own houses while his house lies waste*, ver. 3, 4. *Partly* by the judgements of God inflicted on them, wherein they might read as it were there sin, *ver.* 5, 6.

2. *Gods invitation and Command to them*, so to *consider their wayes.* as to build his house, *ver.* 7, 8. This is urged 1. By propounding divers Promises to them for building of it, *v.* 8. 2. By mentioning divers judgements inflicted on them, for not building it, *ver.* 9, 10, 11.

3, *The Obedience of the Governours and the People* to the Lords command, *ver.* 12.

4. *Gods singular encouragement of the Jews now obeying*, and setling to the building the house of the Lord, by manifold *Promises*, viz. I. *Of the Lords Presence and Assistance*, *ver.* 13. which was performed, *ver.* 14, 15. II. *Of the surpassing glory that he would communicate to this latter Temple, beyond that of the former Temple*; where 1 Their doubt and discouragment is anticipated, who were troubled that the present foundation and structure was not so stately as of the former Temple, Ch. II. 1, 2, 3. 2. The Lords Presence by his Spirit, according *to his Covenant when they came out of* Ægypt, is assured them, for their encouragement in the work, *ver.* 4, 5, 3. *Gods shaking of heaven and earth, sea and dry land, and all Nations* is promised in order to this Temple glory, viz. As God appeared in great Majesty and Power in giving the Law on *Sinai*, so he will manifest greater power to all the world in publishing the Gospel, whereat all nations shall be stirred and moved, *ver.* 6, 7. 4. The filling of the present Temple with more glory then the former, is promised, *by the coming of the desire of all Nations*, (which some interpret of the *calling of the Gentiles to the Church*; Others of *Christs coming personally in the flesh*, into the Temple, Why may not both be understood?) This is further confirmed, by Gods al-sufficiency to effect this Promise, *ver.* 7, 8, 9. 5. Divine Peace with this glory is promised, *v.* 9. III. *Of Gods singular blessing to them, from the day they began to build the Temple*, where 1. Under the type of a *Question propounded to the Priest*, touching legal cleanness or uncleanness, he convinceth the people that all their works in building the Altar, Temple, &c. hitherto were defiled with their sinful hearts and lives, *ver.* 10. *to* 15. 2. From this their sinfulness of heart and life, and impenitency, he declares it was, that hitherto Gods judgements came upon them, *ver.* 15, 16, 17. 3. He now promiseth to blesse the corn, and all the fruits of the earth to their use, from the day they began to build *v.* 18, 19. IV. *Of the glorious excellency of Christs Kingdome*, where are promised 1. Gods wonderful power and Providence, in the destruction of all power opposite to Christs, *ver.* 20, 21, 22. 2. Gods making *Zerubbabel a Signet*, that is, making Christ, (who came of *Zerubbabel.*) his King in his Church, inviolably sealed up, as continually honoured, eyed, loved and cared for by God, as a Signet upon his own hand, *ver.* 23.

Chap. 2.

o Hæc Prophetia partim jam completa cernitur; partim spectatur in fine complendi. Movit enim cœlum, Angelorum & fiderum testimonio, quando incarnatus est Christus. Movit terram ingenti miraculo de ipso virginis partu. Movit mare & aridam, quum & in insulis, & in orbe toto Christus annunciatur. Ita moveri omnes gentes videmus ad fidem; jam vero quod sequitur, *Et veniet desideratus cunctis gentibus*, de novissimo ejus expectatur adventu. Ut enim desideratus esset expectantibus, prius oportuit eum dilectum esse credentibus, *Augustin. de Civ. Dei l.* 18. *c.* 35.

ZECHARIAH.

Sect. I. *Order and Time.*

a Obscurissimus liber Zachariæ Prophetæ & inter 12 longissimus. *Hieron. Prolog. in Zac. Tom.* 6

THis Book which is the *obscurest and longest of all the twelve lesser Prophets* (as *a Hierome* noteth) is deservedly placed is *Order* next unto *Haggai*. For as *Haggai* b began to Prophecy in the second year of King *Darius*, *in the sixth moneth, on the first day of the moneth*; So *Zechariah* c began for *Time* in the same year, but about two months after him, *viz. in the eighth moneth*; Therefore (saith d *Heirome*,) *according to the order of the Prophets*; Haggai *is rightly placed tenth*, Zechariah *the eleventh*. Now *Zechariah* is added to *Haggai*, as his colleague and coadjutor in the Prophetick office, (as e *Calvin* well observes,) *Partly* the more to confirme the Authority of one anothers Doctrine; *Partly* the more effectually to comfort and encourage the People against all present and future difficulties, which they were to wrastle withal, lest they should be discouraged and faint under them.

b Hag. 1. 1.
c Zech. 1. 1.
d *Hieron. Com. in Zach.* 1. 1. *Tom.* 6.
e *Jo. Calv. Præfat. in Prælect. in Zach.*

Sect. II. *Name* and *Penman.*

This Book is amongst the Hebrews called סֵפֶר זְכַרְיָה *Sepher Zechar-jah*, i. e. *The Book of Zechar-jah*; from *Zechar-jah* the Preacher of the several Sermons, and *Penman* of the Book.

Zechar-jah זְכַרְיָה being interpreted, signifies (as f *Hierome* hath noted) either *The-memory-of-the LORD*, or *Mind full-of-the-LORD*; which name and interpretation agree well to him, who was not only himself *mindful* of the Lords words and works, but also careful that the People brought out of Captivity should be *mindful of them* and remember them.

This *Zechar-jah* had a famous stock of which he natu-

f Zacharias μνήμη κυρίου *id est* Memoria Domini *Hieron. Proœm. in Joel Tom.* 6. & *Hier. Paulino Tom.* 3.

4 Jer. 1. 1. naturally descended, being the son of Berechiah, 4 Ezr. 1. 1. the son of Iddo. He lodged in a stated place wherein 2. the Lord employed him; He was a Prophet, flou- and Zech. rishing after the Jews return from Babylon Captivi- 1. 1. ty, and (as Hieron. and 5 many else with him) he was 4 Zechari- a man full in Prophecy, and (I may adde) in Pro- ah the son phetick stile. But who this Zechariah, whom of Barachi- Matthew mentions, was, and in what time of Divine ah, Mat. Writ he lived, is not known. Some think of Zechariah 23. 35. Mal- the son of Jehoiada, who in the Court of the house of the Lord, ap. Ex- was slain by Joash the King, 2 Chron. 24. 20, 21. positor in Prophetick Hist. Par- lib. Tom. 6. Cheon. 24. 20, 21. Mat. 23. 35. expounded. See D. Parens Com. in loc. & Hieron. Com. in Jac. in Hieron. Com. in Mat. 23. 35. a See before in the Chronology of II. King

but this is not likely, for that Zechariah was slain before the Babylonish captivity, and this Zechariah lived after the Captivity, as is manifest in the Book. Others think he was the same with Zechariah the son of Jeberechiah, mentioned Isa. 8. 2. but that Zechariah lived in the time of Uzziah King of Judah, 200 years before this Zechariah. Others think he was the same with Zechariah the son of Berechiah, slain between the Temple and the Altar, Mat. 23. 35. but that Zechariah was slain in the time of Joash King of Judah, 2 Chron. 24. 20, 21. above 200 years before the Babylonish captivity. Others think he was the same with Zechariah the son of Jeberechiah, mentioned Isa. 8. 2. but that Zechariah lived in the time of Uzziah King of Judah, 200 years before this Zechariah. Others think he was the same with Zechariah the son of Berechiah, slain between the Temple and the Altar, Mat. 23. 35. but that Zechariah was slain in the time of Joash King of Judah, 2 Chron. 24. 20, 21. above 200 years before the Babylonish captivity. But this Zechariah lived after the Jews return from Babylon, yea in the time of Darius, viz. of Darius Nothus, which was above 100 years after their return. Therefore (if he were the same,) he should have lived 200 or 300 years after his own death, (as b Calvin argues) which were intolerably absurd. II. Of c Zechariah father of John Baptist. But this Prophet could not be father of John Baptist, because he lived in the time of the Persian Monarchs, in the dayes of Darius; but the father of John Baptist lived in the time of the Roman Monarchy, in the days of Augustus Cæsar, as the Evangelical History shews; now betwixt the Persian and Roman Monarchy, the Grecian intervened, which continued q above 200 years, no man in these days living so long. Therefore all things considered, this Prophet Zechariah seems to be distinct from those other mentioned in Scripture, though we cannot determine further of him, then that he was son of Barachiah, son of Iddo. Whoever he was, this Prophecy is of unquestionable Authority, and is often r alledged and approved in the New Testament.

b Jo. Calvin Com. in Zech. 1. 1. c Luke 1.

q See Helvic. Chronol.

r As Zech. 8. 16. in Eph. 4. 25. Zech. 9. 9. in Mat. 22. 5 Joh. 12. 15. —Zech. 11 12. in Mat. 26. 15. & 27. 9, 10. —Zec. 12. 10. in Joh. 19. 34 37. Rev. 1. 7. —— Zech. 13. 7. in Mat. 26. 31. Mark 14. 27.

Sect. III. Occasion and Scope.

This Prophet was raised up to prophecy to the Jews, returned from Babylon, upon the same Occasion that s Haggai was. What Haggai speaks more plainly and briefly, he speaks more mysteriously and fully, with many additions, especially of Evangelical Prophecies touching Jesus Christ.

s See on Haggai Sect. III.

Scope, I. As to the Jews, 1. To invite them to repentance, whereby they might avoid judgements and obtain mercies. 2. To encourage and incite the People returned from captivity, especially their Governours Zerubbabel and Jehoshuah, to the building of the Temple, and settling of the Commonwealth, wherein the Church might have a seat till Christs coming; and this by many excellent Promises, whereof the truely pious should be partakers. 3. To raise them up from terminating their thoughts in Zerubbabel and Jehoshuah, and their repair of the Temple and the City, which were but Types of Christ and his Church, he passeth on to many Evangelical Promises touching Jesus Christ and his Church particularly, as his Kingdome, Priesthood, Price for which he should be betrayed, Death, Effusion of his spirit, efficacy of his Gospel, Vocation of the Gentiles, and many Spiritual Priviledges of the Church in Grace and Glory. And also he leads them from earthly to heavenly, from corporal to spiritual, from present to future things. 4. To forewarne the cursed Jews, enemies to Christs Kingdome, how far short their City and Kingdom should be raised by the Romans, till the dead of their hell conquered, when God with welcome, entrance and triumph for Christ, that all shall be Holy to the Lord, and the Canaanite no more in the House of the Lord. II. Arrive, who first us: 1. How much repentance is before us for upon publick Reformation. 2. How zealously and hopefully we should act in the Repair and Restauration of the Church of God, (where the Temple and Jerusalem were but shadows,) knowing how wonderfully the Lord can effect the same, by weakest and unlikeliest means against greatest difficulties. 3. How great cause we have to accept Jesus Christ by faith, in whom these particular Prophecies were so punctually fulfilled. 4. How confidently we should expect the promised purity, victory and happiness of the Church of Christ in the latter dayes.

Sect. IV. Principal Parts.

In this Book consider 1. The Inscription. 2. The Prophecy it self.

The INSCRIPTION, describing 1. The Time. 2. The Authors of this Prophecy, Principal, The LORD; Instrumental, Zechariah; described by his Descent and office, Chap. I. ver. 1. Chap. I. II.

The PROPHECY it self comprizing the sum of 5 Sermons severally preached by the Prophet, viz. his 1 Penitential. 2 Visional. 3 Consistorial. 4 Prophetical, and 5 Evangelical Sermon.

I. His Penitential Sermon calling the Jewes to repentance. 1. Partly from Gods displeasure at their impenitent forefathers. 2. Partly from his judgments on them for impenitency. This is prefixed as a Preface, before the following Sermon of mercy and judgment, to prepare for the receiving of that, the avoiding of this, ver. 2. to 7.

II. His visional Sermon, viz. His Prophetical visions, which are in all eight, and some of them very abstruse; some light may be brought to them by comparing them with Daniels Prophecy. These Visions seem to be delivered at once; and are 1 Visions of Mercy, 2. Visions of Judgment, 3. Visions of Comfort

I. Visions of Mercy, as

1. The Vision of a man on horseback among the myrtle trees in the bottome; pointing out Christs singular presence with, and providence over his Church in in lowest state, ver. 7. to 18. Here consider I. The Vision it self, described by the Time and Manner of it, ver. 7, 8. II. The Interpretation and application of it, for comfort of thier present state; Dialogue-wise, 1. The Prophet desiring information about it, ver. 9. 2. An inferiour Angel instructing him, ver. 9. 3. Christ the chief Angel informing him that these were Angels sent as Spies and Intelligencers up and down the world, ver. 10. 4. These Angels report to Christ of the secure, and quiet state of the world, ver. 11. 5. The chief Angel (Christ) hereupon prayes to his Father for his long afflicted Church, and receives a comfortable answer touching her Restauration, but her secure enemies destruction, v. 12. to 18.

2. The Vision of four horns, and four Carpenters, &c. intimating how God would break and scatter the horns of his Churches enemies, verse 18. to the end.

3. The Vision of the man with the measuring line in his

the band to measure Jerusalem promising the Restauration and re-peopling of *Jerusalem*, wherein note I. *The Vision* it self, *Chap.* II. *ver.* 1, 2. II. *The interpretation* of it by two Angels and *Zechary*, promising 1. Re-peopling, 2. Safety, 3. Glory to *Jerusalem*, *ver.* 4. to 6. III. *The Accommodation* of it, 1. By inviting the remnant of the Jews that still lingered in *Babylon* to hasten out, and this by divers Arguments, *ver.* 6. to 10. 2. By comforting the Jews already returned home, with Promises; 1. Of his Presence, 2. Of her enlargement by forreigners added to her; and 3. Of his gracious Covenant with her, v. 10, 11, 12. 3. By charging all the earth to be silent before the Lord, thus working for his Church, *ver.* 13.

4. *The Vision of* Jehoshua *the high-Priest in filthy garments* and Satan *at his right hand accusing him*; shewing, though sins of people and Priest might be objected against them and their Intercessors, yet they had another High-Priest, who would plead their cause, pardon their sin, build the Temple, and quiet his Church, *viz*, *Christ the Branch*. Here are described, I. *The Type*, wherein consider 1. The Party accused, *Jehoshuah*. 2. The Party before whom he was accused, *viz*. *The Angel of the Lord*, Christ. Chap. 3. 3. The Accuser, *Satan*, *Chapt.* III. *vers.* 1. 4. The Apology for *Jehoshuah*, Satan being rebuked, *ver.* 2. *Jehoshuah* being absolved, and his filthy raiments changed, *ver.* 3, 4. yea established in his office, *ver.* 5, 6, 7. II. *The Anti-type* by whom Temple, Priesthood and People should be restored and preserved, *viz*. Jesus Christ, promised to *Jehoshuah* and his fellows, wondred at as monsters for their faith and obedience to God in these desperate times. Christ is described 1. By his double name, *Branch* and *Stone*, *vers.* 8, 9. 2. By his double Property as a Stone, *viz*. Perfect Providence, and Compleatness of grace, v. 9. 3. By the two fruits of his Priesthood, *Pardon* of sin and *Peace* of conscience, *ver.* 9, 10.

5. *The Vision of the golden Candlestick, and the two Olive trees standing by it*: declaring that Gods grace alone is sufficient for the Reparation and Preservation of his Church, without all other created means, against greatest mountains of opposition. *Where are* 1. *The Prophets Preparation* to attend the vision *Ch.* IV. *ver.* 1. 2. *The Interpretation of the vision*, Chap. 4. which is either *General*, or *Particular*; I. *The General interpretation of the whole vision*, and of *Zecharyes* request, *viz*. That as the Candlestick was supplyed with oyle naturally dropping from the two olive trees standing thereby, without mans help or Art: so the Spirit of the Lord was sufficient, without all humane means, to rebuild and maintain both his Temple and Church, *ver.* 4, 5, 6. God promising to that end, 1 *Partly* the removal of greatest impediments, *ver.* 7. 2. *Partly* the perfecting of the Temple-building, though then very small, to the joy of the People, by the vigilant seven-eyed Providence of the Lord, v. 7. to 11. II. *The particular interpretation* of part of the vision, *viz*. the two olive-trees, *ver.* 11, 12, 13, 14.

II. *Visions of Judgment*, *viz*. *The Vision of the flying Book*, and *the vision of the Ephah*; In generall evidencing to the Jews, that though their state should be restored, his Temple and Church reestablished among them, according to the former visions: yet he would notwithstanding severely punish them for their sins and corruptions at present, according to the *vision of the flying book*; and would utterly destroy them if their sins grew riper and riper, when they had fulfilled the measure of their iniquity, for the future, according to *the vision of the Ephah*. More particularly.

1. *The vision of the flying book*, is I. *Described* 1. By the speedinesse of it, *flying*, *Chap.* V. 1. 2. By the Chap. 5. largenesse of it, containing curses enough for all sorts of sins, *ver.* 2. II. *Expounded* 1. By the sins threatned with the curse in this Book, *viz*. The sacrilegious Thievery *against the second Table*, And falsewearing or Perjury *against the first Table*. By which *synecdochically* understand all other their grosse sins, whereof at present they were guilty. 2. By the Author of the curse, *The Lord of Hoste*. 3. By the manner of the curses execution, *Entring*, *Remaining in midst of*, *and consuming their houses*, *ver.* 3, 4.

2. *The Vision of the Ephah*, &c. described and expounded by parts, *viz*. I. *An Ephah*, whereby the Jews were resembled, in respect of the filling up of the measure of their sins, *ver.* 5, 6. II. *A Talent* of lead lift up over the *Ephah*, *ver.* 7. III. *A woman sitting in the midst of the* Ephah, *ver.* 7. This *woman* signifying the sinful nation of the Jews, whose wickednesse grew to a full measure; *The Talent of lead lift up*, Gods heavy judgments hanging over them. *The casting the woman into the midst of the Ephah, and the Talent of lead upon her*, the sinful Jewes total overwhelming by Gods Judgments, *ver.* 8. III. *Of two women carrying away the* Ephah, with the woman in it, and talent upon it, into the land of *Shinah*, [that is *x Chaldea*, *Babylon* or *Mesopetamia*, for there the Jewes chiefly reside, though generally dispersed throughout the world,] denoting the Jewes speedy and final dispersion throughout the world, *ver.* 9, 10, 11.

III. *Visions of Comfort*, *viz*.

1. *The vision of foure chariots*, &c. where note I. The Description of the vision, *viz*. four chariots, coming out from between two mountains of Brasse, drawn by four sorts of horses, *Ch.* VI. 1, 2, 3. II. The interpretation of the vision given by the Angel in a threefold description, 1. Of the nature of the chariots and horses, *ver.* 4, 5. 2. Of their employment whither they ran, *ver.* 6, 7. 3, The effect of this their employment, *viz*. they *quieted Gods Spirit in the North-country*, ver. 8. This vision comfortably pointing out the provident Decrees and Counsels of God, Immoveable as *mountains of Brasse*; and directing (for his Povidence begins and steers all actions) the course and motion of *the four chariots and horses*, (*viz*. either the four *Empires* of the earth or, as some think, the Angels of heaven, those ministring *spirits*,) for the fulfilling of his will for his Churches good; so that whatsoever his Church had or should further suffer under them, was fore-seen and fore-appointed by God himself; a great comfort to them that were come out of captivity already, and to them that as yet remained in captivity.

2. *The Vision*, or rather *the Historical Prediction of what was really to be done for his Churches comfort*, viz. under the *Type* of the oblation of some Jewes, which came from *Babylon* as Ambassadors from the rest, and the Coronation of *Jehoshuah* the High-Priest, is declared the Kingdom and Priest-hood of *Christ*, together with the re-establishment and enlargment of the Church under him; *Here note* I. The external or visible type, described by several circumstances, *ver.* 9, 10, 11. II. The explication of this type, and the application of it to the Antitype. *Partly* in respect of Persons, *Jehoshuahs* Person representing the Person of Christ the BRANCH, *ver.* 12. *Partly* in respect of several properties in the Antitype, *viz*. 1. *He shall grow up out of his Place*. 2. *He shall build the Temple of the Lord*. 3. *He shall bear the glory*. 4. *He shall sit and rule upon his Throne, and he shall be a Priest upon his Throne*. 5. *The counsel of Peace shall be between them both*, ver. 12, 13. III. The publick memorial of this Solemnity, by consecration of these Crowns to the Temple as a Monument, *ver.* 14. IV. A Promise of Forreigners accesse from far to the Jewes in *Judea*, to help forward the Temple-building, *vers.* 15.

III. *His casuistical Sermon*, wherein the Prophet at large resolves the Jews in a case of conscience touching *Fasting*, proposed to him and the Priests, with many other Lessons excellently inserted, *wherein consider* I. The time of this Sermon, *Chap.* VII. 1. Chap. 7. II. The *Occasion* of it, *viz*. The captives Ambassage to the Temple, sending Ambassadours to pray in the Temple, and there to be resolved in a case of conscience,

t *An Ephah* is among the Jews their largest of dry measures containing ten Homers, *Exod.* 16. *last.*

u *Talent* weighed 3000 shekles *Exod.* 38, 25, 26. or 125 pound x *Gen.* 10. 10. and 11 2. *Jer.* 29. 5, 28. Chap. 6.

science, touching the *Fifth month's Fast*, observed for many years, whether they should continue it, *verſ.* 2, 3. III. *The Sermon* it ſelf, wherein are, 1. *The Preface*, 1. *Partly* reproving their hypocriſie and prepoſterouſneſs, in minding ſo much upon their own inventions, and outward obſervations of faſting, mean while neglecting Gods Commands, and refuſing to obey them, for which all their calamities came upon them, *ver.* 4. *to the end of the chap.* 2. *Partly* comforting them againſt their unbelief and diſtruſt of the good ſucceſs of things by divers promiſes, *viz.* Of Gods reconcilement with *Zion* for preſent, *Chap.* VIII. 1, 2, 3. Of her peaceable and ample ſtate, *ver.* 4, 5, 6. Of his recollecting her diſperſed ones, and bringing them to their own homes, *ver.* 7, 8. from all which Promiſes they are exhorted to take courage againſt all difficulties to go on with the building of the Temple; and this is further preſſed by many Arguments, *ver.* 9. to 18. 2. *The Anſwer it ſelf to the caſe propounded*, *Partly* by Gods abrogation of their Faſts, *ver.* 18, 19. *Partly* by his injunction of the more neceſſary and ſubſtantial duties of religion, *ver.* 19. which is urged from the approach of ſuch times, wherein Ceremonies ſhould ceaſe, and Truth ſucceed them; and wherein Gentiles ſhould be converted to make up a glorious Church with the Jews, *ver.* 20. *to the end of the chap.*

Chap. 8.

IV. *His Prophetical Sermon*, foretelling future events, wherein are principally conſiderable, 1. *Threatnings* of deſtruction to the Churches enemies; Land of *Hadrach*, *Damaſcus*, *Hamath*, *Tyre* and *Zidon*, and the *Philiſtines* *Ch.* IX. 1. to 7. 2. *Promiſes* of aſſiſtance and Protection to his Church againſt all their enemies, *v.* 7, 8. 3. Promiſes of the coming of Chriſt, *Incarnation*, *Kingdom*, and the benefits thereof to his People, from whom all captives and diſperſion ſhall finally flee, *v.* 9. *to the end of the chap. and Ch.* X. throughout. 4. Denunciations of dreadful judgments even to the Jews themſelves for their ungrateful and abominable rejection of Chriſt and his Goſpel, *Chap.* XI. throughout.

Chap. 9.

Chap. 10.

Chap. 11.

V. *His Evangelical Sermon*, peculiarly belonging to the Church which Chriſt had gathered by his Goſpel, wherein are laid down many ſweet Privileges of the Church, 1. The Churches victory over all her enemies to whom ſhe ſhall be *A Cup of trembling*, *A Burdenſome ſtone*, *A Torch of fire in a ſheaf*, *Ch.* XII. 1. to 9. 2. The Churches ſafety and protection only from the Lord, *ver.* 7, 8. 3. The benefits enwrapped in this ſalvation for the Church, *viz.* 1 Heart-wounding repentance for their ſins that pierced Chriſt, *ver.* 9. *to the end.* 2. Remiſſion of all ſins to the penitent by faith in the blood of Chriſt, *Ch.* XIII. 1. 3. Purifying of the Evangelical Doctrine and Miniſtry from all pollution and defilement, *v.* 2. *to* 7. 4. A ſelect ſeparation of the remnant appertaining to the Election from the droſſy multitude, *ver.* 7. *to the end and Ch.* XIV. *ver.* 1. *to* 12. 4. The removal of all the Churches ruined enemies, from offending the Church any more, or ſubduing them to the Church, and conſecrating all their wealth to holy uſes, *ver.* 12. *to the end of the Book.*

Chap. 12.

Chap. 13.

Chap. 14.

MALACHI.

Sect. I. *Order* and *Time.*

a Hier. Proœm. in Mal. Tom. 6.

MAlachi is in *Order the laſt of all the twelve Prophets*, (as *a Hierome* intimateth,) yea deſervedly he is ranked the laſt of all the Prophets of the old Teſtament, 1 *Partly* becauſe in the cloſe of his Prophecy, he ſo cautions the Jews to be mindful of the written *b Law of Moſes*, till the Meſſiahs coming in the fleſh, and to cleave to the pure Doctrine thereof; which he therefore doth, (ſaith *c Calvin*) *becauſe now the Series and continued Succeſſion of Prophets was to ceaſe, till Chriſt the great Prophet himſelf ſhould come, that by this intermiſſion and want of Prophecy, the Jews might be ſtirred up, and preſſed more intentively and earneſtly to deſire the Meſſiahs coming.* 2. *Partly* becauſe he concludeth his Prophecy with ſuch an eminent Promiſe of d *Elijah* the Prophet, (i. e. *John Baptiſt* in the *ſpirit and power of* Elijah,) to be Chriſts Harbinger to prepare his way before him. Now what Prophet ſo fit as he who is the laſt Prophet of the Old Teſtament, to indigitate and point out as with the finger, *John Baptiſt* the firſt Prophet of the New Teſtament?

b Mal. 4. 4.

c Jo. Calv. Præfat. in Mal.

d Compare Mal. 4. 5, 6. *with Luke* 1. 16, 17.

Time of his Prophecy is not particularly expreſſed, but the current of his Prophecy intimates it was not only after the Jews return from the *Babyloniſh Captivity*, but after their *building of the Temple* alſo, inaſmuch as herein is no mention at all of the *Temples lying waſte*, and unbuilt, nor is there any exhortation to the People, (as in *Haggai* and *Zechariah*,) to perfect the building but rather the Temple being now finiſh'd, and the Temple-worſhip erected; the *Sacriledge* of the People and the *corruption* of Gods worſhip by the Prieſts is here taxed. How long time *Malachi* prophecied after the perfecting of the Temple is hard to define; e *Helvicus* thinks *he began to prophecy about the* 10 *or laſt year of* Darius Nothus, *which was about four hundred and four years before Chriſt.* The Temple was finiſhed in *Darius Nothus his* f *ſixth year.* So that after *Malachi*, according to this account Prophecy ceaſed for about 400 years.

e Helvic. Chronolog.

f Ezra. 6. 13, 14, 15.

Sect. I. *Name and Penman.*

g Mal. 1. 1

h Malachias ἀγγελός μου *eſt*, Nuncius meus. *Hier. Proœm. in Joel Tom.* 6.

i Hier. Proœm. in Mal. Tom. 6.

k Calv. Præfat. in Mal.

This Book is called among the Hebrewes סֵפֶר מַלְאָכִי *Sepher Malachi*, that is *The Book of Malachi*, and in the text; g *The Burden of the Word of the* LORD *to* Iſrael, *by the hand of* Malachi; from *Malachi* the Preacher and *Penman* thereof,

Malachi מַלְאָכִי ſignifies properly, *My-Angel*, or *My-Meſſenger*, (as *h Hierome* interprets it, who elſewhere *i* blames the LXX. for rendring it *His Angel*, viz. in thoſe words, *The Aſſumption of the Word of the* LORD *againſt Iſrael by the hand of his Angel.*) And this interpretation well agrees to any Prophet, or Miniſter of God, being the Lords *Angel* or *Meſſenger* to his Church and People. Though *perhaps* (as *k Calvin* intimates) *this name might for honour ſake be*

be given to this Prophet in respect of some special service, unknown to us. The *Hebrews* and *Origen* (because *Malachi* signifies, *my Angel,*) have an Opinion, *That Malachi was an Angel that came down from heaven, and assuming an humane body preached to* Israel. But l *Hierome* rejects this, and m *Calvin* counts it *an absurd fiction*, and deservedly; 1. *Partly* because in these times God did not use to speak by Angels, yea, scarce by Prophets, because of the Peoples obduration, and because of the approach of Christs incarnation; but by ordinary ministry. 2. *Partly* because the last letter [י] as here, is usually annexed to proper names of men: therefore he was a man, not an Angel. n Some think he was *Zechariah* or *Haggai*, he being thus termed o an Angel or Messenger, but without any convincing ground for that opinion. *Hierom* and *Calvin* (in the places fore-alledged) incline to think he was *Ezra*, but give us no cogent Arguments to perswade thereunto. Their Opinion seems most probable, who take him to be a Prophet distinct from them all. Whoever he was his Prophecy is Authentique, and the Authority of it notably confirmed by the *New Testament* p *Allegation* of it.

l Hier. Praem. in Mal. Tom. 6
m Absurdum Commentum. Calv. Præf. in Mal.
n Tarnov. Prolog. in Malach.
o Hag. I. 13

p See Mat. 11. 10. Mar. 1. 2. Luke 1. 17.

Sect. III. *Occasion and Scope.*

Occasion, The Jews being newly returned from captivity, did a little while more heartily serve God, and build the Altar, and lay the foundation of the Temple, and so for a long time the work ceast, *Partly* through opposition, *Partly* through their own sluggishnesse, till that in the days of *Darius*, *Haggai* and *Zechariah* encouraged them, and *Darius* countenanced them, they finished it, and erected the worship of God therein aright; But after *relapsing* to hypocrisie in Gods service, *corruption* and *sacriledge* in his worship, and *looseneſſe in their lives* by mixt Marriages, Polygamies, Divorces, abuse of Gods Providences, &c. Hereupon God raises up this Prophet to endeavour to reform these corruptions by his ministry.

Scope. 1. *To convince and reprove* the Jews for their great unkindness, walking so unworthy of Gods electing love and Covenant with them, and this by their *irreligiousneſſe, prophaneneſs, idolatry, adultery, challenging of Providence, Rebellion, Sacriledge, Infidelity*, and other corruptions, abounding not only among the *People*, but among the *Priests* also: for which he sharply threatens them with Gods judgments, 2. *To invite them to Repentance and Reformation* of all these grosse evils, by promises of grace and manifold blessings which should especially be performed by the *Messiah*, the great *Reformer* and *Refiner* of his Church, at his coming in the flesh, which hastned; who would save the penitent, but destroy the obstinate sinners; who would abolish the typical ceremonies and worship, and set up a pure spiritual service throughout the world; before whom the *New Testament Elijah*, *John the Baptist* should be sent to prepare his way, and to fit a People for him.

Sect. IV. *Principal Parts.*

In this Book are, 1. *The Inscription.* 2. *The Prophecy it self.*

The Inscription or *Title* denoting 1. The nature of the Prophecy; *A Burden.* 2. The Authors of it, Principal, *the LORD.* Instrumental, *Malachi.* 3. The Persons against whom this Burden was especially intended, *viz. Israel, Chap. I.* 1. — I.

The Prophecy it self wherein are wrapped up in one continued Sermon, these Particulars principally. — Chap. I. II.

I. *A Preface*, (aggravating the ingrateful wickedness of the Jews) drawn from Gods singular love in election of them in *Jacob*, when he rejected the *Edomites* in *Esau*, *ver.* 2. *to* 6.

II. *A sharp Contestation against the people, especially the Priests*, the Keepers of the Law for their corruptions, *viz.* 1. Against their contempt and pollution of the worship of God, which Priests should have vindicated by office, *ver.* 6. *to the end.* and *Chap.* II. *to* 10. — Chap. 2. 2. Against their corrupt marriages, both marriages with Infidels, and Polygamies, *ver.* 10. *to* 17. — Chap. 3. 3. Against the wickedness and perverseneſſe of many, that made a mock at Gods Justice and Judgements, *v.* 17. *to the end, and Chap.* III. *v.* 1. *to* 7. — Chap. 4. 4. Against their Sacriledge, in robbing God of Tithes and Offerings, &c. *ver.* 7. *to* 13. 5. Against their Atheistical contempt of Gods fear, worship and true repentance, *vers.* 15. *to the end, and Chap.* IV. *vers.* 1. *to* 5.

III. *An earnest invitation of all to Repentance*, that so they might be prepared duly to entertain the *Messiah*, who (with his forerunner *John* the Baptist, in the spirit and power of *Elias*,) was now immediately to appear in humane flesh, *ver.* 4, 5, 6.

Thus farre of the Old Testament, *wherein* (as t *Augustine* saith,) *the New* Testament *is* Veiled. *Come we next to consider of the* New Testament, *wherein the* Old Testament *is* Revealed.

q In veteri Testamento est occultatio novi: In novo Testamento est manifestatio veteris. *Aug. de Catechizand. Rudibus lib. Cap. IV. Tom. 4.*

II. THE
New Testament.
AND
The Order of the Books therein,

THE NEW TESTAMENT, revealing fully and clearly the NEW COVENANT in Christ, and the spiritual Administrations thereof; is contained in the Books written since Christs manifestation in the flesh, [a] *In reading of the Old Testament, the veile is untaken away: But* (in the NEW TESTAMENT,) *the veile is done away in Christ.* —— *And we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* In the Books of the *Old Testament*, God describes to us, *The Old Covenant of Grace* in Christ, veiled under *Promises, Prophesies* and *Types:* In the Books of the *New Testament*, The Lord delineats to us *the New Covenant of Grace* in Christ, *un-veiled, actually exhibited* and *performed*; [b] Christ being the truth, the body and substance of all those ancient Types and Shadows, the Center and meeting place of all the [c] Prophecies and Promises.

The Books of the New Testament are either 1 *Historical*, 2 *Epistolical* or 3 *Prophetical*, as further appears in the annexed *Table*.

a 2 Cor. 3. 14. 18.

b Joh. 1 17. Heb. 10. 1. Col. 2. 17.

c Luk. 1. 70 and 24. 27. Act. 10. 43. 2. Cor. 1. 20.

The Books of the *New Testament*, are either.

- I. *Historical*, describing unto us the History of
  - 1. *Christ* the Head of the Church; whose Genealogy, Birth, Life, Doctrine, Miracles, Death, Resurrection and Ascension are recorded by four *Evangelists*.
    - *Matthew.*
    - *Mark.*
    - *Luke.*
    - *John.*
  - 2. *The Church*, Christs body, whose Primitive plantation, state and augmentation, both among Jews and Gentiles, is declared in the
    - *Acts of the Apostles.*
    - *Romans.*
    - I. *Corinthians.*
    - II. *Corinthians.*
    - *Galatians.*
    - *Ephesians.*
    - *Philippians.*
    - *Colossians.*
    - I. *Thessalonians.*
    - II. *Thessalonians.*
- II. *Epistolical*, as all the Epistles written by the Apostles either
  - 1. To believing *Gentiles*, as *Pauls Epistles*
    - 1. *General*, which *Paul* wrote unto whole Churches about matters of general and Publick concernment, as the *Epistles* to the
    - 2. *Particular*, to particular Persons touching
      - 1. *Publique* Ecclesiastical affaires, as the Epistle, to
        - I. *Timothy.*
        - II. *Timothy.*
        - *Titus.*
      - 2. *Private* Oeconomical affaires, as his Epistle, to
        - *Philemon.*
  - 2. To the believing *Jews*, as it is probable all these Epistles were, *viz.*
    - 1. The Epistle (probably written by *Paul*) to the
      - *Hebrews.*
    - 2. *The 7. Epistles* commonly called *General*, or the *Catholique Epistles* of
      - *James* —— *James.*
      - *Peter*
        - I. *Peter.*
        - II. *Peter.*
      - *John*
        - General —
          - I. *John.*
        - Particular.
          - II. *John*
          - III. *John*
      - *Jude* —— *Jude.*
- III. *Prophetical*, foretelling what shall be the future state and condition of the Church of Christ, to the end of the World, written by *John* the Apostle, viz.
  - *The Revelation.*

I. *Histo-*

I. *HISTORICAL* BOOKS.

THE HISTORICAL BOOKS of the *New-Testament*, are such as contain principally matters of *Fact*, though matters of *Faith* and *Doctrine* are also interwoven. The *Histories* of the *Testament*, are I. *Of Christ the Head* of the Church. II. *Of the Church* of Christ, his body.

I. The HISTORY OF JESUS CHRIST himself is set forth by the *four Evangelists*, wherein Christs *Genealogy, Nativity, Life, Doctrine, Miracles, Death, Resurrection* and *Ascension*, are described. *Matthew, Mark, Luke* and *John*, are usually called (by way of emphasis) *The four Evangelists*, because they alone wrote the *Evangelicall History* of Jesus Christ. d *Matthew* and *John* were Apostles, *Mark* and *Luke* were, (though not Apostles, yet) holy Apostolical men, the Apostles disciples, Companions and Assistants in the work of the Ministry, as after will appear.

d Mat. 10. 2. Mark 3. 17, 18.

e Joh. 20. 31.

The General and common End of these four Histories, and of the writing of them is that which *John* expresseth in particular, *viz.* e *That we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name*; Particular ends and occasions may be noted in the particular consideration of the Histories.

f Inter omnes Divinas Authoritates quæ sanctis literis continentur Evangelium merito excellit. Quod enim Lex & Prophetæ futuri prænunciaverunt: hoc redditum atque completum Evangelio demonstratur, &c. *Aug. de Consens.* Evan. *l.* 1. *c.* 1. *Tom.* 4.

This History of Jesus Christ not onely incomparably surpasses all humane, but also (as f *Augustine* hath noted,) *deservedly excelleth even all Divine Authorities and Histories in Sacred Scripture.* As the *Canticles* are stiled *the Song of Songs*; So may this, *the History of Histories.* For 1. The *Subject-matter* of this History is most sublime and singular, *viz.* The lineal *Descent, Birth, Life, Death, Resurrection and Ascension of Jesus Christ, God-man, the onely Saviour of sinners, and Mediatour betwixt God and man. Whose Natures, Offices, Doctrines, Acts and Sufferings, are here on purpose fully described*, which in other Books are but briefly touched upon and hinted. And what Histories can treat of a nobler Theam? 2. This History contains the *accomplishment* of both the Law and Prophets, Jesus Christ being the *Truth* of all *the Types*, the *Center* or meeting place of all the *Promises*, and the chief *Performance* of all the *Prophecies* of the Old Testament, as is here testified by them that were eye and ear witnesses thereof. 3. This one History of Christ, is the onely History in the sacred Bible, which is written by *four several Penmen*, which eminently points out the unparallel'd excellency of the Story, whatever other *mystery* be implyed therein.

But why is Christs History written by four several Penmen? Answ. Antient writers (who much please themselves with their fancies, about the mysteriousness of numbers,) have excogitated divers Reasons thereof.

g *Irenæus adverſ. Hæreſ. l.* 3. *c.* 1. *p.* 259. *Col.* 1596.

Irenæus saith g *Because there are four Regions of the world wherein we are; and four principal winds or spirits, and the Church is sown throughout all the earth, and the Gospel is the pillar and ground of the Church, and the spirit of life: consequently she must have four pillars standing on every side incorruptibly, and enlivening men.*

Hierome saith, h *The Church which by the Lords word is founded on a Rock, whom the King brought into his Chambers; to whom he put his hand through the hole of his secret defention,—issuing forth four Rivers like Paradise,* (this is also *Origens* Argument,) *hath four corners and rings by which as it were the Ark of the Covenant, and Keeper of the Law of the Lord, is carried by immoveable staves. The first of them all is* Matthew *the Publican, &c.*

h Ecclesia autem quæ supra Petram, domini voce fundata est, quam introduxit rex in cubiculum suum: ad quam per foramen descensionis occultæ misit manum suam, similis dilectæ hinnuloque cervorum: quatuor flumina instar Paradisi eructans: quatuor angulos & annulos habet, per quos quasi Arca Testamenti & custos legis domini, lignis immobilibus vehitur. Primum omnium Matthæus est Publicanus. ——— *Hieron. Proem. in Mat. Tom.* 9.

Augustine saith: i *These foure Evangelists, well knowing the whole World, even for this perhaps four, because there are four parts of the Earth, throughout all which they in a sort have declared, by the mystery of their number, that the Church of Christ shall be enlarged, are said to have written in this Order. First* Matthew. *Then* Mark. *Thirdly* Luke. *Lastly* John.

i Illi igitur 4 Evangelistæ universo terrarum orbe notissimi, & ob hoc fortasse 4. quoniam quatuor sunt partes orbis terræ per cujus universitatem Christi Ecclesiam dilatari, ipso sui numeri Sacramento quodammodo declararunt, hoc ordine scripsisse perhibentur. Primò Matthæus, deinde Marcus, tertiò Lucas, ultimò Joannes. *Aug. de Consens. Evangelist. l.* 1 *c.* 2. *Tom.* 4.

Thus the number of the four Evangelists is fetched from the four Cardinal winds: *from* the four Regions or Corners of the Earth: *from* the four Rivers of Paradice; *and from* the four Corners and four Rings of the Ark of the Covenant. *But most of them accommodate that of the* k *four* living creatures (*which* four had the face of a man, and the face of a Lyon on the right side: and they four had the face of an Oxe on the left side: they four also had the face of an Eagle:) *to the number of the four Evangelists, though severally fitting them and interpreting them.* Irenæus *saith,* l The first living Creature like a Lyon, signifies Christs Efficacy, Principality, Regality: *viz. John*: The second like a Calf, signifies his Priestly sacrificing Order, *viz. Luke*: The third having as it were a mans face describes his comming in the flesh as man, *viz. Matthew*: and the fourth like a flying Eagle, manifesting the grace of the Spirit, flying into the Church, *viz. Mark*, *Hierome saith* m The first face of a man signifies *Matthew*, who began to write of Christ as of a man. The Book of the Generation of Jesus Christ son of *David*, son of *Abraham*. The second *Mark*, in which is heard the voice of a Lyon roaring in the wilderness, The Voice of one crying in the Wilderness, Prepare ye the way of the Lord, make his Paths straight: The third of a Calf, which prefigures *Luke* the Evangelist, taking his beginning from *Zechary* the Priest: The fourth *John* the Evangelist, who having taken the wings of an Eagle, and hastening to higher matters, disputes of the WORD of God. *And the same* Hierom upon

k Ezek. 1. 5. &c. 10. &c. compared with Rev. 4. 6, 7, 8.

l *Irenæus adverſ. Hæreſ. l.* 3. *c.* 11. *p.* 259 *Colon.* 1596

m B. *Hier. Proœm. in Mat. Tom.* 9.

u Matthæus Marcus, Lucas & Joannes, Quadriga domini: & verum Cherubim, quod interpretatur scientiæ multitudo, per totum corpus oculati sunt, scintillæ emicant, discurrunt fulgura pedes habent rectos, & in sublime tendentes, terga pennata & ubique volitanti. Tenent se mutuo sibique perplexi sunt, & quasi rota in rota volvuntur, & pergunt quocunque eos flatus sancti spiritus perduxerit. *Hieron. Paulino. Tom. 3.*

'upon this consideration saith elsewhere, u *Matthew*, 'Mark, Luke and John, the Lords chariot drawn of 'four, and the true Cherubims, which is interpre-'ted *the multitude of Science*, are full of eyes through-'out, sparkles shine forth, lightnings run about, 'they have straight feet and tending upwards, wing-'ed backs and flying everywhere: They hold one 'another, and are infolded in one another, and are 'rowled about as a wheele in a wheele, and they go 'whithersoever the inspiration of the holy Spirit 'leads them.

o Plerique putant ipsum Dominum nostrum in 4 Evangelii libris 4 formis animalium figurari, quod idem homo, idem leo, idem vitulus, idem aquila. Homo quia natus ex Maria est: Leo, quia fortior: viculus, quia hostia: aquila, quia resurrectio est, &c. *Ambr. Præfat. in Lucan. Tom. 5.*

Ambrose also tells us, o That many think our Lord 'in the four Books of the Gospel is figured by the four 'formes of the living Creatures: because he is a 'Man, a Lyon, a Calf, an Eagle. A man because 'he was born of *Mary*: A Lyon, because strong: A 'Calf, because a Sacrifice, An Eagle, because he is the 'Resurrection. *And to mention no more*, Augustine 'saith, p Among them that out of the Revelation 'have interpreted those four living Creatures, or 'the understanding of the four Evangelists, those 'seem to me to have considered something more pro-'bable, who understand the Lyon in *Matthew*, the 'Man in *Mark*, the Calfe in *Luke*, the Eagle in *John*: 'then those who give the Man to *Matthew*, the Eagle 'to *Mark*, the Oxe to *Luke*, and the Lyon to *John*: 'for they would take a kinde of conjecture, from the 'beginnings of the Books, not from the whole inten-'tion of the Evangelists, &c.——*Whereupon he af-'terward, calls the foure Evanghlists*, The Lords holy 'chariots drawn of four, wherein being carried 'throughout the world he subdues People to his easie 'yoake, and light burden.

p Mihi videntur, qui ex Apocalypsi illa 4 Animalia, ad intelligendos 4 Evangelistas interpretati sunt, probabilius aliquid attendisse illi qui Leonem in Matthæo, hominem in Marco, Vitulum in Luca, Aquilam in Joanne intellexerunt: quam illi qui Hominem Matthæo, Aquilam Marco, Bovem Lucæ, Leonem Joanni tribuerunt. De Principali enim librorum quandam conjecturam capere voluerunt, non de tota intentione Evangelistarum, &c.——Has domini sanctas Quadrigas, quibus per orbem vectus subigit populos leni suo jugo & sarcinæ levi.—— *Aug. de Consens. Evangelist. l. 1. c. 6. Tom. 4. & Tract. 36. in Joan. ad init. Tom. 6.*

Sedulius the Presbyter elegantly describes this resemblance of the four Evangelists in his verses: wherein he thus speaks to Christ.

Hoc Matthæus agens hominem generaliter implet,
Marcus ut alta fremit vox per deserta Leonis,
Jura Sacerdotii Lucas tenet ore juvenci,
More volans Aquilæ verbo petit astra Joannes.
Quatuor hi proceres una te voce canentes,
Tempora ceu totidem latum sparguntur in orbem.
Iren. adverss. Hæres. l. 3. c. 11. in Annot.

But leave we these subtilties and notions of wit, which seem to be *Similetudes*, *Allusions* or *Allegories*, used for illustration, rather then Arguments for demonstration, why these four should write our blessed Saviours History;

We may rather conceive Christs History was written by these four.

1. Because God, who appointed many q *witnesses* of Christs doctrine and works, &c. not onely to *Jerusalem*, *all Judea and Samaria*, but *to the utmost parts of the earth*, did peculiarly stirre up these four persons by his spirit to this work: for r *holy men of God* writ who were moved, and *as moved, by the Holy Ghost.*

q Act. 1. 8. & 10. 39. 41. 42.

r 2 Pet. 1. 21.

2. This History of Christ is the choicest of all Histories: of greatest worth in it self, of most concernment to us, and likely to be most opposed by the Devil, and the wicked world, &c. therefore God (that requires *three or three witnesses for confirmation* of things) makes use of *four witnesses* to write Christs story, that be the writings of four every thing might be established beyond suspition.

s Deut. 19. 6. Heb. 10. 28. Num. 35. 30. Mat. 18. 16. John 8. 17. 2 Cor. 13. 1.

3. That we may see the Authority of the Gospel depends not upon the Penman thereof, but upon the Holy Ghost that indites it, and therefore this History is written not onely by *Matthew* and *John*, Apostles, who were eye and eare-witnesses of what Christ did and spake; but also, as t *Augustine* well noteth, by *Mark* and *Luke*, the Apostles followers, who u most surely and stedfastly *believed* the Apostles report, though not eye-witnesses themselves, yet were incited thereto by the spirit.

t Quorum quidam, hoc est Matthæus & Joannes etiam scripta de illo quæ scribenda visa sunt, libris singulis ediderunt. Ac ne putaretur, quod attinet ad præcipiendum & prædicandum Evangelium, interesse aliquid utrum illi annuncient, qui eundem Dominum hic in carne apparentem discipulatu famulante secuti sunt, aut ii qui ex illis fideliter comperta crediderunt, divina Providentia procuratum est per spiritum sanctum, ut quibusdam etiam ex illis qui primos Apostolos sequebantur, non solum annunciandi, verum etiam scribendi Evangelium tribueretur auctoritas. Hi sunt Marcus & Lucas. *Aug. de Consens. Evan. lib. 1. c. 1. Tom. 4.* u *Luke* 1. 1, 2.

4. That this Gospel-History might be compleated, one explaining what another left obscure, for matter or order, one supplying what another had omitted. For, (as that acute *a Chemnitius* hath learnedly observed: *Matthew* who wrote first, *viz.* in the ninth year after Christs ascention, as is commonly thought, y for the most part relates the things done, but seldom insists upon the order of doing them. *Mark* who wrote next, *viz.* in the tenth or eleventh year after Christs ascention, briefly relates what *Matthew* did more largely, (*Mark* being an Abstract or Epitome of *Matthew*) but withal he insists more upon the ordering and timing of things done. *Luke* who wrote in the fifteenth year after Christs ascention, having seen others writings, propounds to himself to write of things from the very first, and that methodically. z *It seemed good to me also, having had perfect understanding of things from the very first to write unto thee in order:* in many things he shews the order of things by circumstances, and in most agrees with *Mark*: (whence *Tertullian* calls *Lukes* Gospel *a An orderly digesting of the Evangelical story*:) but sometimes things manifest in *Matthew* and *Mark*, he puts not in their own place. *John* who wrote his Gospel in the two and thirtieth year after Christ ascension, professedly addes the Acts of Christ in the first year of his ministry, ommitted by the rest as *b Eusebius* testifies. And in the rest of his History he not onely insists much upon Christs Doctrine, formerly not spoken to, but also expressely notes the *Feasts* of certain distinct years, incident in the times of Christs ministry, intimating that the Evangelical History, penned by others, should be distributed into certain years, according to those *Feasts*, which being duly considered and compared together, may be of great use for the right timing of the Evangelical Story.

x *Chemnitius in Prolog. Harm. c. 1.*

y Vid. D. *Pareum Præm. in Matthæum* Sect. II. Yet *Nicephorus* saith, *Matthew* wrote in the 15th year after Christs ascention, *Marke* and *Luke* along time after, *John* 36 years after Christs ascention, *Niceph. Hist. l. 2 c. 45.*

z *Luke* 1. 1, 3.

a Unde Tertul danus scriptum Lucæ non invenuste vocat *Digestum historiæ Evangelicæ Chem. Harmon. Prolegom. c. 1.*

b *Eus. b. Hist. Eccles. l. 3. c. 18. And Nicephor. Hist. Eccles. 2. c. 45.*

5. Finally though the Holy Ghost could by one and the same contexture of words, have given us

the

the History of Christs words and deeds, (as Chemnitius noteth out of Gerson,) yet not without some great mystery therein, he pleased under a certain Harmonie and connexing of things, (if we may so speak,) to excite the minds of the faithful, to the more humble and vigilant consideration of the truth, that it might appear, the four Evangelists, did not speak by mutual Conspiration, but by divine Inspiration. Whence S. Augustine hath well observed, *They are not so much four Gospels, as one Gospel in four Books.*

The Summe and principal Scope of all these four Evangelists is to demonstrate, *That Jesus Christ the sonne of the Virgin Mary, is that very Messiah the son of David and Abraham, that seed of the woman, from the beginning of the world promised, typified and fore-prophecied of in the whole Old Testament.* This demonstration may be comprized in such a Syllogisme as this.

Whosoever he be, in whom all the Promises, Types and Prophecies of the Old Testament concerning the Messiah are actually fulfilled: he, and he alone, is the true Messiah. This *Proposition* is undeniable; for in those Promises, Types and Prophecies onely the true Messiah is described, and revealed under the Old Testament in many particulars. Here all the particulars of those Promises, &c. may be enumerated out of the Old Testament.

But in Jesus Christ, the Son of the Virgin Mary, all the Promises, Types and Prophecies, of the Old Testament, concerning the Messiah are actually fulfilled. This *Assumption* is proved by the History of the four Evangelists, purposely declaring how they were accomplished in him particularly. Here the Scriptures of the Old Testament, mentioned by the foure Evangelists as fulfilled in Christ, may be enumerated out of all the Gospels clearly.

Therefore Jesus Christ, Son of the Virgin Mary, and he alone, is the true Messiah.

Seeing therefore this is the primary Scope of these foure Evangelists, to bring Christ the onely true Messiah to their owne and to us, that we might know him certainly, believe in him onely, and be saved by him eternally; with what desire and delight should we exercise our selves in these Histories night and day, that therein we might spiritually kisse, embrace, adore and admire the blessed Babe JESUS! *Chemnitius* professeth * *That he loved, even from his tender age, the saving History of the life and acts of our sweetest Saviour Jesus Christ. And What sincere soul, that ever truly tasted Christs sweetnesse in his tender age, can chuse but think himself in heaven, while he reads and meditates upon this heavenly Story?*

Jesu Christi a teneris amaverim. *Chem. Prolegom. Evan. c. 1.*

* Cum salutarem Historiam de vitâ & actis dulcissimi salvatoris nostri *in Harm.*

Besides these foure Evangelists divers others have written Gospels, (as e *Hierome* noteth) both from *Lukes* Testimony; *Luke* 1. 1. &c. and from monuments thereof remaining till his dayes: *which Gospel* (saith he,) *were the beginnings of divers Heresies: as that of the Egyptians: of Thomas: of Matthias: of Bartholomew: of the twelve Apostles, of Basilides: of Apelles: and of others whom is would be too long to enumerate: and is necessary to say this at present: There have been some who without the Spirit and Grace of God, have endeavoured rather to frame a Narration; than to compile the truth of History.* These and other spurious, adulterate and Apocryphal Gospels devised by subtile Heretiques, for the patronizing of their Heresies, the Church rejects as f *Eusebius*, and g *Nicephorus*, have long since testified.

e S. *Hieron Prooem. in Mat. Tom. 9.*

f *Euseb. Hist. Eccles. l. 3. c. 19.* g *Niceph. Hist. Eccles. l. 2. c. 46.*

MATTHEW.

MATTHEVV.

Sect. I. *Name and Penman.*

THE GOSPEL ACCORDING TO MATTHEW.] The Engliſh Word [*Goſpel*] comes from the old Saxon word [*God-ſpel*] i.e. *Good-ſpeech.* The Greek word ſignifies *Good-tydings*, or a *Good-Meſſage*: This word *Goſpel* in New Teſtament, is of ſeveral acceptations; both in *bad* and *good ſence.*

The word *Goſpel* is uſed
- 1. *In bad ſence*, for a falſe pretended *Goſpel*, *Gal.* 1. 6, 7.
- 2. *In good ſence*, and that either
  - 1. *Properly*, and ſo the word is uſed, either
    - 1 *Generally* for the Doctrine or promiſe of Salvation freely by Chriſt to all that will believe. Thus the *Goſpel is everlaſting*, *Rev.* 14.6. one and the ſame under Old and New Teſtament, *Gal.* 3.8.
    - 2. *Specially*, for the Doctrine of Grace, in accompliſhing the promiſe by Chriſt exhibited; this is peculiar to the New Teſtament, *Rom.* 1. 1.2. 2 *Cor.* 4.4.
  - 2. *Metonymically.*
    - 1. For the *Preaching* or Miniſtery of the Goſpel, 1 *Cor.* 9. 12, 14.
    - 2. For the *Hiſtory of Chriſt*, who is the prime Subject of the Goſpel. Thus the Books of *the four Evangeliſts* are called *Goſpels.*

This Book is called *The Goſpel according to Matthew*, becauſe he was *Penman* of it. *Matthew*, an Hebrew name; in Syriack, מתי *Mattha.* Some derive it from מס *Mas*, i.e. *Tribute.* Others from מתח *Mathach*, i. e. *To extend, to explain, &c.* So that *Matthew* ſhould ſound as much as, *An explainer*, viz. of Scripture. But *a* rather it is to be derived from נתן *Nathan*, i. e *He hath given or beſtowed*, whence מתן *Matthan*, *A gift*; ſo *Matthew* notes *A gift*, viz. of God. *Matthew* was alſo ſurnamed in Hebrew *b Levi*, i. e. *Aſſociated*, (The firſt reaſon, and original of the name *Levi*, ſee in *Gen.* 29. 34.) ſo he had two names. He was the ſon of *c Alphæus*; by Profeſſion a *d Publicane*, ſitting at the receipt of Cuſtome, ſo that his calling was very infamous among the Jews; yet Chriſt *e* calls him from the Receipt of Cuſtome to be a Diſciple, who preſently obeyed, and made Chriſt a *great feaſt*, inviting alſo other Publicans, whom he doubtleſs brought along with him, that they alſo might hear Chriſts Sermons and repent. He was one of the twelve *f* Apoſtles. *Penman* of this Book, Authority whereof was never queſtioned by the Church of Chriſt. He is called by *g Tertullian*, *A moſt faithful Commentator of the Goſpel.* He *h* preached the Goſpel to ſinners, not only by word, but by exemplary correcting his own life. He preached as ſome *i* think in a City of *Ethiopia* called *Naddaver*; as others, in *Myrmena*, a City of the *Anthropophagi*; where he is reported to work many ſtrange wonders; and divers unſound Doctrines are falſly aſcribed to him, too tedious to relate. At laſt he is reported to be faſtned with nails or ſpears to the earth.

a Vide *Greg. Gregorii Lexicon Sanctum.* Sect. 158. p. 641.
b Mar. 2. 14. Luk. 5. 29.
c Mat. 2. 14.
d Luk. 5. 27
e Mar. 2. 14 *with* Mat. 9. 9. Luk. 5. 27, 28, 29. Mar. 2. 14. 15. Mat. 9. 9. 10.
f Mat. 10. 3.
g Matthæus fideliſſimus Evangelii Commentor. *Tertul. de carne Chriſti*, l. c. 22. p. 310. *Fran.* 1597
h *Chryſoſt. in Præfat. oper. imperfect.*

i Vid. *Hiſt. Eccl. Centur.* 1. l. 2. c. 10. *Niceph. Hiſt. Eccl. l.* 2. c. 41. *Acts & Mon. vol.* 1. p. 43. *Lon.* 1641.

Sect. II. Time of his writing.

Matthew wrote his Goſpel, as *k Irenæus* thinks, at that time when *Paul* was preaching the Goſpel at *Rome*, and founding a Church there. Or in the fifteenth year after Chriſts Aſcenſion, as *l Nicephorus* Or in the ninth year after Chriſts Aſcenſion, as others obſerve out of *Euſebius*, and *Theophylact.* By this difference of opinions it appears the punctual time of his writing, is ſomewhat uncertain. But the moſt received opinion of Fathers and Hiſtorians is (ſaith *m Pareus*) *That* Matthew *wrote in the ninth year after Chriſts Aſcenſion*, Mark *two years after him*, Luke *in the fifteenth year after Chriſt, and* John *in the two and thirtieth year.* And as for the former place of *Irenæus. Pareus* upon good grounds ſuſpects it to be corrupted, for the eſtabliſhing of the Popiſh ſoppery of *Peters* Primacy at *Rome.*

k *Iren. adverſ. Hæreſ.* l. 3. c. 1.
l *Niceph. Hiſt. Eccl.* l. 2. c. 43.
m *Pareus Proœm. in* Mat. Sect. II. *Hen. Alſted. Præcogn. Theol.* l. 2. c. 103.

Sect. III. Language in which he wrote.

The Language in which *Matthew* wrote is worth the enquiring after, that ſo we may ſatisfie our judgements touching the Authentique copy whether it be the *Hebrew* or the *Greek*, which we are to follow. Some think he being an Hebrew, wrote in Hebrew to the Hebrews, among whom he had preached: Many ancient Writers embrace this Opinion *Irenæus* ſaith, *n Matthew publiſhed the Writing of the Goſpel among the Hebrews in their Tongue, when* Peter *and* Paul *preached the Goſpel and founded a Church at Rome.*

n *Irenæus adverſ. Hæreſ.* l. 3. c. 1. Vide etiam *Athan. in Synopſ.* p. 141.

o Euseb. Hist. Eccl. l. 3. c. 18. p Nicepb. Hist. Eccl. l. 2. c. 45. q Augustin. de consens. Evang. l. 1. c. 2. r B. Hier. Catalog. Scrip. Eccl. Tom. 1. And Præfat. in 4 Evang. Tom. 3. s And. Rivet. Isag. ad Sacr. Scrip. c. 8. Sect. 4.

Rome. q Rendring Reason, Matthew having preached the Gospel to the Hebrews and minding to go to other Nations, wrote his Gospel in his own Country Language. So also p Nicephorus, and a Augustine thinks.

And r Hierome saith, Matthew in Judea first compiled the Evangelical Christ the Hebrew letters and words for them of the Circumcision that believed. Which who after translated into Greek, is not sufficiently certain. Further that Hebrew Gospel is had in the Library at Cæsarea Library, which Pamphilus the Martyr most studiously made; and I had liberty of copying it out, granted from the Nazarenes, who use this Volume in Beroea a City of Syria, &c.

But notwithstanding this opinion of divers ancient and learned Fathers: Divers modern Writers, and those of no small learning and judgement differ from them, and judge, *that Matthew wrote not his Gospel originally in Hebrew, but in Greek, and that upon these grounds.* 1. The Hebrew Gospel of *Matthew* his Edition is such for language, as it is improbable it should be written by *Matthew*, or any other skilful in the Hebrew Tongue, and *Epiphanius* himself confesses he amended it in many places. 2. The greek Gospel of *Matthew* was received as Authentique in the purest primitive times. *It is certain* (saith that Learned s *Rivet*,) *that even from the first times the Primitive Church used Matthews Gospel written in Greek, and accounted the Greek Text for Authentique.* Athanasius in Synopsi, in vita Matth. reports, *The Greek Exposition was made by James the brother of the Lord according to the flesh. By John the Evangelist, saith Theophylact. By Luke and Paul, thinks Ambrose* Serm. 8. in Genes. 3. The other Apostles originally wrote in the Greek Tongue, (as then most common) and that not onely promiscuously, to all both Jews and Gentiles, but peculiarly when they wrote to the Jews. *As Author of the Epistle to Hebrews, Peter, James.* And their Apostolical function required them so write in the most known Tongue, as most to edifying. 4. *Matthews* stile plainly agrees with *Marks*, differs not much from *John's*; and though therein there be some *Hebraismes*, so there are in most Books of the *New Testament*. 5. *Matthew* interprets *Hebrew* names by *Greek*, therefore he wrote in Greek not in Hebrew; as for instance, t *Immanuel*, u *Golgotha*, x *Eli, Eli, Lamasabachtani*. 6. None can certainly tell who should be the Author of the *Greek version*, if *Matthew* wrote in *Hebrew*, it being translated into Greek by *John* the Evangelist, as some; By *James*, as others; By *Luke* and *Paul*, as others: by *Mark*, as others are of opinion. Some y think that he wrote not in pure *Hebrew*, but in *Syriack*, being the Dialect then most commonly used; and this opinion tends to destroy the credit and authority of *Mathews* Gospel in Greek.

t Mat. 1. 23
u Mat. 27. 33.
x Math. 27. 46.
y Alsted. Præcogn. Theol. l. 2. c. 123.

Sect. IV. *Occasion and Scope.*

Matthew, having preached the Gospel of Christ to the Hebrews, and being to depart from them to preach the Gospel to other people, upon this *Occasion*, as z Ecclesiastical Writers observe) he committed his Gospel to writing, that so he might supply and compensate his absence from them, by his written Gospel left with them? whereby be helped the memory of his hearers, preached to them though absent, and preacheth yet to all after ages, though himself be dead.

z Euseb. Hist. Eccl. l. 3. c. 18 Nicephor. Hist Eccl l. 2. c. 45.

Scope, *To evidence to all, but especially to the believing Hebrews*, (*with whom he had preached*) *that this Jesus Christ was the true* Messiah, *the true promised seed of* a David *and* Abraham, *in whom all the Nations of the world should be blessed.*

a Mat. 1. 1.

Sect. V. *Principal Parts.*

This Gospel History by *Matthew* principally describes Christ's *Birth*, *Life*, & *Death*.

CHRIST BIRTH, where are laid down I *His Pedigree*, 2 *The Manner of his Birth*, 3 *His Education in Infancy.* I.

I. *Christs Pedigree* according the flesh drawn down from *David* and *Abraham* of whom he descended. This Pedigree contains, 1. The Title or Inscription of it, Ch. I. *ver.* 1. 2. The Genealogy it self, or the several Generations in it, *v.* 2. *to* 17. 3. The summary Recapitulation or Enumeration of those Generations. *ver.* 17. Chap. I.

II. *The manner of Christ Birth*, described I. By the *Antecedents*, *viz.* 1 His Conception by the holy Ghost during his Mothers Espousals, *ver.* 18. 2. Hereupon *Joseph* minding to put her away privily, suspecting her for fornication, *ver.* 19. 3. An Angel's satisfying of *Joseph* in a dream, about *Maries* conception, that he might take her to wife, promising Christs Birth, forenaming him *Jesus*, and interpreting that name, *v.* 20, 21. 4. The end of all this, that Scripture-Prophecies might be fulfilled, *ver.* 22. 23. 5. *Joseph's* obedience in taking his Wife, and his continency till Christ's Birth, *ver.* 24, 25. II. By the *Circumstances* or Circumstances, accompanying Christ's Birth, *viz.* 1. Place where Christ was born, in *Bethlehem*. 2. Time when, in *Herods* days, *Ch.* II. *ver.* 1. III. By the *Consequents* following his Birth, *viz.* 1. The wise-mens coming from the East to *Jerusalem*, to worship Christ, having seen his *Star*, *ver.* 1, 2. 2. The trouble of *Herod* and *Jerusalem*, hereupon, *ver.* 3. 3. *Herods* finding out by consulting with the chief Priests and Scribes, that Christ should be born in *Bethlehem*, *ver.* 4, 5, 6. 4. *Herods* sending the wise-men to *Bethlehem*, to find out Christ (pretending himself to worship him) who were conducted to Christ by the Starre, *ver.* 7. *to* 11. 5. The Wise-men's worshipping Christ, and giving presents to him, *v.* 11. 6. The wise-men's departing into their own Countrey, (being warned of God,) not returning to *Herod*, ver. 12. Chap. 2.

III. *Christs Education in his Infancy*, 1. in *Egypt*, till *Herods* death, whither his Parents fled with him at Gods appointment, for fear of *King Herod*, that so the Scripture might be fulfilled, *ver.* 13, 14, 15. This is amplified by *Herods* slaying all the Children in *Bethlehem*, and thereabouts, from two years old and under, that so he might murther Christ, *ver.* 16, 17, 18. II. In *Nazareth ver.* 19. *to the end.* II.

CHRISTS LIFE, *viz.* not his *Private* but his *Publique* life; which is principally described by his publick Ministry or *Prophetick Office*; Touching Christs *Prophetick Office* note 1. *The Preparation to it*, 2. *The Execution of it.*

I. *The preparation to Christs Prophetick Office*, whereby I. *The people are prepared* to be Christs hearers, *viz.* By the Ministry of *John Baptist*, (as Christs Harbinger) described 1. *By* the time and place of his Ministry, *Ch.* III. *ver.* 1. 2. By the substance of his Doctrine, *ver.* 2. Amplified by the Prophets testimony thereof *ver.* 3. 3. By his food and rayment, *ver.* 4. 4. By the effect of his Ministry upon them of *Jerusalem* and *Judæa*, whom he baptized, instructing the Scribes and Pharisees unto repentance, to whom he commends Jesus Christ, as far surpassing himself both Person and Office, *ver.* 5. *to* 13. II. *Christ himself is prepared* for his publick Ministry, 1. By being baptized of John Baptist, *ver.* 13, 14, 15, 16. 2. By the Spirits resting upon him in form of a Dove, *ver.* 16. 3. By his Fathers Testimony of him from Heaven, *v.* 17. 4. By his temptation, the Devil tempting him *in the wilderness*, to distrust Providence; *On the pinacle of the Temple*, to murther himself; *On the Mountain* to worship the Devil in Person; in all Chap. 3.

which

which Christ foiled the Devil, obtaining a signal victory, *Chap. IV.* 1. *to* 12.

Chap. 4.

II. *The execution of his Prophetick Office.* Here are declared

I. *His beginning of his publick Ministry in Galilee*, where consider 1. When he preached there, *ver.* 12, 13. 2 Why, *viz.* That the Prophecy might be fulfilled, *ver.* 14, 15, 16. 3. What was his doctrine *ver.* 17. 4. How there he called *Peter* and *Andrew*, *James* and *John*, *ver.* 18. *to* 23. 5. How he confirmed his Doctrine with miracles, *ver.* 23, 24. 6. How people resorted to him *v.* 25.

II. *His Sermon on the Mount*, where consider 1. *The Occasion.* 2. *The Substance.* 3. *The Effect of it.*

Chap. 5.

1. *The Occasion*, *Ch.* V. *ver.* 1.

2. *The Substance* of the Sermon it self, wherein Christ I. *Comforts* all the godly, and particularly his new called Disciples, against all the miseries and persecutions in this life, with blessedness promised them, both in this and the life to come, *ver.* 2. *to* 13. II. *Exhorts* his Disciples by Arguments set out in divers similitudes, to preach pure Doctrine and live holy lives, *ver.* 13 *to* 17.

III. *Declares* 1. The immutability of the Law, which the Gospel destroyes not, but establisheth, *ver.* 17, 18, 19. 2. The true sence and meaning of the Law, that it requires not only external and corporal observance in the outward man, (as the Scribes and Pharisees corruptly taught,) but also and especially the internal and spiritual obedience of the heart. And this is done, *Partly* More generally, *ver.* 20. *Partly* More specially, in expounding some particular Laws, *viz.* 1 The sixth Commandment touching murther, *ver.* 21. *to* 27. 2 The seventh Commandment touching Adultery, *ver.* 27. *to* 33. 3 The third Commandment touching swearing, *ver.* 33. *to* 38. 4 The Law of Retaliation, *ver.* 38. *to* 43. 5. The Law of loving our Neighbour, *ver.* 43. *to the end of the chapter.*

IV. *Warns* against the hypocritical Pharisees corruptions in divers Religious duties; directing withal how they ought to be managed, *viz. Almes*, *Prayer* and *Fasting*. 1. *Almes* to be given, not with publick

Chap. 6.

ostentation, but secretly, *Ch.* VI. 1. *to* 5. 2. Prayer to be made, not with open Ostentation, but private Devotion, not with vain repetitions, but according to the *b* Lords own Directory or Pattern of Prayer, *ver* 5. *to* 16. 3. *Fasting* to be performed, not with hypocritical shews, but with sincerity, *ver.* 16, 17, 18.

b See the *LORDS Prayer*, Expounded in the close of this Sect.

V. *Directs* his hearers and us in them, 1. How to lay up treasures, not in Earth, but in Heaven, *ver.* 19. 20, 21. 2. How to guide themselves and actions by the *c* eye of the mind, enlightned, not darkned, *ver.* 22, 23. 3 To avoid covetous asking for food and rayment, (dissuaded by many Arguments) and primarily to seek Gods Kingdome, and his Righteousnes Jesus Christ, *ver.* 24. *to the end of the chapter.*

c Calv. Com. in loc & Dod. Annot.

Chap. 7.

4 To avoid censorious perverse hypocritical reproofs, *Ch.* VII. 1. *to* 6. 5 To forbear propounding holy things and Pearls to Contemners and Persecutors, *ver.* 6. 6 To ask necessary good things of God *ver.* 7. *to* 12. 7. To observe that general golden Rule of Justice, *To do to others, as we would they should do to us*, ver. 12. 7. To enter the strait Gate of life with few, rather than the wide gate of destruction with many, *ver.* 13. 14. 8. To avoid false Prophets, though in sheeps-skins, and to detect them by their fruits, *verse* 15. *to* 21. 9. To adde true piety to a Christian Profession, *verse* 21, 22, 23. 10. *Finally*, To do, as well as hear his words, *v.* 24. *to* 28.

3. *The Effect of his Sermon*, *viz.* The peoples astonishment and the Reason thereof, *verse.* 28. 29.

III. *His Confirmation of his Doctrine by Miracles*, *viz.*

Chap. 8.

1. Cleansing a Leper with his touch, *Ch.* VIII. 1. *to* 5 2. Curing the Centurions servant of the Palsie, by his word, *ver.* 5. *to* 14. 3. Healing *Peters* mother in law of a Fever, by touching her hand, *ver.* 14. *to* 18. 4. (Having rejected a Scribe that would have followed him, *ver.* 18, 19, 20. And commanding a Disciple presently to follow him, that made some delay, *ver.* 21, 22. as he was going to ship:) He calmed the winds and waves with his word, *ver.* 23. *to* 28. 5. Casting Devils out of two men possessed in the country of the *Gergesens*, permitting the devils, to go into an herd of swine, *ver.* 28. *to the end of the chapter.* 6. Healing a Palsie-man with his word, that he presently carried his bed, *Ch.* IX. 1. *to* 9. [Here among his miracles are inserted 1 His calling of *Matthew*, *ver.* 9. *to* 14. 2 His excusing of his Disciples, for not fasting as *Johns* Disciples did, they being but as old garments and old bottles, too weak for such austere employments, *ver.* 14. *to* 18.] 7. Stanching the womans issue of blood upon her touching the hemme of his garment. 8. Raising to life the Rulers daughter, *ver.* 18. *to* 27. 9. Restoring to two blind men their sight by his word, *ver.* 27. *to* 32. 10. Casting out a dumb Devil, *ver.* 32, 33, 34. This Paragraph is closed up with a general condemnation of Christs Doctrine taught, and miracles wrought round about, *ver.* 35. Chap. 9.

IV. *His sending his* 12. *disciples to preach to the house of Israel.* Here are described, 1. The Occasion of it, *viz.* The greatness of the harvest, and fewness of the labourers, *ver.* 36, 37, 38. 2. The power of miracles wherewith they were furnished, *Ch.* X. 1. 3. The *names of the* 12 *Apostles*, *ver.* 2. *to.* 5. 4. Christs instructions to them for the right managing of their office, *ver.* 5. *to* 16. 5. The consolations wherewith he arms them against all troubles and persecutions, *v.* 16. *to* 40. 6. Christs Promises to such as receive them, *v.* 40, 41, 42. Chap. 10.

V. *His preaching and acts in their Cities after he had sent forth his twelve Apostles into Judea*, *Chap.* XI. *ver.* 1. Many particulars whereof are mentioned, *viz.* Chap. 11.

1. He answers *John Baptists* Disciples question about himself, *ver.* 2. *to* 7.

2. He preacheth to the Multitudes, (as *Johns* Disciples departed:) 1 Commending *John Baptist* and declaring him to be Elias that was to come, *ver.* 7. *to* 16. 2. Complaining of the Peoples perverseness, against both *John Baptist* and himself, *ver.* 16. *to* 20. 3. Upbraiding *Chorazin*, *Bethsaida* and *Capernaum* for their impenitency, *ver.* 20. *to* 25. 4. Comforting himself and his faithful Disciples against the scandal of so great blindness, *ver.* 25, 26, 27. 5. And sweetly inviting all labouring and heavy laden sinners to come to him, take his yoke and imitate him, with promise of Soul's rest, *verse* 28, 29, 30.

3. He vindicates his Apostles Act of plucking the ears of Corne and eating them on the Sabbath, against the Pharisees; proving it lawful, 1. By Scripture-examples, *Ch.* XII. 1. *to* 6. 2. By reason, *ver.* 6, 7, 8. 3. By miraculous restoring of a mans withered hand on the Sabbath-day, *ver.* 9. *to* 14. This is amplified, 1 By the Pharisees consultation hereupon to destroy him, *ver.* 14. 2 By Christs withdrawing thence, and charging them that he healed to conceal him; that so the Prophecy might be fulfilled, *v.* 15. *to* 22. Chap. 12.

4. He heals one possessed with a devil blind and dumb, *ver.* 22. *Consequents whereupon were*, I. The Peoples amazement, *ver.* 23. II. The Pharisees blasphemy, saying, that he cast out devils through *Beelzebub*. ver. 24. Whereupon Christ 1 Confutes their calumny, *ver.* 25. *to* 31. 2 Pronounces the unpardonableness of that their *Blasphemy against the Holy Ghost*, *ver.* 31, 32. 3 Declares that evil hearts are the fountain of evil words, which shall at last judge men, *ver.* 33. *to* 38.

5. He refuseth to gratifie the Scribes and Pharisees with any sign, save that of the Prophet *Jonas*. Threatning them, 1. With condemnation, 2. With final blinding and obduration, *ver.* 38. *to.* 46.

6. He declareth the doers of his fathers will to be dearer to him as his Brother, Sister and Mother, v. 46. *to the end of the chap.*

Chap. 13. 3. He preacheth, I. *Out of a ship to the people on the shore in Parables, Chap.* XIII. 1, 2, 3. These Parables were 1. Of the sower, the seed and four grounds, ver. 3. *to* 10. which is amplified *Partly* by his reasons why he preached in Parables, ver. 10. *to* 18. *Partly* by his interpretation of the Parable, ver. 18. *to* 24. 2. Of the good seed and tares, ver. 24. *to* 31. 3. Of the grain of mustard seed, ver. 31, 32. 4. Of Heaven, ver. 33. All this that the Scripture might be fulfilled, ver. 24, 35. II. *To his Disciples, the multitude being sent away,* 1. Expounding the Parable of the Tares ver. 36. *to* 44. II. *Uttering more Parables* to them, viz. 1 Of the treasure hid in the field, ver. 44. 2 Of the Pearl, ver. 45, 46. 3 Of a Net; expounded, ver. 47. *to* 51. III. *Concluding his Sermons,* with an exhortation of his Disciples, faithfully to dispense heavenly mysteries, new and old, &c. ver. 51, 52.

IV. *His teaching and all* is *in his own Country,* (viz. *Galilee,* compare *Mat.* 13. 53, 54. *and* 15. 29. *with* 17. 22. *and* 19. 1.) ver. 53, 54. where

1. His Country-men were offended at him, knowing his kindred, ver. 54. *to the end.*

Chap. 14. 2. *Herod* supposed him to be *John Baptist,* whom he had beheaded, risen from the dead, Ch. XIV. 1, 2. This is amplified by a Narration, 1. Of the cause of *Johns* beheading, ver. 3. *to* 13. 2. Of Christs departure thence upon the occasion, ver. 13.

3. He having healed their sick, feeds five thousand, besides women and children, with five loaves and two fishes, ver. 14. *to* 22.

4. He walks on the Sea to his Disciples, &c. ver. 22, *to* 34.

5. He heals in *Genesaret* all that touched his garments, v. 34, 35, 36.

Chap. 15. 6. He confutes the Scribes and Pharisees blaming his Disciples for eating with unwashn hands, *Chap.* XV. 1, 2. 1. Reproving them sharply for transgressing Gods Commandments by their traditions, ver. 3 *to* 10. 2. Instructing the People and his Disciples, that man is not defiled by meat from without, but by heart-corruptions, from within, *verse* 10. *to* 21.

7. He dispossesseth the daughter of the Canaanitish woman, ver. 21. *to* 29.

8. He healeth many diseased, ver. 29. *to* 32.

9 He feedeth four thousand besides women and children with seven loaves and a few little fishes, ver. 32. *to the end.*

Chap. 16. 10. He refuses to give the Pharisees and Sadducees any Sign, but that of *Jonas, Chap.* XVI. 1. *to* 5.

11. He warneth his Disciples of the leaven of the doctrine of the Pharisees and Sadducees, *vers.* 5. *to* 13.

12. He upon *Peters* confession of him, promiseth the sure building of his Church on that Rock, and the *Keyes of the Kingdome of Heaven* to *Peter,* ver. 13. *to* 21.

13. He, begins to foretell his death at *Hierusalem* to his Disciples, ver. 21. 1. Sharply reproving *Peter* for dissuading him from it, ver. 22, 23. 2. Warning all his Disciples to take up their crosse and follow him, ver. 24. *to* 28. 3. Promising to his Apostles, that they should, before they die, see Christ come in his Kingdome, *viz.* after his death, ver. 28.

Chap. 17. 14. He is gloriously *Transfigured* on an high mountain before *Peter, James,* and *John,* to encourage both himself and his Disciples against his Passion, *Ch.* XVII. 1. *to* 9.

15. He declares *John Baptist,* to be the promised *Elias,* ver. 9. *to* 14.

16. He heals the lunatick which his Disciples could not cure, ver. 14. *to* 22.

17. He again foretels his Passion and Resurrection, ver. 22, 23.

18. He payes *Tribute* for himself and *Peter,* who takes the money out of a fishes mouth, ver. 24. *to the end of the chap.*

Chap. 18. 19. He teaches his Disciples, (asking him who is greatest in the Kingdom of Heaven,) 1. To be humble and meek inoffensive to his little ones, *Chap.* XVIII. 1. *to* 11. 2. How to deal with a trespassing or offending brother, that he might be gained, ver. 15. *to* 20. 3. How often we should forgive an offending brother, ver. 21, &c. further clearing this by the Parable of a King, who had forgiven his Servant ten thousand Talents, but after punished him for his not remitting to his fellow servant his one hundred pence; shewing we should pity and pardon one another much, seeing God pities and pardons us farre more, ver. 23, *to the end of the chap.*

III. CHRISTS DEATH is set forth, 1. *By the Antecedents,* 2. *The Manner,* 3. *The Consequents of it.*

Chap. 19. 1. *The Antecedents,* or things going before his death, were 1. *In his journy from* Galilee *to Jerusalem,* 2. *At Jerusalem.*

1. *In his journy from Galilee to Jerusalem,* through *Judea,* where

1. He heals the diseased. *Ch.* XIX. 1, 2.

2. He answers the Pharisees touching the case of *Divorce,* v. 3. *to* 10. And withal instructeth his Disciples what Persons have need of marriage, ver. 10. 11, 12.

3. He puts his hands upon little children, as belonging to the Kingdome of Heaven, ver. 13, 14, 15.

He teacheth the young man how to attain to eternal life, who upon his Doctrine departed from him very sorrowful, ver. 16. *to* 23. whereupon 1. He declares how hard it is for a rich man to be saved, v. 23. *to* 27. 2. He promiseth to the Apostles and others great rewards, for forsaking these worldly things for him, ver. 27. *to the end.*

Chap. 20. 5. Under the Parable of an Housholder, hiring Labourers at several houres for his Vineyard, &c. he sheweth that all ought to be Labourers, and that God most freely both calleth and rewardeth, *Chap.* XX. 1. *to* 17.

6. He the third time forewarnes his Disciples of his death at Jerusalem, ver. 17, *to* 20.

7. He teacheth his Disciples humbly to serve one another, and not to strive for Superiority, ver. 20. *to* 29.

8. He recovers sight to two blind-men, by the highway, ver. 29. *to the end.*

Chap. 21. 9. He rideth to *Jerusalem* on an *Asse,* with great acclamations of the People, all *Jerusalem* being moved at his coming, *Ch.* XXI. 1. *to* 12.

II. *At Jerusalem,* where

1. He drives the Buyers and Sellers out of the Temple, ver. 12, 13.

2. He heals the diseased, that came to him in the Temple, ver. 14.

3. He justifies the children crying *Hosannah,* against the Priests and Scribes, *vers.* 15, 16. These things done, he went to lodge in *Bethany,* and returning in the morning, he curseth the fruitless fig-tree by the way, ver. 17. *to* 23.

4. He teacheth in the Temple, and being asked by the chief Priests and Elders, by what Authority, He replies, 1. By propounding to them another question, touching *Johns* Baptisme, ver. 23. *to* 28. 2. By shewing them under the Parable of the two sons, commanded to work in the vineyard, that the Publicanes and Harlots go into the Kingdome of God before them, though they made greater Profession, ver. 28. *to* 33. 3. By threatning them with the losse of the Gospel, (which should be given to the Gentiles,) under the Parable of an Housholder, who let out his Vineyard to Husbandmen, who rendred not the fruits thereof, but abused the servants, and slew his Son, ver. 32. *to the end.* 4. By foretelling (under the Parable of the marriage of the Kings son, whereunto the ghests refused to come, &c.) the rejection of the Jews, and calling of the Gentiles, and the

the punishment of him that wanted the wedding-gar-
Chap. 22. ment, Ch. XXII. *ver.* 1. *to* 15.

These Answers of Christ are further amplified by the consequents hereupon, viz. I. *His Adversaries* attempt to entangle him in his talk, all which he shunneth, As 1 The Pharisees Disciples and the Herodians, about the lawfulness of giving *tribute* to *Cæsar*, v. 15. *to* 23. 2. The Sadduces about the doctrine of the Resurrection, v. 23. *to* 34. 3. The Pharisees about the great Commandement in the Law, v. 34. *to* 41. II. *Jesus himself* 1. *Propounds* a question to the Pharisees, touching Christ, how he could be *Davids* son, and yet *David* call him LORD? which they could not answer, v. 41. *to the end.* 2. *Preacheth* against the Scribes and Pharisees a severe Sermon in the audience of his Disciples and the multitude, wherein 1. He directs the People and his Disciples to follow the Scribes and Pharisees good doctrine, but to fly their bad conversation, and
Chap. 23. this he urgeth by divers Arguments, Ch. XXIII. v. 1. *to* 13. 2. He denounceth *eight woes* against them for their hypocrisie and corruptions, v. 13. *to* 34. 3. He prophecieth *Jerusalem*'s destruction, for her contempt of Christ and his Gospel, and persecuting the Preachers thereof, *ver.* 34. *to the end.*

5. He preacheth his *Prophetical Sermons* privately to his Disciples, not many dayes before the Passeover, when he was betrayed, *viz.* 1. As they were before the Temple, he *Prophecieth*, the Temples de-
Chap. 24. struction, *Chap. XXIV.* 1, 2. 2. As they were on the Mount of Olives, he *Prophecieth*, I. *Of the grievous calamities which should befall the Jews*, before the Temple's and Cities destruction, v. 13. *to* 15. and of the wofulness of that destruction, v. 15. *to* 29. II. *Of the coming of Christ to Judgement*, setting forth 1. The manner of his coming, v. 29. *to* 32. 2. The certainty of his coming, and of the former judgments upon *Jerusalem*, *ver.* 32. *to* 36. 3. The time of his coming which is wholly unknown to men or Angels, but it shall be when men are involved in deepest security, v. 36. *to* 40. 4. The event of his coming, accepting some, rejecting others, v. 40, 41. 5. The duty of watchfulness and preparation incumbent on all by reason of this uncertainty of Christs coming; urged by divers Arguments, v. 42. *to the end.* This *watchfulness* is urged and explained in two Parables, *viz.* 1. Of *ten Virgins*, taking their Lamps to meet the Bridegroom, whereof five were not furnished with oyle when the Bridgroom came at midnight, and so were shut out: So when Christ shall come to be eternally married to his Church, in a time unexpected, all that are not furnished with grace shall be exclu-
Chap. 25. ded, *Ch. XXV.* 1. *to* 14. 2. Of a man travelling to a far Country, and delivering several *Talents* to his servants to improve against his return, who at his coming rewarded the diligent, punished the negligent: So Christ gives gifts or Talents to all his servants that profess him, expecting they should improve them, who at his coming will reward the faithful improvers plentifully, but punish the non-improvers severely, v. 14. *to* 31. 6. The Proceedings of Christ in the last and universal judgement, where are pathetically described, 1 The Judge, *Christ*, *ver.* 31. 2 The Parties to be judged; *All Nations*, *ver.* 32. 3. The manner of his Proceeding, in severing Sheep from Goats, and pronouncing of sentence, v. 32. *to* 46. 4. The event or excution of his sentence, *ver.* 46.

II. *The manner of Christ's death*, is described 1. *By the more immediate Harbingers or Preparatories to it.* 2. *By the judicial progresse about it.* 3. *By the consummation of it.* And in these Christ exerciseth his *Priestly Office.*

I. *The more immediate Harbingers of Christ's death*,

1. His own Prediction of his death near at hand,
Chap. 26. Chap. XXVI. 1, 2.

2, The Conspiracy of the chief Priests, Scribes and Elders against his life, v. 3, 4, 5.

3. The womans pouring an alablaster-box of very precious ointment on his head, anoipting him for his burial, v. 6. *to* 14.

4. *Judas* his covenanting with the chief Priests for thirty pieces, to betray him, *ver.* 14, 15, 16.

5, Christs eating his last Passeover with his twelve Apostles, *ver.* 17. *to* 21. At which 1. He intimateth that one of them should betray him; and which of them, *ver.* 21. *to* 26. 2. He instituteth the *Lords Supper*, *ver.* 26. *to* 30. 3. They conclude the whole solemnity with singing an Hymne, *ver.* 30.

6. His warning of his Disciples, how they all that night should be offended because of him, and how *Peter* should thrice deny him, v. 30. *to* 36.

7. His Prayer and Agony in the garden of *Gethsemane*, *ver.* 36. *to* 47.

8. *Judas* his betraying of him in the garden with a *Kisse*, *ver.* 47. *to* 57.

II. *The Judicial Progresse about Christs Death, both in their Ecclesiastical and Civil Consistory.*

1. *In their Ecclesiastical Court*, at *Caiaphas* the High-Priests Palace, where consider 1. The many injuries he suffered, *ver.* 57. *to* 69. 2. *Peters* threefold denial of him, for which he *wept bitterly*, *ver.* 69 *to the end.* 3. The chief Priests and Elders delivering of him bound to *Pilate* Ch. XXVII. 1, 2. These Chap. 27.
proceedings are amplified by the dreadful event they had upon *Judas* that betrayed Christ, who troubled in Conscience, brought again the 30 Pieces, confesses his sin, casts down the pieces of silver, and hangs himself; with which Pieces the Potters field was brought to bury stranger in. *ver.* 3. *to* 11.

2. *In their Civil Court*, before *Pilate* their Governor where 1. Christ confesieth himself to be King of the Jews, v. 11. 2. Christ answers not to his accusations, v. 12. *to* 15. 3. *Pilate*, admonished of his wife to have nothing to do with him, asks the people whether he should (*according to their custome*) release them *Barabbas* or *Jesus*, v. 15. *to* 24. 4. *Pilate* at the instant cry of the multitude, against his own conscience, releaseth *Barabbas*, and scourgeth *Jesus*, delivering him to be crucified, *ver.* 24, 25, 26.

III. *The Consummation of Christs death*, after his condemnation, where note the things that befell him.

1. *In the Common Hall*, by the Soldiers many ways miserably abusing him, *ver.* 27. *to* 32.

2. *In the way to the Place of Execution*, *Simon* is compelled to bear his *Crosse* after him, *ver.* 32.

3. *In Golgotha*, the place of execution; where 1. They gave him vinegar and gall to drink, v. 33, 34. 2. They crucifie him, v. 35. 3. They part his garments, casting lots. v. 35. 4. They watch him. v. 36. 5. They set his accusation over his head, v. 37. 6. They crucifie two Thieves with him, one on each hand, v. 38. 7. Passers by, chief Priests, Scribes and Elders, and the Thieves mock him v. 39. *to* 45. 8. Darkness was over all the land from the sixth to the ninth hour, v. 45. 9. Christ cries and complains to God in his Desertion, v. 46. 10. One reacheth him vinegar in a spunge to drink, v 47, 48, 49. 11. Jesus Cryes again, and yields up the Ghost, *ver.* 50.

III. *The Consequents of his Death*, viz.

1. Divers miracles upon the dead Creatures, by which the Centurion was convinced that Christ was the Son of God, *As the Vaile of the Temple rent, &c* v. 51. *to* 57.

2. His burial by *Joseph of Arimathea*, v, 57. *to* 62.

3. The sealing and watching of his Sepulchre by the Jewes, *ver.* 62. *to the end.*

4. His resurrection from the dead, 1. *Declared* by an Angel to *Mary Magdalene* and the other *Mary*, *Ch. XXVIII.* 1. *to* 9. 2. *Confirmed* to these women by Chap. 28.
Christs own appearing to them, *ver.* 9, 10. (After which, tidings of his Resurrection, coming to the chief Priests, they with the Elders largely bribed the Soldiers to say, *That his Disciples by night stole him away while they slept*, v. 11. to 16. 3. *Ratified*, to his Disciples by his appearing to them in *Galilee*, v. 16. 17. where Jesus according to his *Mediatory Authority*, gives *Commission* to his Disciples to *dispense the word and Sacraments to all Nations*; promising his *daily Presence with them to the end of the World.* Amen. *ver.* 18, 19, 20.

AN APPENDIX TO MATTHEW.

VII.

The LORD'S *Prayer.*

MAT. VI. *ver.* 9. *to* 14.

z Heb.5.7. & 13.15. 1 Pet.2.5. e Pſ.62.8.& 37.4. f John 16. 23,24,26. Heb.13.15. 1 Per.2.5. g 1 Joh.5.14. h Jam.5.16. i Tim.2.1, 2. k Pſ.32.5,6. Dan.9.4. l 1 Sam.2.1. to 11. m Mat.6.19. n Luke 11.2

PRayer is an *d offering up of our* e *desires to God in the Name* f *of Christ,* g *according to his will, for blessings upon our selves* h *or others with* i *Confession of sins, and* k *thankful acknowledgment of his mercies.*

All these are in this *Prayer of Prayers*, usually called *The* LORDS *Prayer*; because the *Lord Christ* himself immediately framed it, and taught it to his Disciples, *Partly as a Rule of Prayer*, according to which all their Prayers were to be made, and the errours of their Prayers corrected, *After this manner pray ye. Partly as a Forme of Prayer*, which they might use in praying, *m When you pray, say, &c.*

Principal Parts in this Prayer are 1. *The Preface* 2. *The Substance of the Prayer.* 3. *The Conclusion.*

I.

The Preface, describing God to whom we pray. 1. *By his dear Relation to us. Our Father*, therefore most *n* willing to succour us or others, with or for whom we pray. 2. *By his greatness and Majesty in himself. Which art in Heaven.* Therefore most *o* able to hear and help all his Children: and most justly to be *p* reverenced by them.

n Mat.7.11. Rom.8.26, 27. o Luke 11, 13. p Mal 1.6.

II.

The Substance of the Prayer, which is 1. *Petitory.* 2. *Gratulatory.*

I *Petitory*, containing *six Petitions*, wherein we ask things concerning 1. *God.* 2. *Our selves.*

In Prayer we are to mind and seek the things of God, before, and more than our own.

I. *Concerning God*, we petition three things,

q Pſ 138.2. & 67.2,3. r Pſ.83.18. s 1 Cor 6.20. and 10.11. t Pſa. 68.1, 18. u Rev.5.9, 10, 11. 2 Thes.3.1. Rom.10.1. Joh.17.9,20. x Cant.8.14. Rev.22.20. y Mat.13.8. Phil.3.20,21. z Joh.3.23. Rev.19.7, 8, 9. a 1 Cor.15 24,28.

1. *That his Name*, [i. e. *q* All that whereby God makes himself known to his creatures, as men are known by their names] *may be hallowed*, i. e. 1. That he will over-power and order all things for his own *r* glory. 2. That he would enable us and all his children to *s* glorifie him in all things.] *Hallowed be thy Name.*

2. *That his Kingdome may come.* [i. e. 1. That his *t Kingdome of Power* may be manifested in the destruction of Satan, and all Gods enemies. 2. That his *u Kingdome of Grace* may be advanced, both in our selves and in all belonging to the Election of grace. 3. That the *x Kingdome of Glory* may be hastned, that the Elects happiness may be *y* full, Christ may *z* resign up the Kingdom to the Father, and God may be all in all. *Thy Kingdome come.*

3. *That his will may be done in earth as it is in heaven* [i.e. That we, and all the Saints on earth, may 1 Purely, 2 Cheerfully, 3 Speedily, 4 Universally, *a* Constantly; Keep, Do and Submit to his *a* will, as *b* Angels and glorified Saints do in heaven.] *Thy will be done on earth as it is in heaven.*

a Pſal. 119. 36. Pſal. 67. 1, 2. Job, 1. 21. 2 Sam. 15. 25

II. *Concerning our selves*, we petition also three things, viz.

1. *That all temporal blessings may be bestowed upon us, ours, and his. Give us this day our daily bread* [Herein 1. We acknowledge God the *c* Author and disposer of all these things. 2 We desire them of him as a meer *d* gift of his grace; [*Give us.*] 3. We beg only *e* competent necessaries: [*daily bread*] not superfluities. 4. We pray only for *f* present necessaries, [*this day,*] and that we may not sinfully cark for future Provisions, because we pray for them only for the present day, and that every day.]

Mat.26 29. b Pſal. 103. 20, 21. c Gen.18.20 1 Tim 4.4,5 d Deut.8.17, 18. Gen.32. 10 and 33.5 e Prov.30.8, 9. f Matth.6.34

2. *That all our sins may be pardoned. And forgive us our debts as we forgive our debtors.* Here I. *we confess*, 1. That we *g* have sins; 2. That those sins are *h* debts, to which, without Christs satisfaction, Gods eternal judgment *i* is due. 3. That our selves cannot *k* satisfie for them. II. *We pray*, that in Christ these debts may be *l* pardoned, *Freely, Fully, Daily.* And we had need to pray daily for pardon, for we sin *m* daily: our *n* faith is but weak, and our *n* assurance of pardon but imperfect. III. *We profess* we ought, and do forgive our debtors freely, fully and daily, their *o* wrongs, or injuries to us, (though not alwayes the *p* damage,) whence we confirm our *q* hope that God doth and will forgive us.

g Pſal.19.13. Jam.3.2. 1 Joh 1.8, 9, 10 h Rom.6.23 Gen.2.17. with Col.2. 10 i Rom.5.6, 7,8 k Pſ.51.1,2. 7,8 Dan.9.17,18, 19 l Gen.6.5. m Rom.14.1. Luk.14,21, 22,23. and 17.5 n 2 Sam.12. 13. compare with Pſ.51. 1, 2 o Mark 11.2 III. p Compare together 2 Chro.19.6

3. *That we may be preserved from temptation to sin, or at least from the evil of those temptations. And lead us not into temptation, but deliver us from evil.* I. *Acknowledging*, 1 That we are *r* prone to evil: 2 That we are weak to withstand *s* temptation: 3 That God hath *t* power over all corruptions, Tempters and temptations. II. *We pray* we may be 1. *Preserved* from *u* Temptations to sin: 2. *Kept* from the *x* evil of Temptations. 3. And at last wholly *y delivered* out of all Temptations.

7. 1 Tim.1.8. Exod.22.1.14. Acts 16.37. q Mat. 6.14. 15 and 5.23.24. Mark 11.25. r Rom.7.23. 18. s Mat. 26.35. and 69. to the end. Pſal. 103. 14. t Zech. 3.1. Jude 9. u Mat 26. 41. x 2 Cor. 12. 7, 8, 9. y 1 Cor. 10. 13. Rom. 16. 20 z 1 Chro. 29. 10. to 14.

II. *Gratulatory*

II. *Gratulatory, For thine is the Kingdome, the power and the glory for ever.* Wherein 1. *We thankfully* & *praise God*, acknowledging the perpetuity of his Kindome, Power and Glory. 2. We *hopefully encourage* our selves, from these *a* Perfections of God to obtain of him what we have prayed for.

The Conclusion, Amen. The sealing up of Prayer wherein we summarily retifie: 1 Our *b desire* of these benefits we have prayed for from God. 2. Our *Zeal* to that Praise we have ascribed unto God. 3. Our *d Faith* and assurance that God will accept both our Petitions and praises.

1 Chron. 29.10,to 14. *a* Dan.9.4, 7,8,9,16,18, 19.

b Rev. 22, 20,21. *c* 1 Cor.14, 16. *d* Rev.22.20

(*This may be sung as* Psal. 100. or X. *Command.*)

MAT. VI.

9. *Thus therefore pray yee.*

OUr Father *e* which in Heav'n (*thy Throne*)
Resideſt, Hallow'd be thy name
10. Thy Kingdome come. Thy will be done
On earth, ev'n as in Heav'n *the ſame.*

11. Give us our daily bread this day.
23. And unto us, our debts remit:
As we alſo (*that to thee pray.*)
Our debtors *freely f* do acquit.

And us into Temptation
Lead not: But us from ill deliver.
For thine is the *g* Dominion.
And, Power, and Glory, ev'n for ever.
Amen

e Gr. which is the Heavens.

f Gr. do forgive.

g Gr. Kingdoms.

MARK.

Sect. I. *Name and Penman.*

THE GOSPEL ACCORDING TO MARK. So denominated from *Mark* the *Penman* of it,

MARK, Some derive from the Hebr. מרק *Marak* i. e. *He hath poliſhed, &c.* As Hebrews. Others *a* rather take it to be a Latine name, (made Denizon in the Greek tongue,) and derived from the moneth of *March*, becauſe *Mark* was born in that moneth, it being uſual ſo to denominate men that were born in *March*. He was alſo called *b John*, viz. *John Mark*.

His father ſeems not to be mentioned in Scripture. His mother was that *c Mary*, in whoſe houſe they were praying for *Peter*, when *Peter* (brought out of Priſon by the Angel) came and knockt at the door. He was *d* Couſin to *Barnabas*; *his Siſters ſon*. Though he was not an Apoſtle, yet he was (as *e Tertullian* ſaith) *an Apoſtolical man*. Some *f* think he was one of the ſeventy diſciples; if ſo, he both heard and ſaw Chriſt. However, he was a great lover of the Apoſtles, the *g* follower of *Paul* and *Barnabas*; and *h they had him to their Miniſter*; afterwards when there aroſe a ſharp controverſie betwixt *Paul* and *Barnabas* about *Mark*, (who was with them at that famous Synod at *Jeruſalem*; *Paul* and *Barnabas* departed aſunder, and *i Barnabas* took *Mark* along with him to *Cyprus*. *Paul* ſaith elſewhere of him, *k Take Mark and bring him with thee, for he is profitable to me for the Miniſtry.* And he was with *Paul* when he was in priſon at *Rome*, under *Nero*; for he ſends his Salutation to *l Philemon*. As alſo to the Church at *Coloſſe*, ſaying, *m Ariſtarchus my fellow-priſoner ſaluteth you, and* Marcus *Siſters ſon to* Barnabas, (*touching whom ye received Commandments, if he come unto you receive him.*)

And after this (if there were not two *Marks*, which ſome *n* think there was,) *Mark* lived with *Peter*, who calls him *o Marcus my ſon*, either becauſe *Mark* was converted by *Peters* Miniſtry, or rather becauſe he was *Peters* companion and coadjutor in the Goſpel, as an Evangeliſt, (an extraordinary Officer; *ſome p being Apoſtles, ſome Prophets, ſome Evangeliſts*; which Evangeliſts were employed by the Apoſtles to perfect and confirm the Churches which the Apoſtles had planted,) whom *Peter* made uſe of in the places where he had firſt planted the Goſpel, for the farther confirming and perfecting of the Saints. *Irenæus* ſaith thus of him, *q Mark the diſciple and Interpreter of Peter, writing thoſe things which were preached of Peter, delivered them to us.* Whereupon *Euſebius r* intimates, that *Mark had his Goſpel from Peter, whoſe it is reported to be.* Probably *Peter* might dictate this Goſpel to *Mark* as a ſummary Abridgement of that doctrine which he was to preach to thoſe Churches whither *Peter* ſent him. He is ſaid firſt, *to go into Egypt, and to have preached there the Goſpel which he had written; and to the Churches of* Alexandria, *and that ſuch a multitude of men and women, embracing the faith at his firſt coming, was won by his grave, holy, and ſevere example of living; That* Philo *himſelf thought it worth his labour to deſcribe in his writing, their ſtudies, exerciſes, manners, frequent meetings, the common*

a Probus.

b Acts 12. 12, *and* 15. 37.

c Acts 12. 12.

d Col. 4. 10.

e Nobis fidem ex *Apoſtolis*, Joannes & Matthæus inſinuant, ex *Apoſtolicis* Lucas & Marcus inſtaurant, iisdem regulis exorſi, quantum ad unicum Deum attinet Creatorem, & Chriſtum ejus, natum ex virgine, Supplementum Legis & Prophetarum. *Tert. Adv. Marcion. l.* 4. *c.* 2. *f* Ut ſcribit *Gerh. in l. loc, Com. c.* 9. *Sect.* 244 *in Exegeſ.* *g* Acts 12 25. *h* Acts 13. 5. *i* Acts 15. 37, 38, 39. *k* 2 Tim. 4. 11.

l Philem. 24.

m Col. 4. 10.

n Jacob. Laurent. Com. in 1 Pet. 5. 13.

o 1 Pet. 5. 13.

p Compare 1 Cor. 12. 28 with Eph 4. 11.

q Μάρκος, ὁ μαθητὴς ἑρμηνευτὴς Πέτρου καὶ ἀκόλουθος τοῦ Κυρίου Πέτρου κηρυσσομένων ὑπ' αὐτοῦ ἐγγράφως ἡμῖν παραδόσεις. Iren. Adv. Hæreſ. l. 3. c. 1.

r Euſeb. Eccleſ. Hiſt. l. 2. c. 15. & l. 5. c. 8.

s Euſeb. Hiſt. l. 2. c. 15. & Niceph. Hiſt. Eccleſ. l. 2. c. 16.

[1] Hier. Catal. Script. Eccl. Marc. Tom. 1.

[2] Marcus Evangelista Dei, Petri discipulus, Leviticus genere & sacerdos, in Italia hoc scripsit Evangelium. Qui seminat post Matthæum, qui fremit ut Leo, qui volat ut aquila, qui discit ut homo mansuetus sacerdos, qui irrigat ut flumen, qui floret ut ager, qui fervet ut vinum: Christus etenim de quo loquitur, homo natus, ende, ut lux moriendo, Leo surgendo, Aquila est ascendendo. Hier. Præf. in Evang. secund. Marc. Tom. 9.

[3] Hier. Catalog. Script. Eccles. Tom. 1.

[4] Nicep. Hist. Eccl. l. 2. c. 43.

Act. and Mon. vol. 1. l. 1. p. 42. See Sect. 1. Lond. 1641.

[a] Baron. Annot. Tom. 1. Anno 45.

[b] Geth. loc. Con de Sacr. Script. in Exeget. c. 9. Sect. 314.

[c] See Sect. 2 on Mat.

[d] Marco verò librum Latinè ab ipso Marci Romæ scriptum esse, ac deinde ab eodem Aquileiæ in Græcum linguam conversum, docet Adrianus, &c. Itaque Græca editio Testamenti novi universo Apostolos, & Evangelistas Authores habet. *Bellarm. de verb. Dei l. 2. c. 7.*

[e] B. Hier. Catal. Script. Eccl. in Marc. Tom. 1.

[f] Vid. Epiph. Hæres. 51. Euseb. Hist. Eccl. l. 2. c. 14, 15, and l. 6. c. 11. Niceph. Hist. Eccl. l. 2. c. 15. & l. 4. c. 33.

Chap. 1.

[1] Hier. Catal. Script. Eccl. Marc. Tom. 1. *Mark the Evangelist, the disciple of Peter, a Levite and Priest by stock, wrote this Gospel in Italy; who taking the beginning of his Gospel from the words of the Prophets, proving John Christs Forerunner by the Testimony of Malachi, i. e. The Angel, signifying the Word was made flesh, from the Word of Isaiah, he begins his Gospel preaching; and findes in the Word of the Voice what in Consonants, that is, the Genealogies of God and mankind had lost. Whence wholly he begins to preach at first from the Perfection of Christs Age: nor labours he about the Birth of the Infant, who speaks of the Perfection of the Son of God. But mentioning the Fast of the legal number, the Repulse of the Devil, the ministery of Angels, he comprehends much in a little: who was the first Bishop of Alexandria, whose work it was to know and dispose all the sayings of the Gospel in it self, and to know the discipline of the Law in it self, and to understand the Divine Nature in the flesh of the Lord. Who sowes after Matthew, who roares as a Lion, who soares as an Eagle, who learns as a man, who sacrificeth as a Priest, who waters as a River, who flourisheth as a field, who is hot as wine: for Christ of whom he speaks, was a man in being born, a Calfe in doing, a Lyon in rising again, an Eagle in ascending.* This *Mark* (as he [2] testifyeth,) died in the eight year of Nero, and was buried at Alexandria, *Anianus* succeeding him. [3] Nicephorus saith, *Mark* at last returned to Alexandria, where he dwelt with certain brethren, freely preaching Christ. But there the idol-worshippers suddenly make force against him, binde his feet with ropes, and so in cruel manner drag him through the City. His body therefore being dashed against the stones, was exceeding cut, and thence blood flowed out abundantly. That done, they shut the holy man in prison. There the Lord appeareth to him, declaring to him the future glory. But forthwith plucking him out of Prison, they draw him through the streets most barbarously. And being dragged in this sort, he at last commends his spirit unto God. Master *Foxe* reports thus of him, *Mark the Evangelist, and first Bishop of Alexandria, preached the Gospel in Egypt, and there drawn with ropes unto the fire was burned, and afterwards buried in a place called there,* Bucolus *under the reign of* Trajanus *the Emperour.* But the time, place, and manner of his death, we must be content to leave in some uncertainty, the infallible Scripture being silent herein.

Sect. II. *Time when, and Language wherein Mark wrote his Gospel.*

[1] See Sect. 2 on Mat.

As for the *Time* when *Mark* wrote his Gospel, (as hath [1] formerly been mentioned,) it was about two years after *Matthew* had written his, as Writers do conceive, though it be hard positively to determine herein.

Touching the *Language* wherein he wrote. Some of the Papists, (as [a] *Baronius*) thinks, *That Mark wrote not his Gospel in Greek but in Latine, and that the Original Copy is reserved at* Venice, *among the Reliques of Saint Mark.*

Answ. But as [b] *Gerhard* hath well observed, 1. The same Arguments whereby it was [c] formerly proved that *Matthew* wrote not his Gospel in Hebrew, may conclude that *Mark* wrote not his Gospel in Latin. 2. Neither proves it any Author of credit. *Damasus*, whom he cites, saith only the contrary to him. 3. The Copy pretended to be reserved at *Venice*, we leave among their Romish Relikes, wherewith they delude the simple. 4. *Bellarmine* [d] himself (who thinks that *Mark wrote his Gospel in Latine at* Rome, yet) ingenuously confesseth, *That it was turned into Greek by Mark himself* ——and at last concludes, *Therefore the whole Greek Edition of the New Testament hath the Apostles or Evangelists Author thereof.* Let us therefore with the whole stream of ancient and modern Orthodox Authors, eminent for Piety, Learning and Fidelity, receive and account only the Greek Gospel of *Mark* Authentick; especially when adversaries themselves so far subscribe thereunto.

Sect. III. *Occasion and Scope.*

The request of some brethren at *Rome*, is thought to be the *Occasion* of *Marks* writing this Gospel. *Hierome* thus declares it; [e] *Mark the disciple and Interpreter of* Peter, *being intreated of the Brethren at* Rome, *according to what he had heard* Peter *relate, he wrote a short Gospel, which when* Peter *had heard he approved, and by his Authority published it to the Churches to be read.* As Clement writes, lib. 6. *Hypotyposes.* The same for substance also is reported by divers [f] Ancient Writers.

Scope. As of *Matthew*. To evidence *That Jesus is the Christ, the Promised Messiah: And to describe this Jesus Christ both in his life and death, in whom alone sinners are to believe for Salvation.* Now as *Matthew* before had done this more copiously, So *Mark* here doth it more compendiously; noting also the series and order of the History; and yet in some things as in *Christs Apparition after his Resurrection, &c. Mark* is more full then *Matthew*.

Sect. IV. *Principal Parts.*

In *Mark's* Gospel, An Historical narration of Christs life (*Chap.* 1. *to Chap.* 10.) and Death (*Ch.* 10. 1. *to the end*) is orderly and compendiously laid down; and therein how he discharged his *Prophetical, Priestly, and Kingly* office.

CHRISTS LIFE (*viz.* his *Publick*, not his *Private Life*) is described; *Partly* by the Preparation to; *Partly* by the Execution of his publick Ministry.

I. *Preparation to his Publick Ministry*, contains I. *The Preparation of hearers for Christ* by the Ministry of John Baptist his Harbinger and forerunner, which is set forth. 1. By Title or preface to it, and the whole History, *The beginning of the Gospel of Jesus Christ the Son of God, Ch.* 1. *ver.* 1. 2. By the Prophetical Prediction of it, *ver.* 2, 3. 3. By his Execution of it, *verse* 4. 5. 4. By his singular habit and dyet, *ver.* 6. 5. By his singular testimony to Christ, *ver.* 7, 8.

II. *The Preparation of Christ himself for Preaching to his hearers*, which was done. 1. By his Baptisme of John, *ver.* 9. 2. By the Fathers sending the Spirit and giving Testimony to him, whereby he was both qualified, and approved for his Office, *ver.* 10, 11. 3. By the Spirit's driving him into the Wilderness to be *tempted* of Satan, that he might vanquish him by the Word, *ver* 12, 13. II. *Execution of Christs publick Ministry* in his *Oracles* he preached, *Acts* and *Mira-*

Miracles he wrought, is declared and described, as 1. *Before his Ordination of his twelve Apostles.* 2. *From their Ordination till their sub-Mission, or sending forth.* 3. *At, and after their Mission.*

I. *Before Christs Ordination of his twelve Apostles*, we have divers particulars of Christs publick Ministry; as his, 1. Preaching in Galilee, *ver.* 14, 15. 2. Calling *Simon* and *Andrew*, *James* and *John*, *ver.* 16. *to* 21. 3. Teaching in the Synagogue at Capernaum on the Sabbath day, *ver.* 21, 22. 4. Dispossessing a man of an unclean Spirit in the Synagogue, *ver.* 23. *to* 29. 5. Curing *Simons* wives Mother of a feaver, *ver.* 29. *to* 32. 6. Healing many Diseases, and casting out many Devils, *ver.* 32, 33, 34. 7. Preaching after he had prayed in a private place, in the Synagogues throughout all *Galilee*, *ver.* 35. *to* 40. 8. Cleansing the Leper, *ver.* 40. *to the end.* 9. Curing one sick of the Palsie, let down to him through
Chap.2. the roof of the house, *Chap.* II. 1. *to* 13. 10. Calling *Levi. i. e. Matthew* sitting at the receipt of custome, *ver.* 13. *to* 18. 11. Apology for his Disciples not fasting as *Johns* did, *ver.* 18. *to* 23. 12. Justification of his Disciples act of rubbing ears of corn on the Sabbath, and eating them, *ver.* 23. *to the end.* 13. Restoring the mans hand on the Sabbath, that
Chap.3. was withered, *Chap.* III. 1. *to* 6. *Amplified by the consequents hereupon.* viz. 1. The *Pharisees and Herodians* conspiracy to kill him, *ver.* 6. 2. His withdrawing to Sea, *ver.* 7. 3. The great concourse of People flocking after him for healing, *vers.* 7. *to* 13.

II. *From his Ordaining of his twelve Apostles till his sending of them forth*; divers other particulars of his publick Ministry are recorded; As his

1. Ordaining twelve Apostles; named, *ver.* 13. *to* 20. *Amplified*, 1. By the flocking of the multitude after him, *v.* 23. 2. By the ill construction his friends made thereof, *v.* 21.

2. Convincing the *Scribes* of their unpardonable *Blasphemy against the Holy Ghost*, because they challenged maliciously to cast out Devils through *Beelzebub*, *v.* 22. *to* 31.

3. Declaring the doers of his Fathers will, to be his Brother, Sister and Mother, *verse* 31. *to the end.*

4. Sermon on the Sea-side out of a ship, instructing the people in divers Parables, *Ch.* IV. 1. 2. *viz.*
Chap.4. 1. Of the *Sower*, propounded, *ver.* 3. *to* 10. Expounded to his Disciples, *ver.* 10. *to* 21. 2. Of a *Candle* not under a Bushel or Bed, but on a Candlestick; thereby teaching the Disciples to impart their others, *ver.* 21. *to* 26. 3. Of *Seed* growing up insensibly, *ver.* 26. *to* 30. 4. Of a *Grain of Mustard-seed*, *ver.* 30, 31, 32. with divers like Parables, expounding all privately to his Disciples, *verse* 33, 34.

5. Calming of the Tempest at Sea, *v.* 35. *to the end of the chap.*

6. Dispossessing a man of a *Legion of Devils* permitting them to go into the heard of Swine, *Chap.*
Chap.5. V. 1. *to* 21.

7. Staunching the womens issue of blood, at her touch of his Garments, as he was going to heal *Jairus* his daughter, *v.* 21. *to* 35.

8. Raising from the dead *Jairus* his daughter, *v.* 35 *to the end.*

9. Preaching in his own Country, where he was
Chap.6. despised, &c. *Ch.* VI. 1. *to* 7.

III. *At, and after his Mission or sending forth of his twelve Apostles*; other acts of his publick ministery are declared, As;

1 His sending forth of his twelve Disciples to preach and work Miracles, furnishing them with power and instructions, *v.* 7. *to* 13. *This is amplified*; 1. By the Apostles execution of their Commission with success. *v.* 13. 14. 2. By the great fame of *Jesus*, whom *Herod* supposed to be *John Baptist* risen from the dead, whom he had beheaded, whereupon, the whole story of *Johns* beheading is here as in a parenthesis inserted, *vers.* 15. *to* 30. 3. By the Apostles return to Christ with reports of their acts, *ver.* 30.

2. His feeding 5000 with 5 loaves and 2 fishes, *ver.* 30. *to* 45.

3. His walking on the Sea, *v.* 45. *to* 53.

4. His coming to *Genesareth*, and healing their sick, *v.* 53. *to the end.*

5. His arguing against the *Pharisees* Traditions, *where* 1. The occasion hereof is noted, *viz.* the *Pharisees* blaming the Disciples for eating with unwashen hands, *Chap.* VII. *v.* 1, 2. 2. *Pharisees* and *Jews* Traditions are described, *v.* 3. *to* 6. 3. Their hypocrisie and laying aside of Gods Commandements by their Traditions, *v.* 6. *to* 14. 4. He instructeth the people, and after his Disciples, what things defile a man, *v.* 14. *to* 24. Chap.7.

6. His dispossessing of the daughter of the *Syrophenician* woman, *v.* 24. *to* 31.

7. His curing the deaf man that had an impediment in his speech, *v.* 31. *to the end.*

8. His miraculous feeding of 4000 with 7 loaves and a few fishes, *Ch.* VIII. 1. *to* 10. Chap.8.

9. His refusing to give the Pharisees a sign, ver. 10 *to* 14.

10. His warning his Disciples of the leaven of the Pharisees, and of *Herod*, *ver.* 14. *to* 22.

11. His recovering of sight to a blind man, spitting on his eyes, &c. *v.* 22. *to* 27.

12. His prediction of his own death and resurrection to his Disciples confessing him to be the Christ, *ver.* 27. *to* 32. *Amplified.* 1 By *Peters* rebuking him for that prediction, *ver.* 32. 2 By Christs sharp reproof of *Peter* for it, *ver.* 33. 3 By his teaching the people and his Disciples, to deny themselves, and take up their Crosse for Christ, *ver.* 34. *to the end.* 4 By promising to some standing there, a sight of his Kingdome coming with power, before they dye, [*which was partly fulfilled by the effusion of the Spirit on the day of Pentecost, Acts* 2.] *Chap.* IX. Chap.9.
ver 1.

13. His *Transfiguration* on the Mount, before *Peter James* and *John*, *ver.* 2. *to* 11.

14. His instructing of his Disciples touching the coming of *Elias*, *v.* 11. *to* 14.

15. His Casting out their Dumb and Deaf spirit which his Disciples could not cast out, *ver.* 14. *to* 30.

16. His prediction again of his *Death* and *Resurrection*, *v.* 30. 31. 32.

17. His teaching of his Disciples. 1 To be humble, by the example of little children, *ver.* 33. *to* 38. 2 Not to prohibit any from doing miracles in his Name, *ver.* 38. *to* 41. 3 How dear his Disciples were to him, *ver.* 41. 4 What care should be had not to offend the little ones that believe in him, *v.* 42. 5. How they should resist those corruptions, that are occasioned by, or acted in, or as dear as their hand foot or eye, *v.* 42. *to* 49. 6. How every one, that he may be a fit Sacrifice to God, must be seasoned with fire and salt, *v.* 49. 7. How the Disciples, and in them the Ministers of the Gospel, are to have salt in themselves, and peace one with another, *ver.* 50.

CHRISTS DEATH *is described*, 1 *By the antecedents.* 2 *By the manner.* 3 *By the consequents thereof.*

I. *The Antecedents of Christs Death*, may be considered, as 1 *Before*, 2 *At*, 3 *After his coming to Jerusalem.*

I. *Before Christs coming to Jerusalem*, in his journey thither, He I. Argueth against the Pharisees touching Divorce, *Ch.* X. 1. *to* 13. II. Gives leave Chap.10.
to little children to be brought to him, and blesseth them, *v.* 13, *to* 17. III. Instructeth the young man, how to attain eternal life, *ver.* 17. *to* 22. *which is amplified*, 1 By his sad departure thereupon from Christ, *ver.* 22 2 By Christs inference hence; how hard it is for rich men to be saved, *vers.* 23. *to* 28.

3 By

2. By Christs discourse to them that forbade all for him, as the Apostle did, v. 38. to 42. IV. Foretels again his death and resurrection at Jerusalem, ver. 32, 33, 34. V. Iames and John, desirous to be one at his right hand, the other at his left in his glory, rather to prepare for Crosses and afflictions with him; and the Apostles zeal to seek preheminence, but to serve one another, ver. 35. to 45. VI. Gives sight to blind Bartimeus, ver. 46. to the end.

Chap. 11. II. *At Christs entring to Jerusalem*, 1. He rides into the City upon a Colt, with the peoples acclamations, and *Hosanna's*. Ch. XI. 1. to 11. 2. He views the Temple, and then departs to Bethanie, ver. 11.

III. *After Christs coming to Jerusalem*, He

1. Curseth the fruitless fig-tree going from Bethanie to Jerusalem, ver. 12. to 15.

2. Purgeth the Temple of the Prophanations thereof, ver. 15. to 20.

3. Promises (upon Peters observing of the fig-tree which Christ cursed) great things to faith, Extraordinary in Miracles, Ordinary in Prayer, v. 20. to 27.

4. Justifieth the authority of his actions, by *John Baptists* Testimony, ver. 27. to the end of the Chapter.

Chap. 12. 5. Foretelleth (under the Parable of a *Vineyard* let out to unthankful husbandmen) the destruction of the Jews, especially of their teachers, and the conversion of the Gentiles, Ch. XII. 1. to 12. *Amplified by the event, viz.* I. The Chief Priests, &c. seeking to lay hold on him, ver. 12. II. Their divers attempts to catch him in his words, ver. 1. By the *Pharisees* and *Herodians* question about paying Tribute to *Cesar*, v. 13. to 18. By the *Sadducees* question touching the Resurrection, ver. 18. to 28. 3. By the *Scribes* question about the first Commandment, v. 28. to 35.

III. Christs question, how Christ could be the son of *David*, ver. 35. to 37.

6. Warneth his hearers of the pride, avarice and hypocrisie of the Pharisees, v. 38, 39, 40.

7. Commendeth the poor Widow for her casting her two mites into the Treasury, v. 41. to the end.

Chap. 13. 8. *Prophecieth*, 1. Of the destruction of the Temple, Ch. XIII. 1, 2. 2. Of the grievous calamities which shall precede, ver. 3. to 14. 3. Of the grievous siege and destruction of Jerusalem, v. 14. to 24. 4. Of the Lords coming to the general judgement of the World, v. 24. to 32. amplified by an exhortation to constant watchfulness, and preparedness for his coming, and this urged by many arguments, ver. 32. to the end.

II. *The manner of Christ death* is set forth. 1. *By the more immediate harbingers of it.* 2. *By the proceedings in it.* 3. *By the consummation of it.*

Chap. 14. I. *The more immediate harbingers of Christs death.* were 1 The conspiracy of the Chief Priests and Scribes against his life, *Ch.* XIV. 1, 2. 2. The womans pouring upon his head an Alabaster box full of precious ointment, aforehand anointing his body to the burying, ver. 3. to 10. 3. The engagement of *Judas* for money to betray Christ to them, ver. 10, 11. 4. The Celebration of his last Passeover with the twelve, ver. 12 to 18. *Amplified* 1. *Partly*, by Christs foretelling them at Supper, that one of them should betray him, ver. 18, to 22. *Partly*, by Christs Institution of his *Supper*, as they were eating, ver. 22. to 26. 3. *Partly*, by the close of all with a hymn, v. 26. 4. Christs foretelling them how they all should be offended because of him that night, and particularly forewarning *Peter* of his three-fold denyal of him. v. 27. to 32. 5. Christs Prayer in the Garden of *Gethsemane*, that if possible the bitter Cup might pass from him, yet submitting to his fathers will, ver. 32 to 43. 7. *Judas* his betraying him presently thereupon with a Kiss, ver. 43. to 47.

II. *The Jews proceedings in order to Christ death*, viz. 1. They apprehend him, ver. 46, to 53. II. They accuse and condemn him before the high Priest for Blasphemy, because he said he was the son of *God*, ver. 53. to 65. *This is amplified*, by *Peters three-fold denyal of Christ* in the high Priests Palace, as Christ foretold him, ver. 66, to the end of the chapter. III. They deliver him bound to *Pilate*, Ch. XV. 1. where Christ is, 1 Examined, ver. 2. 2. Accused by the chief Priests, ver. 3. to 6. 3. Rejected by the people, and *Barabbas* a mutherer preferred before him, v. 6. to 15. 4 Scourged and delivered by *Pilate*, at the importunate clamour of the people, to be crucified, v. 15. IV. The Souldiers after his condemnation greatly abuse him in the Hall called *Pretorium*, ver. 16. to 20. V. They lead him out to be crucified, compelling *Simon* to bear his Crosse after him, v. 21, 22.

III. *The consummation of his death in Golgotha*, described in many particulars; As 1 They give him wine mingled with myrrhe, ver. 22, 23. 2. They crucifie him at the third hour, parting his garments, casting lots, putting the superscription of his accusation over his head, and crucifying two theeves with him, ver. 24. to 29. 3. By-standers and the Chief Priests mock him, ver. 29. to 33. 4. Darkness was over all the land, from the sixth to the ninth hour, v. 33. 5. Christ cryes out to his father in his Desertion on the Cross, whereat (some thinking he called for *Elias*) one gives him vinegar in a sponge, to drink, v. 34. to 37. 6. *Christ crying again with a loud voice, yeilds up the ghost*, v. 37. the veile of the Temple rending, the *Centurion* confessing him to be the Son of God, and the women that ministred to him looking on afar off, ver. 38. to 42.

IV. *The consequents of Christs death, viz.* I. His bodies *Burial* by *Joseph of Arimathea*, ver. 42. *to the end.* II. His *Resurrection*, declared by an Angel to three Women coming to the Sepulcher when the Sabbath was past, Ch. XVI. 1. to 9. III. His *Apparition* after his resurrection; 1. To *Mary Magdalen*, v. 9, 10, 11. 2. Then to two going into the Country, v. 12. 13. 3. Afterwards to the Eleven, 1 Upbraiding them for their unbelief and hardness of heart, v. 14. 2. Giving them general Commission to dispense the Word and Sacraments to all the world, with divers promises annexed, ver. 15. to 19. IV. His ascension into Heaven, v. 19. V. *His Session at Gods right hand*, ver. 19. VI. His *Cooperation* with, and *Confirmation* of his Apostles ministry, ver. 20.

Chap. 15.

Chap. 16.

LUKE.

LUKE.

Sect. I. *Name and Penman.*

THe *Gospel according to* Luke] This Book is so denominated from *Luke*, *Penman* of it.

Luke, some *a* account an Hebrew name לוקם *Lokam*, which signifies *To-him-the-Resurrection*, *viz.* To him the Resurrection of Christ was made known, perhaps from the opinion of *b Theophylact*; who thinks *Luke* was one of the seventy Disciples, and that Christ after his Resurrection, first appeared to *Luke* and *Cleophas*. But this is less probable, 1. *Because* Luke himself intimates that he wrote this History of Christ according as things were *delivered* by them c *which from the beginning were eye-witnesses and Ministers of the Word*, &c. 2. *Because* Christ *d* first appeared to *Mary Magdalene* after his Resurrection; afterwards to the two Disciples. And *Ambrose* saith it was one *Ammaon*, that was with *Cleophas*, but that is *e* uncertain. *Hierome* taking *Luke* for an *Hebrew* name, interprets it, f *He-rising*; *Because Luke rising up, is daily increased, and makes Progress, whilest the world is filled with his Gospel; and he as often encreaseth, as being heard and read he edifyeth.* But others take *Luke* or *Lucas* to be originally a Latine name, the same with *Lucius*: both derived (*à Luce Oriente*, i. e.) from the rising light, or morning light. These names being usually imposed on them that were born in the morning about Sun-rising: but enough of this name.

Who *Luke* was, is more considerable. For his Country he is *g* thought to be of *Antioch* in *Syria*, both by *Hierome*, *Eusebius* and others. For his Parents, probably they were honest and prudent, *Luke* being so brought up by them in literature. For his particular calling, he was a Physician. h *Luke the beloved Physician, of whom* i Hierome *elegantly*; *Luke the Physician, who (leaving his Gospel and the Acts of the Apostles to the Churches,) as the Apostles of Fishers of Fishes, were made Fishers of men, of a Physician of bodies turned Physician of souls, Of whom also in another place*, I have sent with him the brother, whose praise is in the Gospel throughout all the Churches: *whose Book so often as it is read in the Churches, so often his Physick is continued and imparted to them.* As *Paul* followed his *Tent-making*, so *Luke* followed his employment of Physick, even after admission to the publick ministry, that the Churches might not be burdened, nor any advantage taken against their Ministry by false Apostles and Seducers. By k *Nicephorus*, he is supposed to be also an excellent *Painter* or *Limner*, and that he drew in colours the Pictures of *Christ*, *Mary*, *Peter*, *Paul*, and other Disciples. But more antient Histories speak nothing hereof; and perhaps the l *Art of Painting is ascribed to him, and the drawing of those pictures*, (as the *Centuriators* observe,) *because he doth so accurately and to the life describe the Virgin Mary, and Jesus Christ in his Birth, Life and Death in his Gospel, as also the Apostles, especially Peter and Paul in the Acts, as if they had been represented to our very eyes.* Luke in all likelihood was a good Scholar, otherwise he could not have been a *Physitian*, which necessarily pre-requires some competent knowledge in *Natural Philosophy*. That he was most skilful in the Greek Tongue, not onely m *Hierome* testifies, but also his very Language and Stile clearly evidenceth; whereupon saith n *Causabon*, *It is known to the Learned, that* Luke *observed a more pure Hellenisme, than the rest of the Evangelists.*

For his spirituals; He is o thought to be converted by the Apostle *Paul* at *Thebes*, where he came to him, and was added to Christ; but whence *Nicephorus* had this information it uncertain. This is certain. p he was a faithful and constant companion of the Apostle *Paul*, who forsook him not, though in bonds at *Rome*, and that when others left him. He was most dear to *Paul*, who stiles him q *Luke the beloved Physitian*, and he elsewhere ranks him among his r *Fellow-labourers* in the Gospel. Whereupon *Irenæus* saith, s *Luke was an inseparable Companion of* Paul, *and his Fellow-labourer in the Gospel.* And t some of the Ancients think, that *Luke* is intended by that *brother, whose praise is in the Gospel, throughout all the Churches*, 2 Cor. 8. 18. Though *Chrysostome* thinks it was *Barnabas*, to whom u *Calvin* subscribes. Thus *Tertullian* speaks of him x *Luke, not an Apostle, but an Apostolical man; not the Master, but the Disciple less than the Master, certainly so much after, as he is the follower of* Paul *an after-Apostle.* Thus *Hierome* describes and commends him, y *Luke the Physician of* Antioch, *at his writings declare, not ignorant of the Greek tongue, the follower of the Apostle* Paul, *and Companion of all his travel. He wrote the Gospel, of which the same* Paul *saith*: We have sent with him the brother, whose Praise is in the Gospel throughout all the Churches. *And to the Colossians*, Luke the beloved Physitian salutes you. *And to Timothy*; Onely, *Luke* is with me. *He published also another excellent volume, entituled* THE ACTS OF THE APOSTLES, *which History comes even to* Pauls *two years abode at* Rome, *viz. To the fourth year of* Nero, *whence we understand that Book was composed in that City.* ——— *Some suppose as oft as* Paul *saith in his Epistles*, (according to my Gospel,) *he understands it of Lukes Volume: and that* Luke *learned not his Gospel onely of the Apostle* Paul, *who was not with Christ in the flesh, but also of the other Apostles, which in the beginning of his Book he Declares, saying*, As they delivered unto us, who from the beginning were eye-witnesses and Ministers of the Word. *Therefore he wrote the Gospel as he heard, but composed the Acts of the Apostles as he saw.* He exercised his Ministry (as *Pauls* fellow-labourer,) in z all these places, where he travelled with *Paul*, both in his journey from a *Philippi*, a City of *Macedonia* to *Jerusalem*, and in his travels from b *Jerusalem* to *Rome*; in the former whereof *Paul* was at liberty, in the latter in bonds. After *Pauls* decease, as c *Epiphanius* thinks, he preached the Gospel, not only in *Macedonia* and *Italy*, but also in *Dalmatia* and *France*. His death is variously reported. d *Dorotheus* thinks he died at *Ephesus*. *Hierome* saith h, e *He lived eighty four*

a *Hen. Alsted. Pracog. Theol. l. 2. c. 123.*
b *Hist. Eccles. Magd. Cent. 1. l. 2. c. 10.*
c Luke 1. 1, 2, 3.
d Mar. 16. 9, 12.
e *Hist. Eccles. Magd. ubi supra.*
f Lucas, *ipse consurgam.* Qui per se *ipse consurgens* quotidie augeatur, processusque habeat, dum ejus Evangelio orbis impletur: & toties crescit, quoties auditus & lectus ædificat. *Hier. Com. in Philem. v. ult. Tom. 9.*
g *Hieron. catalog. de Script. Eccles. Tom. 1. Euseb. Hist. Eccle. l. 3 c. 4.*
h Col. 4. 14
i Et Lucam Medicum, qui Evangelium & Actus Apostolorum Ecclesiis derelinquens, quo modo Apostoli de Piscatoribus Piscium, Piscatores hominum facti sunt: ita de medico corporum, in medicum versus est animarum: de quo & in alio loco: *Misi*, inquit, *cum illo fratrem cujus laus est in Evangelio per omnes Ecclesias*, cujus liber quotiescunque legitur in Ecclesiis, toties ejus medicina non cessat, *Hieronym. Com. in Philem. v. ult. Tom. 9.*
k *Niceph. Hist. Eccles. lib. 6. c. 16. & l. 15. c. 14. & l. 2. c. 43.*
l *Hist. Eccles. Magdenb. cen. 1. l. 2. c. 16.*
m *Hieron. Com. in Isa. 6. Tom. 4.*
n *Causab. Exerc. 2. c. 1*
o *Niceph. Hist. l. 2. c. 43.*
p 2 Tim. 4. 10, 11.
q Col. 4. 14.
r Phil. 24.
s *Iren. adv. Hæres. l. 3. c. 14.*
t *Hieron. Com. in Philem. v. ult. Tom. 9.*
u Calv. Com. in loc. & Piscat. in loc.
x Potrò Lucas non Apostolus, sed Apostolicus; non Magister, sed Discipulus utique Magistro minor, certè tanto posterior, quanto posterioris Apostoli Sectator, Pauli sine dubio, &c. *Tertul. adv. Marcion. l. 4. c. 2.*
y *Hieron. Catalog. Script. Eccles. Tom. 1.*
z *Mentioned in* Acts. 16, &c.
a Acts 20. 6. & 21. 15.
b Acts 27. 1. & 28. 16.
c *Hist. Eccles. Magd. Cent. 1. l. 2. c. 10.*
d Hen. Alsted. Præcog. Theol. l. 2. c. 123.
e Hier. Catal. Script. Eccles. Tom. 1.

four years, being 65. years old, was buried at Constantinople, to which City in the twentieth year of Constantius his bones with the Relliques of Andrew the Apostle, were translated from Achaia. Many great reports of him; † That having seen before-hand Paul suffering, he ventured into Greece, Illyricum, among wild Nations, with the Light of divine Doctrine and Knowledge, and as † the Conveyancer of Gods Word being fastned on a Cross like Olive-tree, because they should see by him a Type of a Gibbet of, but commended his Spirit unto God, having lived, (as is said,) eighty years; * where his body was among many other Monuments buried, is learned by the Prayers of the faithfull. For God sent down from Heaven wholesome ointment for their sores, in taking (I think,) of his Grace and Healing, whereof the sepulchre was known of all the faithfull. Hieronym. hath, That † Epaphras imprisoned for the Religion of Andrew, Luke and Timothy † Constantinople, at which the Devils roare, &c. Thus even in those times they began to deal superstitiously with the Saints dead bodies. But enough of the Description of Luke the Penman.

† Niceph. Hist. Eccl. l. 2. c. 43.

* (Fides sit penes Authorem) † Hier. adhers. Vigilantium, Tom. 2.

Sect. II. *Time when Luke wrote.*

Luke penned two excellent Books, viz. The History of Christ in the *Gospel*, and the History of the Primitive Church of Christ in the *Acts of the Apostles*. The *Acts* he penned probably at his rest with *Paul* at *Rome*, in bonds, for that History is thought to have penned before; viz. whilest he accompanied *Paul* at liberty, travelling and preaching in *Macedonia* and *Asia*. For in the † former Epistle to the *Corinthians* he makes mention (as Chemnitius doubts not) of *Lukes Gospel*. † *Hieronym* saith, *He wrote his Gospel in the parts of Achaia and Bœotia*. And *Paul* mentioneth one of *Theophilus*; (and saith it is the common opinion of Fathers and Historians,) That Matthew wrote in the ninth year after Christs Ascension, Mark two years after, Luke in the fifteenth year, and John in the thirty second year; which seems in a thing so indifferent we may follow, till we can learn with something more certain.

b 2 Cor. 8. 18.

i Vid. Hist Eccl. Magdeb. Cent. 1. 2. c. 10.

k Hier. Prolog. in Com. super Mat. Tom. 9.

l D. Paræus in Proem. in Matth. Sect. 2.

Sect. III. *Occasion, Scope and Excellency of the History.*

Occasion of his writing, both his Gospel and the Acts, m Some say was the appointment of *Paul*; thats doubtfull. Probably the request of *Theophilus* (supposed to be some eminent Senator,) to whom he n directs both his *Gospel* and the *Acts*. Though some take this name *Theophilus* for any godly man, *Lover of God*, *Luke* himself clearly sets down one o occasion, *viz.* The unsuccessful attempts of many who wrote false Gospels. Whereupon saith p Eusebius, 'Luke in the beginning of his Gospel propounds the 'Cause, why he set upon the compiling of it: to wit, 'because many other had imprudently and inconsiderately attempted a Declaration of those things, of 'the truth whereof he had perfect knowledge: and 'as it were compelled thereunto by necessity, he 'withdrawes us from opinions which among others 'were doubtful and controverted; manifestly delivering in his Gospel, a certain and sure explanation 'of those things the truth whereof he had abundantly understood, partly by his familiarity and custome 'with *Paul*, partly by his frequent Conference with 'the rest of the Apostles.

m Niceph. Hist. Eccl. l. 2 c. 43.

n Compare Luke 1. 3, 4. with Acts 1. 1.

o Luke 1. 1, 2.

p Euseb. Hist. Eccl. l. 3. c. 18.

Scope of this History, (besides the general aim of all the Evangelists formerly intimated from *John* 20. 31.) take as followeth. *Luke* seems particularly to intend the supply of what others had omitted; and to record thinks q from the very first, and that methodically in order; that *Theophilus* might know the certainty of things wherein he had been instructed.

q Luke 1. 3, 4.

Nor is it to be neglected, which some say, viz. *That Luke seems to have compiled this Evangelical History for the use of the Gentile-Churches, for whose use of Luke. the Apostle, (viz. Paul whom he still accompanied,) was chiefly appointed; bending to that end indited it in a style, and related the character and property of the Greek Tongue, more than the rest of the Evangelists.*

The Excellency of this Gospel therefore (as it is implyed in all the Premises) is very remarkable. For 1. The *Penman Luke* was not onely very learned, but singularly pious, a great lover of *Paul*, whom he constantly accompanied not onely in his Prosperity, but in his greatest adversity, in bonds and prison at *Rome*, till the last, and in the midst of all the showers of Persecution that fell upon *Paul*, it is scarce probable how that scarce drops fell upon *Luke* his dear Associate. 2. The *Language* of *Luke* is more compleat accurate and elegant, then of the rest. *Luke* was an expert *Grecian*. 3. The *Gospel* of *Luke* hath been most anciently received by the Church as Authentique, and indited by the holy Ghost, and never contradicted, yea hath been had in singular estimation. 4. But especially this Gospel of *Luke* excelleth, (as *Irenæus* and divers other r Writers have well observed) *Partly* in the many particular Histories and notable Circumstances therein supplied, which none of the other Evangelists have recorded, nor should we ever have known them without *Lukes* Gospel. *Partly* in the conclusion of the Story of Christs Resurrection and Ascension, and the State of the Primitive Church for many years after, in the times of the Apostles; and this in the *Acts of the Apostles* written also by him.

† Things Recorded by *Luke*, which are not found in the other Evangelists.

Irenæus himself thus reckons up, (to which many more might be added. ‡ *Many and necessary things of the Gospel we have known by Luke*; As John Baptists Generation; *The History of Zacharias. The Angels coming to Mary; Elizabeths Salutation; The Angels descending to the shepherds and the things spoken by them; The Testimony of Anna and Simeon touching Christ: His being left at Jerusalem being twelve years old, &c.* Irenæus advers. Hæres. l. 3. c. 14. where the Reader may see many more particulars enumerated.

r See also *Lukes* additions enumerated by the *Magdeburg. Centuriators. Cent. 1. l. 2. c. 10.* but especially by *Piscator in Præfat. in Luc. in quarto*, who hath notably gleaned them up out of *Lukes* whole Gospel.

Sect. IV. *Principal Parts.*

In Lukes *accurate Evangelical History*, we are to consider, 1. The *Preface*, 2. The *body of the History*.

I. THE PREFACE to the whole History, 1. *Describing* the causes of *Lukes* writing, *viz.* 1. *Impulsive*, the false or unfaithful attempts of many, not acted by the Spirit of God in writing, whose errours were to be corrected by a true Narration. 2. *Final*, that *Theophilus* might know the certainty of things believed. II. *Commending* this ensuing History from 1. The truth of it, *delivered by them that were eye-witnesses and ministers of the Word*. 2. The method of it; *in Order*. 3. The *perfection* of it, having had perfect understanding of all things from the very first, all this in *Ch. 1. ver. 1. to 5.*

II. The BODY, or SUBSTANCE OF THE HISTORY it self, which principally contains a Narration of Christs, *Birth*, 2. *Life*, and 3. *Death*.

CHRISTS BIRTH is described by the 1. *Antecedents*, 2. *Manner*, and 3. *Consequents thereof*.

I. *The Antecedents*, or *things going before Christs Birth*, were 1. The conception of *John Baptist*; 2. The conception of *Jesus Christ*. 3. *The Birth of John Baptist*.

1. *The conception of John Baptist* Christs fore-runner, and first publick witness. Where not, 1 The time when this came to pass, in the dayes of *Herod* King

King of *Judea*, *ver.* 5. 2. His Parents of whom he descended, *ver.* 5, 6, 7. 3. The promise of *John's* Birth and Office, by an Angel appearing to *Zacharias* in the Temple, as he was in his Order executing the Priests Office, and burning incense, which promise was confirmed by a sign, *viz. Zacharias* his dumbness, *v.* 8 to 24. 4. The conception of it self, *ver.* 24, 25.

2. *The Conception of* JESUS CHRIST *himself*. Where are described, *The Antecedents*, *The Conception it self*, *& the consequent events*. I. *The Antecedents*, contained in the Angels promise of his conception, *viz.* 1. Time when, in the sixth moneth after *John Baptists* conception, *v.* 26. 2. Place where, in *Nazareth* a City of *Galilee*, *ver.* 26. 3. The Messenger revealing these tidings from God, the Angel *Gabriel*, *ver.* 26. 4. The Person to whom he was sent, to the Virgin *Mary*, *ver.* 27. 5. The conference betwixt the Angel and the Virgin *Mary*, containing the Angels, 1. Salutation of her, *ver.* 28, 29. 2. Promise of conception to her, foretelling the Name and Office of her Son that shall be conceived, *ver.* 30. *to* 34. 3. Instruction of her about the possibility of her Conception, *ver.* 34. *to* 38. II. *The miraculous conception it self*, as *Mary* assented to the promise, *ver.* 38. III. *The consequent thereupon*, *viz. Mary's* going speedily to visit her cosen *Elizabeth* mother of *John Baptist*, which is described 1. By *Maries* coming to *Elizabeth* and saluting her, *ver.* 39, *to* 40. 2. By the effects of *Maries* presence and salutation upon *Elizabeth*, *viz.* 1. Her babes leaping in her womb, 2. Her own Prophecying, wherein she congratulates *Maries* happiness, and confirms her faith in the Angels promises, *ver.* 41. *to* 46. 3. By *Maries Heavenly exultation* and *joyful thanksgiving* to God for his great mercies to her self, to *Elizabeth*, and to *Israel*, *ver.* 46, *to* 56. 4. By the time of *Maries* abode with *Elizabeth*, *ver.* 56.

3. *The birth of John Baptist is described*, 1. By the time thereof, *viz.* at *Elizabeths* full time, *ver.* 57. 2. By her friends congratulation at Gods great mercy to her therein, *ver.* 58. 3. By the circumcision of the child the eighth day, *ver.* 59. 4. By the imposition of the name, not *Zacharias* but *John* *v.* 59 *to* 64. 5. By the removal of *Zacharias*, dumbness hereupon, *ver.* 64. 6 By the fear and wonder that possessed all round about hearing these things, *ver.* 65, 66. 7 By *Zacharias* his *admirable Prophecy* both touching Christ and *John Baptist*, and the Offices of them both, *v.* 67. *to* 80. 8 By *John's* education and growth both in body and spirit, till the time of his publick ministery, *ver.* 80.

II. *The manner of Christs Birth*, is set forth 1 By the Time, *viz.* when *Augustus Cæsar* sent out his decree to tax the Roman Empire, *Cyrenius* being Governour of *Syria*, *Ch.* II. *ver.* 1. 2 By the place, *viz. Bethlehem* the City of *David*, and the occasion which drew *Joseph* and *Mary* from *Nazareth* to *Bethlehem*, at that time, *viz.* the taxing of all in their own city, *ver.* 2. *to* 7. 3. By the meanness of his Birth. 1 Wrapped in swadling-cloaths. 2. Laid in a Manger. 3. No room for him in the Inne, *v.* 7.

Chap. 2.

III. *The Consequents upon Christs birth*. *viz.*

1 *The Publication or Manifestation of his Birth*, 1 *By one Angel* to the Shepherds by Night, Declaring both Time and Place of his Birth, and Confirming the same with a Sign, *ver.* 8. *to* 13. 2 *By many Angels* together in their triumphant Hymne, *ver.* 13, 14, 16. 3 *By the Shepherds* having been ear-witnesses of of the Angels Tidings; and by Eye-witnesses of Christ New-born, *v.* 15. *to* 21.

2 The circumcision of Christ the eighth day, being named *JESUS*, ver. 21.

3. *The Presentation of Christ in the Temple by his Parents*, described, 1. By the time when, viz. *Maries* dayes of Purification being accomplished, *ver.* 22. 2. By the reason why he was presented; to fulfill the Law, *ver.* 22, 23, 24. 3. By *Simeons Prophecy* touching Christ, taking him up in his Armes, with a ravished heart in the Temple, *ver.* 25. *to* 36. 4. By the *Prophecy* of *Anna* the Prophetess touching Christ at the same time, *ver.* 36, 37, 38. 5. By his Parents return after this solemnity to *Nazareth*, *ver.* 39.

4. *The growth of Christ*, both in body and spirit, *ver.* 40.

5. *Christs conferring and questioning with the Doctors in the Temple at* 12 *years old*, being left there through his Parents neglect at the Feast of the Passover, wherein giving a specimen of his Prophetick Office, *v.* 41. *to the end of the ch.*

Hitherto of Christs Birth, the Antecedents, Manner and Consequents thereof.

II. CHRISTS LIFE, which was spent in his *Publique Ministry*; is described, 1 *Partly*, by the Preparation for; 2 *Partly*, by the execution of his publique Ministry therein.

I. *The preparation for Christs publique Ministry*, was

1. *By the Ministery of John Baptist his forerunner*, Preparing the people to be Christs hearers; where note, 1 When *John* began his Ministry, viz. in the 15 year of *Tiberius Cæsar*, *&c. Ch.* III. 1, 2. 2 Where he preached, *ver.* 3. 3 What he preached to several sorts of hearers, *ver.* 3. *to* 15. 4 What publick testimony he gave touching Christ, *ver.* 15: 5. How he reproved *Herod* for marrying *Herodias*, and was by him imprisoned for it, *ver.* 19, 20. 6 How he baptized his hearers; and Jesus Christs, *vers.* 21.

Chap. 3.

2. *By Christs Baptisme by John*; (was as it were Christs solemn Inauguration into his Office) where consider, I. Christs prayer at his Baptisme, *ver.* 21. II. The return of his Prayer, viz. 1 Heaven being opened, *ver.* 21. 2 The Holy Ghost descending like a Dove upon him. 3 The Fathers voice from Heaven, acquiescing in Christ *ver.* 22 III. Christs age when Baptized, about 30. years. IV. Christs * Natural Line by *Mary*, (as *Matthew* had described his legal Line by *Joseph*) *vers.* 23. *to the end of the chapter.*

* According to the Jewes manner of reckoning Genealogies by men, not by women; *Mary* is not expressed here in the Genealogy, but her Husband *Joseph* is called the *Son of Heli*, i. e. his Son in Law, having married *Mary Heli's* daughter. *Josephs* natural Father being *Jacob*, for it is said, *Jacob*, *begat* Joseph, *Mat.* 1. 16.

3. *By Christs signal victory over the Devil tempting him*, Where consider I. The place, the wilderness, *viz.* of *Judea*. II. The time, viz. presently upon his Baptisme in *Jordan*. III. The impulsive cause, viz. the Spirit, *Ch.* IV. 1. IV. The continuance of his temptations, viz. 40. dayes. Amplyfied 1 By his miraculous fasting all that while. 2 By his hunger afterward, *ver.* 2, V. The temptations themselves, which were three, with Christs repulses of them all, *ver.* 3. *to* 13. VI. The Event of his temptation, *ver.* 13.

Chap. 4.

II. *The execution of Christs publick Ministry*. 1 *Before his last journey to Jerusalem*, 2 *In his journey*, 3 *After his journey*, at *Jerusalem*.

I. *Before Christs last journey to Jerusalem*, *from the time of his Baptism and temptation*, Christs Ministry is described in many particulars of his doctrine and miracles in *Galilee*, *ver.* 14, 15. As

1. At *Nazareth*, where he had been educated, where note, 1 The time and place, viz. On the Sabbath-day in their Synagogue, *ver.* 6. 2 His Text read, and Sermon preached, *ver.* 7. *to* 28. 3 The events of his preaching there, the people filled with wrath, would have cast him down the brow of the hill, but he escaped, *v.* 28, 29, 30.

2. At *Capernaum*, Where 1 He taught on their Sabbath-dayes to the peoples amazement, *ver.* 31, 32. 2 He in the Synagogue dispossesses a man of an unclean Devil, *ver.* 33. *to* 38. 3 Going thence into *Simons* house, he cures his wives Mother of a Fever, *ver.* 38, 39. 4 About Sun-setting he cured many diseases, and cast out Devils, *ver.* 40, 41.

5 He

a He calls his first Disciples, & prepares thence into a desert-place, declaring to the people that followed him, and would have stayed him among them, that he must preach to other Cities also, *verse* 42, 43, 44.

2. *At the Lake of Gennesareth*, 1 He cures at Peters Ship reaches the people, *Ch.* V. *v.* 1, 2, 3. 2 He by the miraculous draught of Fishes encourageth Simon, James and John how they shall catch men, and so he calls them, *v.* 4. *to* 12.

Chap. 5. 4. *In a certain City*, he cleanseth a Leper, *ver.* 12. *to* 15. Amplified by the events, *viz.* 1 Christs fame, 2. The people flocking after him to hear him, and be healed of him, *ver.* 15. 3 His withdrawing into the wilderness to pray, *v.* 16.

*Mat. 9. 1, 2. 5. (In his own City, as * Matthew calls it, or thereabout) he taught and healed, *ver.* 17. more particularly, I. He cures the Palsie-man, let down through the tiling in his couch, *ver.* 18. *to* 27. II. He calls *Levi* sitting at the receipt of Custome, *v.* 27, 28 This is amplified; 1 By *Levi's* feasting him and many Publicans, *ver.* 29. 2 By occurrents following *viz.* 1 Christs excusing his Disciples for eating with publicans and sinners, *ver.* 30, 31, 32. 2 Christs Apology for his Disciples not fasting as *John's* did; *Partly* by a parable of the Bridegrooms presence with the children of the Bride-chamber, *ver.* 33, 34, 35. *Partly* by a parable of a new piece in an old garment, and new wine in old bottles, *ver.* 36. *to the end.* III. He excuseth his Disciples act of plucking and

Chap. 6. eating the ears of corn on the Sabbath day, *Ch.* VI. *1. to* 6. IV. He healed the mans withered right hand on another Sabbath, *ver.* 6. *to* 12. V. He in those dayes chooseth out of his Disciples 12. *Apostles*, where are declared, 1 His previous preparation to this great work, by continuing in a Mountain praying all night, *ver.* 12. 2 His choice of his 12. Apostles next day, with their names, *ver.* 13. *to* 17. 3 His coming down afterwards into the plain, and preaching to them, and the multitude at the bottom of the mountain, *ver.* 17. *to the end of the chapter.*

In this large Sermon of Christ, consider 1 The preparatory occasion and circumstances of it, *ver.* 17, 18, 19. 2 The substance of the Sermon, which is directed, *To his Disciples, To all the hearers together, To his hypocritical hearers.* I. *To his Disciples* peculiarly, 1 *Comforting and encouraging them* now newly chosen, against all crosses and persecutions incident to their Office, by promises of blessedness, *ver.* 20. 24. 2 *Amplifying* these promises of Blessedness, by threatnings of contrary woes to all secure contemners of the Gospel, as *Scribes* and *Pharisees*, *ver.* 24. *to* 27 II. *To all the hearers together*, directing and exhorting them; 1 How to love their Enemies, and to recompence good for evill, *ver.* 27. *to* 31. 2 To do to others, as we would they should do to us, *v.* 31. These two; especially the former are urged by divers Arguments, *ver.* 32. *to* 37. 3 To avoid rash judging, *ver.* 37. 4 To forgive others, *ver.* 37. 5 To give to others, *v.* 38. 6 To beware of following of blind guides, *v.* 39. 7. To be content to be conformed to Christ in sufferings, *ver.* 40. 8. Not to be too severe in finding faults with others, whilest they are more faulty themselves, *ver.* 41, 42. but rather to evidence to others their inward goodness, By good fruits, *ver.* 43, 44. By good words, *ver.* 45 III. *To his hypocritical hearers*, directing them not only to profess him, and hear him, but to do his words; which he urgeth by a Parable of Builders on a Rock, and on the Earth, *v.* 46. *to the end.*

6. *In Capernaum*, he healeth the Centurions servant at the point of death, *Ch.* VII. *1 to* 11.

Chap. 7. 7. *At Naim*, 1 He raiseth to life the Widows son, upon the Bier, *ver.* 11. *to* 19. 2 He answereth *John's* Disciples asking if he were the Messiah, charging them to tell *John* what they had seen and heard, *ver.* 19. *to* 24. Whereupon he takes occasion, 1 *Partly* to commend *John Baptist* and his Ministry, *ver.* 24. *to* 31. 2 *Partly* to condemn that Generation for contempt both of *John's* and *Christs* Ministry, *ver.* 31. *to the end.* 3 Being invited to eat with a Pharisee, she farneth in the example of the woman that washed his feet with tears, &c. How he entertained and and pardoned good penitent and believing sinners, *ver.* 36. *to the end.*

Chap. 8. 8. *As he went through every City and Village* preaching the Gospel, these will be seen with him. *Ch.* VIII. *1. to the end.* Three more. I. The women that ministered to Christ of their substance, *ver.* 2, 3. II. His Sermon to the people, containing, 1 The Parable of the *Sower*, Propounded, *ver.* 4. *to* 9. Expounded, *ver.* 9. *to* 16. 2 The Parable of a *Candle on a candlestick*, *ver.* 16. 17. 3 An Admonition to take heed how they hear, *ver.* 18. III. His declaring them to be his Mother and Brethren that hear and do the Word of God, *ver* 19, 20, 21. IV. His calming the Tempest by his Word, as he sailed over the Lake, *ver.* 22. *to* 26. V. His casting a Legion of Devils out of the Man in the *Gadarenes* Country; not suffering the Man to be with him, *ver.* 26. *to* 40. VI. After his return thence, are declared, 1 His staunching of a womans issue of blood, at her touching of the hem of his Garment, as he was going to *Jairus* his Daughter that lay a dying. 2 His raising of *Jairus's* Daughter being dead ere he came to her, *ver.* 41. *to the end.* 3 His sending forth of the twelve

Chap. 9. with power and authority, and instructions, *Ch.* IX. *1. to* 7. 4 *Herods* perplexity about Christ, and his desire to see him, *ver.* 7. *to* 10. 5 His Disciples return and report, *ver.* 10. 6 His departure with them into a Desert place belonging to *Bethsaida*, where (the people flocking to him) he preached to them, healed them, and fed five thousand with five Loaves and two Fishes, *v.* 10. *to* 18. 7 His private Conference with his Disciples. 1 Asking them whom the people and they thought he was, *ver.* 18, 19, 20. 2 Charging them to conceal him, *ver.* 21. 3 Foretelling his own Passion and Resurrection, *ver.* 22. 4 Forewarning them of Crosses and Persecutions, *v.* 23. *to* 27. 5 Yet comforting them with a promise, that some standing there, should see the Kingdom of God come with Power, before they dye, *ver.* 27. 8 His Transfiguration, about eight dayes after, on the Mount, before *Peter, John*, and *James*, as he prayed, *ver.* 28. *to* 37. 9 His dispossessing the mans son next day, whom his Disciples could not dispossesse, *verse* 37. *to* 43. 10. His prediction of of his death again to his Disciples, wondering at the things he did, *v.* 43. *to* 46 11. His teaching his Disciples contending for Priority, by the example of a child to practise Humility, *v.* 46. *to* 49. 12. His charge to his Disciples, not to forbid him that cast out Devils in his name, *v.* 49. 50.

Thus of Christs Doctrine and Acts, from his Baptism till his last journey to Jerusalem.

II. *In Christs last Journey to Jerusalem, Antecedent to his passion there, his Acts and Doctrine are further described*; As

1. His non-entertainment by the Samaritanes in his journey, * Because going to *Jerusalem*, whereupon the Apostles, desiring to be revenged of them, are reproved by him, *v.* 51. *to* 57.

* For there was much enmity betwixt Jewes & Samaritanes.

2. His dealing in the way with several persons severally, 1. Repelling one that would have followed him, *v.* 57, 58. 2. Commanding another to follow him, that would first have buried his father, *v.* 59, 60. 3. Repelling another that would first bid them farewel at his house, *v.* 61, 62.

3. His sending the seventy by two and two before him into all places, where himself would come to preach and do miracles, *Ch.* X. 1, *Described*, 1. By the occasion, *viz.* The greatness of the Harvest, *v.* 2. 2. By his instructions to the seventy, both in reference to them that received them, *ver.* 3. *to* 10. and in reference to them that received them not, denouncing woe to certain Cities that profited not by the Gospel, *ver.* 10. *to* 17. 3. By the seventies return

Chap. 10.

rurn, and joyful report of their ſucceſs, upon which Chriſt ſhewes, that to have their names written in Heaven is greater matter of joy, v. 17. *to* 21. 4. By Chriſts exultation in Spirit at his Fathers Spirituall Diſpenſations, *ver.* 21, 22. 5. By Chriſts magnifying his Diſciples condition, in reſpect of what they ſaw and heard, *ver.* 23, 24.

4. His inſtructing of the Lawyer tempting him, how to inherit eternal life, and who was his neighbour, by the Parable of the man that fell among thieves, *ver.* 25. *to* 38.

5. His reproving *Martha* careful about many things, and commending *Mary* for minding the one thing needful, *ver.* 38. *to the end.*

6. His inſtructing his Diſciples about *Prayer*, 1. How to pray, where is laid down * *The Lords Prayer*, *Ch. XI.* 1. *to* 5. 2. To be inſtant in Prayer, encouraging hereto, *Partly* by promiſes of Audience; *Partly* with promiſes of beſt bleſſings upon Prayer, *ver.* 5. *to* 14.

* See the Lords Prayer expounded in the Appendix to Matthew. Chap. 11.

7. His caſting out of a dumb Devil, *ver.* 14. *Amplified by the conſequent events, viz.* I. The dumbs ſpeech II. The peoples wonder, v. 14. III. The Blaſphemy and Temptation of others, *ver.* 15, 16. *To both which he replies.* 1. To the Blaſphemy of thoſe that ſaid he caſt out Devils through *Beelzebub*. *Confuting* their calumny by divers Arguments, *verſ.* 17. *to* 23. *Reproving* ſuch as took not his part againſt thoſe blaſphemies, *ver.* 23. *Declaring* the danger of Satans repoſſeſſing a man through his ſecurity, after he was caſt out, *ver.* 24. *to* 27. And ſhewing them that hear and keep Gods Word, to be the truly bleſſed, *ver.* 27, 28. 2. To the temptation of thoſe that ſought a Signe from Heaven, He replieth, 1 *Partly* denying any ſigne to them, but that of *Jonas*, ver. 29, 30. 2 *Partly* threatning them with condemnation for contempt of Chriſt and impenitency, *ver.* 31, 32. 3. *Partly* admoniſhing them to communicate their Light, as a Candle on a Candleſtick to others, *ver.* 33. 4 *Partly* warning them of an evill darke Eye, *ver.* 34, 45, 36.

8. His Sermon when he was invited to dine with a Phariſee, *wherein he ſharply reprehends and threatens* I. *The Phariſees*, 1. For their Avarice, *ver.* 37. *to* 42. 2. For their want of Love to God and Man, *ver.* 42. 3. For their Pride, *ver.* 43. II. *The Scribes and Phariſees*, for their Hypocriſie, *ver.* 44. III. *The Lawyers*, or Expounders of the Law; 1. For their inequal dealing with the People, *ver.* 46. 2. For their cruelty againſt the Godly, *ver.* 47. *to* 52. 3. For taking away the Key of Knowledge, *ver.* 52. The Event of this Sermon is alſo mentioned, *ver.* 53, 54.

9. His Sermon to his Diſciples, wherein 1. He
Chap. 12. warns them of the leaven of the phariſees, *Ch.* XII. 1. 2. He encourages them to preach the Word boldly, notwithſtanding all danger of Perſecutions for ſo doing, and this by many Arguments, *ver.* 2. *to* 13.

10. His Sermon occaſioned by the mans requeſt to Chriſt, to ſpeak to his brother to divide the inheritance, *ver.* 13. *wherein* I. He refuſeth that employment, *ver.* 14. II. He diſſwades his hearers from Covetouſneſs, ſhewing the vanity of Riches without Grace, *ver.* 15. *to* 22. III. He teacheth his Diſciples, 1. To avoid carking and ſollicitude about food and rayment, and to ſeek Gods Kingdome firſt, *ver.* 22. *to* 33. 2. To give Almes, *ver.* 33, 34. 3. To be vigilant and diligent in their Callings, till their Lords coming, *ver.* 34. *to* 41. 4. To diſpenſe the Word of God, faithfully, wiſely, diligently, till his coming: which is urged by divers Arguments touched in the Parable of a *Steward*, *ver.* 41. *to* 49. 5. To expect the fire of Perſecutions after his departure, which fire is already kindled, *ver.* 49. *to* 54. IV. He inſtructeth the people, 1 To diſcern the preſent ſeaſon of Grace *ver.* 54. *to* 58. 2. To agree quickly with their Adverſary, and not to perſiſt in an ill cauſe, *verſe* 58, 59.

11. His Sermon occaſioned by ſome who told him of the *Galileans*, *whoſe blood Pilate mingled with their Sacrifices*, Ch. XIII. 1. *wherein* 1. He exhorts them Chap. 13. by Gods judgements to repent, *ver.* 2. *to* 6. 2. He warns them to bring forth Goſpel-fruit, by a parable of the *Fruitleſs Figtree*, v. 6 *to* 10.

12. His curing the crooked woman of her eighteen years infirmity, on the Sabbath day, in one of their Synagogues, and his defence of this act againſt the Ruler of the Synagogue, verſe 10. *to* 18.

13. His comparing the Kingdome of God; 1. To a *grain of Muſtard ſeed*, v. 18. 19. 2. To *Leaven*, v. 20, 21.

14. His preaching as he journeyed on towards *Jeruſalem*, ver. 22. 1. Exhorting to enter in at the ſtrait gate, rather than curiouſly to enquire how many ſhall be ſaved, ver. 23. *to* 31. 2. Anſwering the Phariſees, telling him that *Herod* would kill him, that he fled not from *Galilee*, from *Herods* cruelty, but rather went to *Jeruſalem* that he might ſuffer, upbraiding *Jeruſalem* for her cruelty, v. 31. *to the end.*

15. His eating bread on a Sabbath day with one of the chief Phariſees, *Chap.* XIV. 1. *where* 1. He healed a man of the Dropſie, ver. 1. *to* 7. 2. He teacheth the invited Gueſts Humility, v. 7. *to* 12. 3. He teacheth the Phariſee to feaſt the poor and impotent rather than the rich, ver. 12. *to* 15. 4. Upon the Speech of one that ſate at meat, *viz. Bleſſed is he that ſhall eat bread in the Kingdome of God*, He ſhewed under the Parable of a *Great Supper*, that God invites many by the miniſtry of his Goſpel, to ſpiritual and eternal Communion with him, who yet upon vain pretences refuſe to come in: and notwithſtanding, he will furniſh himſelf with Gueſts, even of the moſt deſpicable among the Jews, and of the miſerable Gentiles, v. 15. *to* 25. Chap. 14.

16. His inſtructing of the multitude following him, 1. To deny themſelves, *ver.* 25, 26. 2. To bear their Croſſe and follow Chriſt, caſting up what Chriſtianity will coſt them, like a man building a Tower and a King going to war, *ver.* 27. *to* 34. 3. To retain the *Salt* of grace in themſelves, leſt they be uſeleſſe, v. 34, 35.

17. His Sermon to the Publicans and ſinners, *Ch.* Chap. 15.
XV. 1, 2. wherein he declares what joy there is in heaven, at the converſion of one ſinner, and how ready God is to receive them, and this in three pathetick Parables, 1. Of the man rejoycing at finding of his *Loſt ſheep*, v. 3. *to* 8. 2. Of the woman rejoycing at finding of her *Loſt groat*, ver. 8. *to* 11. 3. Of the father rejoycing at the finding of his *Loſt Son*, *ver.* 11. *to the end of the chap.*

18. His Sermon to his Diſciples, wherein note I. His Doctrine, exhorting them 1. Under the Parable of the *Unjuſt Steward* dealing wiſely to make themſelves friends for eternity with the unrighteous Mammon, *Ch.* XVI. 1. *to* 10. 2. To be faithful in employing Chap. 16.
of theſe Temporals, *ver.* 10. *to* 13. 3. To avoid worldlineſſe, *ver.* 13. II. *The Event hereof*, the covetous Phariſees derided him, *ver.* 14. III. *His directing his ſpeech hereupon to the Phariſees*, 1. Reproving them for their abominable pride and hypocriſie, *ver.* 15. 2. Shewing 1 The Efficacy of the Goſpel from *John Baptiſts* time, which they deſpiſed, 2 The permanent Authority of the Law, which they violated, as in the particular of Divorce, *v.* 16, 17, 18. 3 Declaring under the Parable or Hiſtory, or rather Parabolical Hiſtory of the *Rich man*, and *Lazarus*, that in the life to come the godly-poor ſhall be moſt happy, when the graceleſſe rich ſhall be moſt remedileſſely miſerable; and that warnings from the dead will not bring men to faith and repentance, if the Word of God do not, *ver.* 19. *to the end.* IV. *His turning his ſpeech again to his Diſciples*, 1. Diſſwading them from offending the little ones, *Chap.* XVII. 1, 2. 2. Exhorting them to reprove and for- Chap. 17.
give one another, *ver.* 3, 4. 3. Shewing the force of faith, *verſe* 5, 6. 4. Declaring how we are debt-

bound to God, and one God to us all, vers. 7. to 11.

19. His cleansing one Leper as he passed from a Village, passing through the midst of Samaria and Galilee to Jerusalem, ver. 11. to 20.

20. His Doctrine upon several occasions: 1. Shewing the Pharisees that Gods Kingdome comes not with observation, but is within, and among us. 2. Instructing his Disciples of the sundry signs of the State of man, when the world shall be in deepest security, v. 22. to the end. 3. Encouraging them by the Parable of the Unjust Judge, and the Widow, always to pray and not to faint, Chap. XVIII. 1. to 9. 4. Evidencing in the Parable of the *Pharisee and the Publican*, that they who trust to their own righteousness, despising others, are not justified of God, like those that humbly abase themselves, ver. 9. to 15. 5. Inviting little children to come to him, the Kingdom of God being of such, ver. 15. to 18. 6. Dissuading a certain Ruler what to do to inherit eternal life, ver. 18. to 31. 7. Foretelling to his Disciples his Death and Resurrection, ver. 31. to 35.

21. His Acts and Doctrine as he approached nigh and passed through *Jericho*, viz. 1. His recovering sight to the blind men sitting by the way-side begging, ver. 35. *to the end.* 2. His Conversion of *Zacchæus* the Publicane, who also made him a Feast, Chap. XIX. 1. to 11. 3. His Parable, the rest plainly delivered to his ten servants, spoken to them that thought, he drawing nigh to *Jerusalem*, the Kingdome of God would immediately appear, wherein 1 He refutes this opinion, showing that his glorious Kingdome was afar off, first to be obtained by his Death, Resurrection, Ascension, and preaching of the Gospel to all Nations. 2. He shows how thankfully every servant should employ his Talent in the mean time. 3. He comforts them against the ingratitude of many, v. 11. to 28.

That of Christs Acts and Doctrine in his last journey to Jerusalem,

III. *After Christs Journey to Jerusalem*, are recorded his words and works most memorable, viz.

1. His entering into *Jerusalem* with Kingly state, ver. 28. to 41.

2. His weeping over *Jerusalem* for her present stupidity, and future ruine that should come upon it, ver. 41. to 45.

3. His purging the Temple of Prophanations by buying and selling there, ver. 45, 46.

4. His preaching daily in the Temple, ver. 47, 48.

5. His implicit asserting of his Authority from heaven, by a question propounded touching the Baptisme of *John*, who bare witnesse of him, Chap. XX. 1. to 9.

6. His Parable of the *Vineyard*, let out to unthankful Husbandmen, wherein he shewes the destruction of the chief Priests and Scribes, with the Jews for killing Gods Prophets, and at last Christ his Son, ver. 9. to 19. *Amplified by the events*, viz. 1. The chief Priests and Scribes seeking to entrap him about paying Tribute to *Cæsar*, that they might deliver him to the Power of the Governour, ver. 19. to 27. 2. The Sadducees Case against the Resurrection, against whom Christ asserts and proves the Resurrection out of the Old Testament, ver. 27. to 39. which one of the Scribes approveth, after which none durst ask him any Questions, v. 39, 40, 41. 3. Christs question how Christ could be *Davids* sonne, when *David* calls him Lord, ver. 41. to 45. 4. Christs Dehortation of the People, from the Ambition, Avarice and Hypocrisie of the Scribes, ver. 45, 46, 47.

7. His commending the Widow for her two Mites cast into the Temples Treasury, Ch. XXI. 1, 2, 3, 4.

8. His Prophecies, 1. Of the Temples destruction, v. 5, 6. 2. Of *Jerusalems* ruine, together with signs foregoing, v. 7, to 25. 3. Of the last coming of the son of man to judgement, v. 25. to 29. *These Prophecies are amplified*, 1 *Partly* by an illustration and confirmation of them, ver. 29. to 34. 2. *Partly* by an exhortation to watchfulnesse, ver. 34, 35, 36.

9. His teaching in the Temple by day, his lodging in the Mount of Olives by night: and the peoples resort to the Temple to hear him, ver. 38.

Histories of Christs life, and his publick ministry abroad, before, in and after his journey to Jerusalem.

CHRISTS DEATH *is described by the* I. *Antecedents* II. *Manner*, 3. *Consequents thereof.*

I. *The Antecedents, or passages more immediately foregoing his Death, were*

1. The conspiracy of the chief Priests and Scribes against him, Ch. XXII. 1, 2, Chap. 22.

2. The treacherous contract of *Judas* to betray him to them, v. 3. to 7.

3. His last Paschal Supper with his Disciple, v. 7. to 19. At which supper 1. He instituteth *The LORDs Supper*, ver. 19. to. 2. He selecth them that the Traytor was at the Table with him, v. 21, 22, 23. 3. He dissuades them from ambition, v. 24. to 28. 4. He promises to them glory in his Kingdom, v. 28, 29, 30. 5. He prayes for *them*, and particularly *Peter* Perseverance against temptation, v. 31, 32. 6. He forewarns *Peter* of his denial, v. 33, 34. 7. He prepares the Disciples for their eminent Persecution, ver. 35. to 39.

II. *The Manner of his Passion, is described* 1 *By the Beginning*, 2 *By the Progresse*, 3. *By the Period of it.*

1. *The Beginning of it*, in his Agony in the Garden, ver. 39. to 47.

2. *The Progresse of his passion*, I. In his *Apprehension upon Judas* his kisse, whereat he healed *Malchus* his ear smote off, ver. 47. to 54. II. In his *Arraignment*, 1. *Before their Ecclesiastical Councel*, in the High-priests Palace, where 1 *Peter* denyed him thrice, and wept bitterly for it, ver. 54. to 63. 2. They that held Jesus blasphemously abused him, v. 63. to 66. 3. The Elders, Chief-Priests and Scribes examine and condemn him, v. 66. *to the end.* 2. *Before their Civil Power*, where 1 He is accused for sedition before *Pilate*, Chap. XXIII. 1. to 6. 2. He is sent to *Herod*, and accused before him, mocked and remanded to *Pilate*, whereupon *Herod* and *Pilate* were made friends, ver. 6. to 13. III. In his *Condemnation* by *Pilate* to be crucified, to satisfie the clamour of the People after *Pilate* had three times justified him, and desired to release him, instead of whom he released *Barabbas*, v. 13. to 26. IV. In their *leading him on to the place of execution*, described 1. By *Simons* carrying his Cross after him, v. 26. 2. By Christs exhorting the people that lamented him, rather to weep for themselves and their children, in respect of the destruction that was coming upon them, ver. 27. to 32. 3. By leading two other Malefactors to be put to death with him, v. 32. Chap. 23.

3. *The Period of Christ Passion* is set forth in divers particulars, *viz.* 1. He is crucified on *Calvary* betwixt two Theeves, and prayes for his executioners, v. 33, 34. 2. His Garments are parted by lots, v. 34. 3. He is derided by People, Rulers and Souldiers, v. 35, 36, 37. 4. A Superscription was set over his head, ver. 38. 5. He is reviled by one of the Theeves crucified with him, the other being miraculously converted, v. 39. to 44. 6. The Sun was dark from the sixth to the ninth hour, v. 44, 45. 7. The vail of the Temple rent, ver. 45. 8. *Christ yeilds up the Ghost*, the Centurion justifying him, the People smiting their breasts, and his acquaintance and followers beholding these things, v. 46. to 50.

III. *The Consequents of his Passion*, viz.

1. His Burial by *Joseph* of *Arimathea*, the women observing, who prepared spices and ointments for his body, v. 50. *to the end.*

2. His *Resurrection*, declared, 1. By two Angels to *Mary Magdalene* and other women, who report it to the Apostles, Ch. XXIV. 1. to 13. 2. By himself appearing to the Disciples travelling towards *Emmaus*, v. 13. to 36. 3. By himself to the Disciples together, 1 *Confirming* his Resurrection them, by showing them his hands Chap. 24.

hands and feet, eating with them, *urging the Scriptures* for his death and rising again, and *opening their understandings* that they might understand them, ver. 36. to 49. 2 *Promising* the Spirit to them, ver. 49. 3. His *Ascension*, set forth by the *Antecedents*, *Manner* and *Consequents* thereof, ver. 50. to the end.

AN APPENDIX TO LUKE.

VIZ.

The blessed Virgin MARY's Song of Praise, *after she had* Conceived JESUS CHRIST, *by the Holy Ghost.*

Sect. I.

a Luke 1. 46.

PAraphrase, This thankful *Song of praise*. The Blessed *Virgin Mary* inspired with the Holy-Ghost a first *uttered*; and *Luke* only *Penned* it, digesting it methodically into his Evangelical History.

Sect. II.

b Luke 1. 26, 27, 31, 35.

Occasion hereof, was as followeth, The Angel *Gabriel* b appears to the *Blessed Virgin Mary* in *Nazareth* a City of *Galilee*, Promises to her from God that she should *conceive in her womb, and bring forth a son, and call his name* JESUS. ——— *And to that end that the Holy Ghost should come upon her and the Power of the highest should overshadow her.* These Promises c *Mary* believes, and believing d conceives. Whereupon she goes e *in haste into a City* of Judah, to visit her cousin *Elizabeth*, conceived with John Baptist six moneths before. Upon *Mary's* salutation of *Elizabeth*, *Elizabeths child skipt in her belly for joy*; and her self, filled with the Holy Ghost, most joyfully congratulates *Mary's* conception, and confirmes her faith touching the accomplishment of the Angels Promises from the Lord; upon which *Mary* her self ravished in spirit at the unspeakable goodnesse of God to her, uttered this Song and said, *My Soul doth magnifie the Lord, &c.*

c Verse 38.

d Ex quoniam diabolus per serpentem Evæ locutus, per Evæ aures mundo intulit mortem, Deus per Angelum ad Mariam protulit verbum, & cunctis seculis vitam effudit. Angelus sermonem ejecit, & Christum virgo concepit. O conjunctio sine sordibus facta, ubi maritus Sermo est, & uxor auricula. Hoc splendore concipitur Dei filius, hac munditiâ generatur. *Aug. de Tempore Serm.* 15. *Tom.* 10.

e Verse 39. to 46.

Sect. III.

Scope of Mary herein is, Most thankfully to blesse and magnifie the Lord, I. *Partly* for his wonderful mercy, actually conferred upon 1. *Her self*, in her blessed conception of JESUS *the Son of God*; and 2 *Upon her Cousin* Elizabeth, in her Conception of *John Baptist*, the forerunner of Jesus Christ, and this in her barren years. 2. *Partly* for his singular benefits conferred in Christ, the fruit of her womb, upon the whole Church of God.

How Excellent is this Song! 1 *Uttered* by the mother of Jesus Christ according to the flesh: 2 *Occasioned* by that miraculous mystery of Christs Conception by the Holy Ghost. 3. *Expressed* in heavenly strains of a ravished and transported Spirit, exalting the Lord and his free mercy, debasing her self and her meanness; Much like that excellent f *Song of Hannah*, upon the Birth of the Prophet *Samuel*, formerly paralleld with this *Song of Mary* in divers particulars.

f See in the Appendix to I. Sam.

Sect. IV.

I.

Principal Parts, In this Song of Praise

The blessed Virgins thankfulnesse is propounded; describing 1. The Subject praising, *viz. Her soul and spirit.* 2. The Object praised, *viz. The Lord God her Saviour* 3. The Acts of Praise, *viz. doth magnifie, doth rejoice, or doth exult joyfully*, ver. 46, 47.

II.

The grounds or reasons of this her thankfulnesse are expounded, viz. 1. *Gods particular favours to particular Persons.* 2. *Gods general benefits to* Israel.

I. *Gods particular favours*, 1. *To the Virgin Mary her self* in honouring her so highly, as that she should conceive Christ by the Holy Ghost. This benefit is amplyfied 1. By an Antithesis of the corrupting cause removed, *viz.* her mean condition. 2. By the Testimony of all the Elect that should count her herein happy, *ver.* 48. 3. By the greatnesse of the benefit, *ver.* 49. 4. By the causes of this benefit, *viz.* Gods Power, Holinesse, and constant mercy to them that fear him, *ver.* 49, 50. 5. By the effects of Gods Power, Holinesse and Mercy, both upon proud, Potentates, and rich of the world; and upon them of low degree, hungering after heavenly supplies, *v.* 51, 52, 53. II. *To Elizabeth* in that her old age she conceived *John Baptist* intimated in the words plural, *ver.* 50. to 54.

II. *Gods General Benefits to Israel* in Christ, according to his mercy, and promise to *Abraham* and his seed, *ver.* 54, 55.

My

This may be sung at Psal. 113.

LUKE I.

46. and Mary said,

MY Soul the Lord doth magnifie.
47. My spirit exulteth joyfully
In God my Saviour *g* no-lesse.
48. That on his Hand-maids *h* state so low
He look't; For lo, *ev'n* from this now
All generations shall me blesse.
49. For unto me the-mighty-one
Most graciously great-things hath done:
And I his name *shall* Holy *call*.
50. His mercy also *doth appear*
On them that him *sincerely* fear,
Ev'n i unto Generations all.

51. He with his Arm *great k* strength hath shew't,
He hath quite-scattered the proud,
In their own hearts *l* imaginings.
52. Hath put-down Potentates from Thrones *i*
And hath exalted low-lyings.
53. Hath fill'd the hungry with good-things:
Hath empty sent the rich away.
54. He *m* mindful of his mercy *47*.
Hath help *n* his servant Israel,
55. As to our Fathers he *decreed*
And spake, to Abraham and his seed
For ever, *as the Prophets tell.*

g Gr. Also. *h* Gr. Depression or Abjection of mind.

i Gr. Unto Generations of Generations.

k Gr. hath made dominion. *l* Gr. Imagination. *or* thought. *m* Gr. To remember his mercy. *n* Gr. His childe.

The Prophecy of Zacharias Touching both JESUS CHRIST and JOHN BAPTIST, Luke 1. 67. to 79.

Sect. I.

o Luk. 1. 5.

Occasion and Penman. *Zacharias* the Priest *o* of the course of Abia, the father of *John Baptist*, on the eighth day after *John's birth*, when he was circumcised, *p* being filled with the Holy Ghost, *Prophecied* and uttered this *Thankful Song of Praise* to the Lord, both in reference to *Jesus Christ our Saviour*, now conceived by the Virgin *Mary*, and to *John Baptist Christs forerunner*, now brought forth by *Elizabeth*. Of which Song *Luke* is *Penman*, by the inspiration of the Holy Ghost, orderly digesting it in his Gospel-History. *q* How ready is the Lord to pardon his servants failings! *Zacharias* struck dumb for his unbelief; is now upon his Reformation filled with the Spirit, and prophecieth.

p Luke 1. 59 to 68.

q Vide quam bonus Deus, & facilis indulgere peccatis. Non solum ablata restituit, sed etiam insperata concedit. Ille dudum mutus Prophetas. Hæc enim gratia Dei maxima, quam cum qui negaverant confitentur. Nemo ergo diffidat, nemo veterum conscius delictorum præmia divina desperet. Novit Dominus mutare sententiam, si tu noveris emendare delictum. *B. Ambros. Com. in Luc. 1. de Propher. Zacharie Tom. 5.*

Sect. II.

Scope. Thankfully to blesse the Lord, both for his gracious visiting and redeeming his People from their enemies to serve him in holynesse, &c. by Jesus Christ now incarnate according to his Promises, Covenant, and Oath of old to his People: and also for sending *John Baptist*, the Prophet of the Highest now under the New Testament before his face, to prepare his way before him, and fit a people for him, by preaching remission of sins, and salvation by Jesus Christ.

Sect. III.

Principal Parts. In this Prophecy of *Zacharias*, note 1. *The Inscription.* 2. *The thankful Prophecy it self.*

I. *The Inscription*, declaring 1. The *Causes* of this Song: Principal, *the Holy Ghost*: Instrumental, *Zacharias*. 2. The *Manner* of it, *He prophecied*: its a prophetical Thanksgiving, or a thankful Prophecy, *ver. 67.*

II. *The thankful Prophecy it self*, 1. *Concerning Jesus Christ.* 2. *Touching John Baptist his forerunner.*

1. *Concerning Jesus Christ*, now incarnate and conceived of the Virgin *Mary*, blessing the Lord, God of *Israel*, I. *More generally*, for his merciful visitation of them in Christ, *ver. 68.* II. *More particularly*, for his redemption and salvation of his people by Christ, *ver. 68, 69.* *This is Amplified by a Declaration* 1. Of the house whence the Redeemer came, *viz.* Davids, *ver. 69.* 2. Of the outward impulsive cause of this Redemption, *viz.* His word by all his Prophets, *ver. 70, 71.* His word by all his Prophets, *ver. 70, 71.* His promise to the Fathers, *ver. 72.* His Covenant and Oath to *Abraham*, ver. 72, 73. 3. Of the end of this Redemption or fruit thereof to his, *viz.* their constant service of God without fear in holinesse and righteousnesse, *v. 74, 75.*

2. *Touching John Baptist* then circumcised, *Prophetically describing* 1. His *Office*, *viz.* *The Prophet of the Highest*, ver. 76. 2. His execution of his Office in preparing Christs way before him, by revealing to the people sitting in darknesse, salvation, remission of sins, and the way of peace in Jesus Christ, *v. 76: to 80.*

(This

This may be ſung as Pſal. 113.

LUKE 1.

67. *And his father Zacharias was filled with the Holy Ghoſt, and prophecied, ſaying.*

68. THe Lord, Iſr'el's *great* God *be* bleſt,
For he hath viſited th' *oppreſt*.
And for his folk redemption wrought,
69. And in r his ſervant David's houſe,
Horn of Salvation *glorious*
He hath-rais'd-up for us, *low brought*
70. As by his holy Prophets mouth,
(Which *have* ſof old *declar'd his truth*),
He ſpake *of this our happy ſtate*;
71. *To wit*, ſalvation from our foes,
And from the hand ev'n t of all thoſe,
That us *maliciouſly* do hate.

72. u To do the mercy *promiſ'd* to
Our *holy* Fathers *long ago*,
And to remember (*for his name*)
His holy Covenant *ſo dear*.
73. The *ſacred* Oath which he did ſwear
Unto our father Abraham:

74. x That he would grant to us, that we
From our foes *harmful* hand ſet free,
Might without fear him *ſweetly* ſerve:
75. Before him *both* in holyneſſe,
and incorrupted righteouſneſſe,
All our life's dayes, *and never ſwerve*.

76. And thou child ſhalt be called *now*
The Prophet of the High'ſt: for thou,
To y fit his wayes, (*ere he begins*)
Before the Lord's *own* face ſhalt go,
77. To give ſalvation's knowledge to
His folk, by z pardon of their ſins.
78. Through our God's a tender clemency,
Whereby the Sun-riſe from on high
Us viſited, *with joy's increaſe*,
79. Them to enlighten that reſide
In darkneſſe, and death's ſhade; To guide
Our feet into the way of peace.

r Gr. his child.
ſ Gr. from eternity, or from aye.
t Gr. Of all hating us.
u Gr. To do mercy with our Fathers.
x Gr. To give to us.
y Gr. To prepare.
z Gr. Remiſſion.
a Gr. Bowels of mercy.

Simeons thankful Song, Having JESUS CHRIST *in his Armes, when he was Preſented in the Temple, Luke* 2. 29. *to* 33.

Sect. I.

b Luk. 2, 22, 23, 24.
c Luk. 2. 25, 26, 27, 28.
d Non ſolum ab Angelis & Prophetis, & à Paſtoribus & Parentibus ſed etiam a ſeniori-bus & juſtis generatio domini accepit teſtimonium.

Occaſion. When Jeſus Chriſt was brought by his Parents, b according to the Law, to be preſented to the Lord in the Temple: *There was a man in Jeruſalem, whoſe name was* Simeon: *and the ſame man was* d *juſt and devout, waiting for the conſolation of Iſrael; and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lord's Chriſt. And he came by the Spirit into the Temple, and when the Parents brought in the childe Jeſus, to do for him after the cuſtome of the Law, Then took he him up in his Armes and bleſſed God, and ſaid,* Lord &c. Upon this ſight of Jeſus Chriſt, and this happy embracement of him in his Armes in the Temple, the good old man was ſo tranſported and raviſh't in ſpirit, that by the ſpecial motion of the Holy Ghoſt he uttered this his *Swan-like Song* before his death, now moſt willing to dye, having ſeen his hearts deſire, the Lord's Chriſt. And by the ſame Spirit *Luke Penned* this *Song*, digeſting it orderly into his Hiſtory.

Omnis ætas & uterque ſexus, eventorumque miracula fidem aſtruunt. Virgo generat, ſterilis parit, mutus loquitur, Elizabeth Prophetat, Magus adorat, utero clauſus exultat, vidua confitetur, juſtus expectat. Et bene juſtus, qui non ſuam ſed populi gratiam requirebat. —— Vide juſtum velut corporeæ carcere molis incluſum velle diſſolvi, ut incipiat eſſe cum Chriſto *Diſſolvi enim & cum Chriſto eſſe, multo melius eſt.* Sed qui vult dimitti, veniat in Templum, veniat in Hieruſalem, expectet Chriſtum domini, accipiat in manibus verbum Dei, complectatur velut quibuſdam ſuæ fidei brachiis. Tunc dimittetur ut non videat mortem, qui viderit vitam. D. *Ambroſ. Com. in Luc. 2. de Simeon. &c. Tom. 5.*

Sect. II.

Scope: To declare how fully *Simeons* raviſht ſpirit was contented and ſatisfied with the beholding and embracing of Jeſus Chriſt, wiſhing the Lord now to releaſe him as having lived long enough, that he had ſeen Jeſus Chriſt in the fleſh, prepared to be *Gods Salvation, the Gentiles light, and Iſraels Glory.*

Sect. III. *Principal Parts.*

In this ſhort but ſweet Song, are 1. *Simeons Deſire.* 2. *The ground of his Deſire.*

I. *Simeons Deſire*, that now the Lord according to his Promiſe would releaſe him, *viz.* let him die: *where note*, 1. The Benefit deſired: Releaſement or *Departure in peace* 2. The Subject recipient, for whom it was deſired, *viz.* for himſelf, *thy ſervant.* 3. The Author of this benefit, *The Lord according to his word*, Luke 2. ver. 29.

II. *The ground of this his Deſire, viz.* That high Priviledge vouchſafed him, and thankfully acknowledged, *His ſeeing Jeſus Chriſt in the fleſh*, ver. 30. &c. *This Jeſus Chriſt he deſcribes*, 1. By his office impoſed upon him by God, to be a Saviour of all his elect. *Toy Salvation*, ver. 30. 2. By his viſible Preparation of him for this office, by his incarnation, *ver.* 31. 3. By the advantageous extent of Chriſts office, and the benefits thereof, *viz. Partly* to the *Gentiles*, then no people, ſitting in darkneſs and miſery, &c. to whom Chriſt ſhould be a *Light*, *Partly* to the *Jews*, Gods people, of whom Chriſt came after the fleſh, to whom Chriſt ſhould be a *Glory*, ver. 32.

(*This may be sung as Psal.* 100. *or as* X. *Command.*)

29. O Lord thy servant now e releases
According to thy word, in peace.
30. For my glad eyes f have lookt upon,
This thy long'd-for salvation.

e Gr. Thou releasest; or Thou lookest from. f Gr. Have seen.

31. Which gloriously prepar'd thou hast,
Before all People's face at last.
32. A light g to light the Gentiles fury,
And thy dear People Isr'el's Glory.

g Gr. for Revelation of the Gentiles.

JOHN.

Sect. I. Name and Penman.

THE Gospel according to JOHN. This Book is thus entituled from the Penman of it, viz. Not John the Baptist (as he is a surnamed.) Nor John b surnamed Mark, but John the Apostle, whom Jesus loved, c This is the Disciple which testifieth of these things, and wrote these things. He wrote also three Epistles; and the Revelation in Patmos.

a Luke 1. 63. and 7. 20. Mar. 3. 17.
b Acts 15. 37.
c Compare; Mat. 10. 2. with Joh. 21. 20, 24.
d 1 Chro. 12. 12. Jer: 40. 13.
e 1 Chro. 26. 3.
f Mat. 4. 21 and 10. 2. Mar. 1. 19. Luk. 5. 10.
g Mar. 15. 40. and 16. 1.
h Mat 4. 21. Luke 5. 10.
i Mar. 3. 17.

JOHN is originally an Hebrew name, viz. יוחנן d Jochanan, it is also sometimes written יהוחנן e Jehochanan; It is compounded of יהוה Jehovah, The LORD, the proper and essential name of God; and of חנן Chanan signifying, He hath been gracious; whence comes חן Chen, viz. Grace; so that this name JOHN imports, The Lord hath been gracious; or, The Grace of the Lord.

This John was of Bethsaida, which was after called Julias from Julia the daughter of Augustus, the f son of Zebedee, and brother of James, Fishermen by trade, whom Christ called forth to be fishers of men. Salome (mentioned g in the New Testament) is supposed to be John's mother. As John was with his Father and Brother in the Ship, mending their Nets, Jesus h called him and James his Brother; these two Jesus i surnamed Boanerges; that is, the sons of Thunder. * Hierome stiles John, The Evangelical Trumpet, son of Thunder, whom Jesus loved very much; who drank the streams of Doctrines from our Saviours bosome.

* Clangat tuba Evangelica, filius tonitrui, quem Jesus amavit plurimum: qui de pectore Salvatoris Doctrinarum fluenta potavit, &c. *Hieron. in Euagrio. p.* 329. *A. Tom.* 2. *Basil.* 1553.

k Hen. Alsted Præcog. Theol. l. 2 c. 123.
l Joh. 2. 19.
m Mat. 17. 1. &c. Mar. 9. 2. Luk 9. 28. &c.
n Luk. 22. 8.
o John 13. 23 & 19. 26.
p 20. 2. & 21. 7. 20.
q Joh. 13. 23, 24 25, 26.

It is a Tradition k that John lived a single life, yet some are of opinion that John was l the Bridegroom at *Cana in Galilee*. It is certain that John was highly honoured of Christ; *Before his Death*; *After his Resurrection*; *and After his Ascension*. I. *Before Christs Death*, 1. John was one of the three m whom Christ took up with him into the Mount to behold his glorious transfiguration. 2. One of the two, n whom Christ sent to prepare his last Passeover. 3. That Disciple whom Jesus peculiarly o loved above all the rest for his singular graces and endowments. 4. Who p leaned on Jesus breast at Supper. 5. To whom Christ, by a q private token, discovered that Judas should betray him. 6. One of the Disciples r whom Christ would have nigh to him in his Agony in the Garden. And though John through humane frailty, when Christ was apprehended by the Jewes, fled among the rest, leaving his garment in their hands, escaped, s for so s some interpret that of the young man in *Mark* 14. 51, 52. understanding it of John) yet he speedily returned and t followed Christ even into the High-Priests Palace, to see the end. For John is thought to be that Disciple who was known unto the High-Priest, and went in with Jesus, and afterwards brought in Peter also. 7. The onely Disciple to whom Jesus Christ u commended his own mother, as they both were standing under his Cross, when he was a dying. II. *After Christs Resurrection*, 1. *Mary Magdalene* declaring the sweet news of Christs Resurrection, x John and Peter runne to the Sepulchre, but John out-ran Peter, as he out-loved Peter. 2. John was present at all Christs Apparitions, for 40. dayes. 3. John y first knew Christ standing on the shore as they were fishing at the Sea of *Tiberias*. III. *After Christs Ascension*. 1. John and Peter z miraculously healed the lame man as they were going into the Temple. 2. They a preached boldly against all Prohibitions 3. And b *Samaria* being converted by *Philip*, they were sent by common consent of the Apostles to *Samaria*, where at the imposition of their hands the Holy Ghost was given. 4. And *Paul* reckons c John among the *Pillars* of the Church of Christ, who among others gave him the right hand of fellowship at *Jerusalem*; which seems to be done at the famous *Jerusalem* d Councell.

r Mat. 14. 32, 33, 34, 35.
s Hist. Magdeb. Cent. 1. l. 2. c. 10.
t Joh. 18. 15, 16. Mat. 26. 58
u Joh. 19. 25, 26, 27.
x Joh. 20. 1. to 6.
y Joh. 21. 1, 10 7.
z Acts 3. 3. 4. &c.
a Acts 4. 13. 19
b Acts 8. 14. &c.
c Gal. 2. 9.
d Acts 15.

And afterwards when the Apostles spread themselves farther into the World, to preach the Gospel, John's lot was to preach in e *Asia*, and as some think, at *Ephesus*; where *Paul* founded a Church; but John lived there till the dayes of *Trajane* the Emperour, thinks f *Irenæus*; and that he was there g when he wrote his Gospel, wherein as also in his Epistles he oppose divers Heresies, especially against Christs person, denying his Divinity or Humanity; against such Antichristian Heresies he had much conflicting, as his first Epistle evidenceth. *Tertullian* b reports,

e Euseb. Hist. Eccl. l. 3. c. 1.
f Irenæus adverf. Hæres. l. 3. c. 3.
g Iren. l. 3. c. 1.

b Si Italiæ adjacet, habes Romam, unde nobis quoque authoritas præsto est. Sratu fœlix Ecclesias cui totam doctrinam Apostoli cum sanguine suo profuderant: ubi Petrus Passioni dominicæ adæquatur, ubi Paulus Joannis exitu coronatur, ubi Apostolus Joannes posteaquam in oleum igneum demersus, nihil passus est, in insulam relegatur. *Tertul. de Præscript. adverf. Hæres.* l. c. 36. p. 211. *Franck.* 1597.

That

That John the Apostle, after he in Rome had been cast into burning oyle, and suffered nothing thereby, was banished into an Island. (Though some i think this was done not at Rome, but at Ephesus.) Nero is thought to have flung him into the burning oyle: and Domitian to have banished him into an Island, viz. k Patmos, where on the Lords day he was in the Spirit, and had the Revelation given to him of God by an Angel. This exile of John is thought to be in the l fourteenth year of Domitian, when he raged so against the Church of Christ. From which banishment, after one years space, Nerva succeeding and rescinding Domitians impious Decrees, John is thought to have returned again to Ephesus in the 97. year of his age, and there to have lived and taught till he was ninety nine. Irenaus hath a very observable story of him, saying, m Polycarpus not onely taught by the Apostles, and conversing with many of them which have seen our Lord: but being constituted Bishop in the Church at Smyrna which is in Asia, whom we saw in our first age, for he continued very long. ——— There are that heard him say, that John the Disciple of the Lord, when he went to wash himself in the Bath at Ephesus, and espied Cerinthus within it, he leapt out of the Bath unwashed, and used these words, Let us flee lest the Bath fall, because Cerinthus the enemy of the Truth is in it. Also Polycarpus himself, when Marcion sometime came into his sight, and said, Acknowledge us; He answered, I acknowledge thee the first-begotten of Satan. With such study did the Apostles and their Disciples take heed lest they should have so much as any exchange of speech with any of them that did adulterate the Truth. n Eusebius also reports the same, and he records also out of Clement Alexandrinus another memorable story of Johns recovering of an Apostate disciple to repentance and reformed life, who had fallen to common robbing and stealing, and was a Captaine of the Thieves, but that's too large here to recite. They that please may read it Englished by Mr. Fox in his p Book of Martyrs.

i Hist. Eccl. Magd. Cent. 1. l. 2. c. 10. de hac. Evang. Acts & Mon. 2. Persecut. p. 46, 47. vol. 1. Lond. 1641

k Rev. 1. 1. 9, 10. Euseb. Hist. l. 3. c. 15.

l Hist. Eccl. Magd. quo supra. & Acts & Mon. as above. & Hen. Alsted. Præcog. Theol. l. 2. c. 23.

m Irenæus advers. Hæres. l. 3. c. 3.

n Eusebius Hist. Eccl. lib. 4. c. 13. Lat. cap. 14. Græc. & Niceph. Hist. lib. 3. cap. 11. & lib. 2. cap. 42.

o Eusebius Hist. Eccles. lib. 3. c. 17. Lat. p Acts and Monuments of the second Persecution. vol. 1. pag. 47. 48. Lond. 1641.

Touching Johns death reports of Writers are various and uncertain, and some circumstances thereof related, seem fabulous and incredible. Nicephorus saith, q That John fore-seeing the day and hour of his dissolution, went forth at last (the Elders and Ministers accompanying him) out of Ephesus to a neighbouring tomb, where he was wont to pray, and there praying earnestly he commended the Churches to God, Takes his leave of them and covered with grave cloaths went into the Sepulcher and fell asleep in the 68 year after Christs Passion; whence his body was translated and carried up to Heaven. Sophronius (as Pareus r hath noted) reports, That John dyed in the 3d. year of Trajane the Emperour, that is in the 68 year after Christs Resurrection. Hierome writes s That John in the fourteenth year of Domitian, who raised up the second Persecution after Nero, banished by him into the Isle of Patmos, wrote his Revelation, which Justine Martyr and Irenæus interpret. But Domitian being slain and his Acts being for their too much cruelty rescinded by the Senate, he returns to Ephesus under Nerva the Emperour, and there continuing till Trajane the Emperour, he founded and governed all the Churches of Asia, and being worn with old age, he died in the 68 year after the Lords Passion, being buried nigh that City. And Augustine, Commending of those words of Jesus to Peter touching John, t If I will that he tarry till I come, what is that to thee? &c. saith thus, u John by occasion of these words, is believed to sleep alive under the Earth, Of whom they have a Tradition which is found in some writings though Apocryphal, that when he commanded a Sepulchre to be made for him, he was present and well; it being digged and diligently prepared, there he laid himself, as in a bed, and presently dyed. But as these think, that thus understand the Lords words, he died not, but lay down like one dead: and when he was supposed to be dead, he was buried sleeping, and so remains till Christs coming, and declares his life by the heaving up of the dust, which dust is supposed to ascend from the bottom to the top of the tomb by the force of his breath that reiseth it. And yet some report, x John made his Sepulchre with his own hands; and left his Disciples, Overseers of several Churches, viz. Pastor of Jerusalem, Polycarp of Smyrna, and Ignatius of Antioch.

q Niceph. Hist. Eccl. Lib. 42.

r D. Pareus in Proem in Joan Evang.

s Hier Catal. Script. Eccl. Tom. 1

t John 21. 21, 23.

u Aug. Exposit. in Evang. Joan Tract. 124. de c. 21. Tom. 9.

x Hen. Alsted. Præcog Theol. l. 2. c. 123.

Sect. II. *Time* when, and *Occasion* wherepon *John* wrote his Gospel.

Time, John wrote his Gospel last of all the Evangelists, as y Hierome testifieth. Irenæus saith, z John the disciple of the Lord, who also leaned upon his breast, he published his Gospel while he dwelt at Ephesus in Asia. * Eusebius also citeth this Testimony out of Irenæus. Hence it is very probable, that John wrote his Gospel towards the end of his life; Having preached (as a some think) 65 years, till the last times of Domitian, and that without any help of writing.

Occasion of Johns writing his Gospel, Ecclesiastical Writers tell us was twofold, viz. 1. To oppose and b confute the blasphemous heresies of Ebion and Cerinthus, who denied the Divinity of Christ, and of the Nicolaitans before them, who held divers horrid and absurd opinions touching Christs Person. Hence John in the beginning of his Gospel, so notably asserts the Divinity and Humanity of Christs Person. Hierome thus relates this Occasion, c When John was in Asia, and the seeds of Heresies, Cerinthus, Ebion and others, denying Christ to be come in the flesh, began to bud; whom he in his Epistles calls Antichrists, and the Apostle Paul often smites; He was compelled by almost all the then Bishops of Asia, and messages of many Churches, to write more highly of our Saviours Divinity, and to break in (as I may say,) to the very WORD of God, not so much with a bold, as an happy temerity. Whereupon Ecclesiasticall History declareth, when he was compelled by the Brethren to write, he answered he would do so, if they appointing a Fast, would all jointly intreat the Lord; which being performed, he being filled with Revelation, uttered that Proem comming from Heaven. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ——— 2. To supply what the other three Evangelists had omitted, who principally and for the most part relate things done by Christ, but for that one year wherein Christ suffered, after John was cast into Prison; as d Eusebius at large explained. Thus Hierome; e when John had read Matthew's, Mark's, and Luke's volumes, he approved the Texture of the History and confirmed that they had spoken Truths, but had framed the History onely of one year, in which he suffered, after Johns imprisonment. That year therefore being passed by, the Acts whereof were declared by three, he declared the things done in the former time before John was shut up in Prison, as may be manifest to them that shall diligently read the volumes of the four Gospels.

y Hier. Catal. Script. Eccl Tom. 1.

z Iren. adverf. Hæref. l. 3. c. 11.

* Euseb. Hist. l. 5. c. 8.

a Aug. Prolog. in Joan. Tom. 9.

b Iren. adverf. Hæref. l. 3. c. 11. p. 217. Colon. 1596. Hier. Catal. Script. Eccl. Tom. 1.

c Hier. Proem. in Com. super Mat. Tom. 9.

d Euseb. Hist. Eccl. l. 3 c. 18. & Niceph. Hist l. 2. c. 45

e Hier. Catal. Script. Eccl. Tom. 1

Sect. III. *Scope*, and *Excellency* of John's Gospel.

Scope of Johns writing his Gospel-History, himself expressely noteth, f These are written that ye might believe that Jesus is the Christ the Sonne of God, and that believing, ye might have life through his Name. To this end he asserteth both the Divinity and Humanity of Christs Person, against the Heresies of his times: and also describeth his Mediatory Office, especially his Prophecy and Doctrine * in many particulars

f Joh. 20. 31.

* A Catalogue of Christs Sermons and Miracles recorded only by John; See in Piscator. Arg. in Joan.

lars, which none of the other three Evangelists had touched.

Excellency of this Gospel is very great, for 1. *The Instrument, author or Penman of it, John*, was not onely an Apostle, but an Apostle of many eminent Privileges, (as above was noted;) a Saint compounded of grace and sweetness, that above all the rest he drew Christs heart after him. Because (saith *f Chrysost.*) and holy, full of admiration, abounding with secret wisdome, conferring so many and so great good things, that they who diligently read, and accurately observe him, may now not be accounted men and inhabitants on Earth, but above all good things of this world, may be placed in the rank of Angels, nor otherwise inhabit Earth, than as it were heaven it self. 2. *The Matter* of this History is most sublime and Coelestiall, *viz.* Christs ineffable Divinity, and incomparable Doctrine most insisted upon. *John hereupon is deservedly compared* (saith one,) *to the flying Eagle, that soars higher than other Birds, and looks upon the rayes of the Sun with undazled eyes. For the other Evangelists, who sufficiently declare Christs Temporal Nativity and Acts, which he did in his manhood, but spake little of his Divinity, like going Creatures, walk with the Lord on earth. But he speaking little of his Temporal deeds, but more sublimely contemplating the power of his Divinity, flyes with the Lord to Heaven: for he that leaned upon the Lords breast at Supper, did more excellently than the rest, drink a draught of Coelestial wisdome from the fountain of the Lords breast.* And *John* notably supplye the Doctrine, which Christ taught in the first years of his Ministry, before *John Baptists* imprisonment, which others had omitted. 3. *The form of* Johns *writing* is singular in Mysteriousness and Sweetness; *in Mysteriousness*, so often stiling Christ the i WORD, because as man expresseth his mind and will to another by a Word, so God hath made himself, and all his pleasure known by his substantiall word, the Son, unto us. *In Sweetnesse*, this gracious Disciple of Christs love, breathing out such strains of grace, and Torrents of love all along his Gospel. 4. Finally this Gospel hath been always had in most high esteem among the ancient learned Fathers. *Augustine* k reports that a Platonist was so taken with the beginning of *Johns* Gospel, *That he said it was to be written in letters of gold, and to be set up in the most eminent places throughout all Churches.* And elsewhere, l *The Gospel excells all pages of Divine Scripture; for what the Law and Prophets foretold to come, the Gospel saith is come to passe. But among the Gospel-writers* John *excells in the Profoundnesse of divine mysteries.* Ambrose saith, *in Saint John who wrote his Gospel last, as a necessary requisite and Elect of Christ, powreth out eternal mysteries with a greater Trumpet; whatsoever he spoke, is a mystery.* And elsewhere, n *None, I dare say, saw the Majesty of God with such sublimity of wisdome, and unfolded them to us in our language. He transcends the clouds, transcends the powers of Heaven, transcends the Angels, and finds the Word in the beginning, and sees the Word with God.* And of the first chapter he saith, o *Our Fisher hath excluded all Heresies in this short chapter. For that which was in the beginning, is not included in time, nor prevented by the beginning, therefore let Arrius hold his peace. And that which was with God, is not confounded with commixtion, but distinguished by the solid Perfection of the Word abiding with the Father; that Sabellius may be dumb. And the Word was God, therefore this Word is not in the Pronunciation of speech, but in that designation of coelestial power; that Fotinus may be confuted. And that which was in the beginning with God, is taught to be the inseparable Unity of the*

f Chrysost. Prolog. in Evang. Joan. Tom 3 in N. T.

g Aug. Præfat. in Evang. Joan. Tom 9 (if that Preface be Augustins.)

h 1 Joh. 1. 1. &c.

k Quod initium Sancti Evangelii cui nomen est, secundum Joannem, quidam Platonicus (sicut à sancto sene Simpliciano, qui postea Mediolanensi Ecclesiæ præsedit Episcopus, solebamus audire, Aureis literis conscribendum & per omnes Ecclesias in locis eminentissimis proponendum esse docebat. Aug. de Civit. Dei. l. 10. c. 29. Tom. 5.

l Aug Præfat. in Evan. Joan. Tom. 9. m Ambr. de Sacram. l. 3. c. 2. Tom. 4. n Ambr. Præfat. in Luc. Tom. 5. o Ambr. de fide, ad Gratian. l. 1. c. 5. Tom. 2.

Threefold Divinity, of the Father and Son: that Eternity and Extension may shine. Lastly, when all things are said to be made by him, the Author of the Old and N. Testament is signified, that Manichees may have no place of Temptation. Thus the good Physician hath cured all his own sick, that he might make them apt to receive, though they were profitable to be taken. In a word Chrysostome affirmeth, p That this Writer brings to us such and so profound Doctrine, Good Life and Philosophy, as is evident, he rectified from the Treasures of the Holy Ghost, as if he had new descended from heaven to tell; yea it is credible that even all that are in heaven do not know these things.

p Joan. Chrysost. Homil. 1. in Joan. Evan. Tom 2. in N. Test.

Sect. IV. *Principal Parts.*

In this Gospel-History *JESUS CHRIST is described according to 1. His Person. 2. His Offices. 3. His execution of his Office.*

CHRISTS PERSON is described as being God-man in one Person, I. The *Godhead* of Christ the *WORD*, is gloriously asserted, and clearly proved, 1. By his Eternity, *Ch.* I. *ver.* 1, 2. 2. By his Efficiency. *Partly* in Naturals, *viz.* creating the world, and all therein, and so enlightning all men with natural light, as *John Baptist* also testified, *ver.* 3. *to* 11. *Partly* in supernaturals, giving the Prerogative of Sonship or Adoption to all regenerate Believers, *ver.* 11, 12, 13. II. The *Manhood* of Christ is set forth, 1. By his incarnation. 2. By his cohabitation with men. 3. By his apparently Divine qualifications *ver.* 14. — I.

CHRISTS OFFICE is declared, as it was attested by *John Baptist*. 1. *More generally*, as a full and communicative Saviour, the Substance of the legal types and shadows, *ver.* 15, 16, 17. II. *More particularly*, I. As a *Prophet*, declaring God to us, *ver.* 18. II. As *King* and *Priest*, 1. *Partly* John testifying that he was the *Christ*, *viz.* Annointed to be both Prophet, Priest and King, and that *John* himself was only his fore-runner, *ver.* 19. *to* 29. 2. *Partly*, John next day pointing him out as with the finger *that he was the Lamb of God, &c. which Testimony. He amplifies*, shewing that he therefore baptized with water, that Christ might be made manifest to *Israel*, *ver.* 29, 30, 31. *He confirmes* by the Testimony of God at his Baptisme, *v.* 32, 33, 34. — II.

CHRISTS EXECUTION of his OFFICE, 1. *Before*, 2. *In his four eminent Journeys to* Jerusalem, *at four solemn Feasts*, wherein are described the chief passages of Christs *Publick ministry*, both in his *Life* and *Death*. — III.

I. *Before Christs last journey to Jerusalem* after his Baptism, are recorded, I. The calling of certain disciples to Christ, *viz.* 1. *Andrew*, and another Disciple not named, called to Christ by *John Baptists* Testimony, *ver.* 35. *to* 42. 2. *Simon Peter* brought to Christ by his brother *Andrew*, *ver.* 42, 43. 3. *Philip* called by Christ himself, *ver.* 44, 45. 4. *Nathaniel* brought to Christ by *Philip*, and at Christs words believed, *ver.* 46 *to the end of the Chap.* II. Christs beginning to work miracles, *Turning water into wine* at a marriage in *Cana* of *Galilee*, *Ch.* II. *ver.* 1. *to* 12. III. Christs going to *Capernaum*. ver. 13. — Chap. 2.

II. *In Christs four eminent journeys to* Jerusalem, Christ principally discharged his Office of Mediatorship here on earth, *viz.*

I. *At the Feast of the Passover*, *ver.* 12. 13. *to ch.* 5. 1. *Here are considerable* I. *The Termes*, whence, and whither he went; from *Capernaum* to *Jerusalem*, *ver.* 12, 13. II. *His abode at Jerusalem, during which time*, 1. He purgeth the Temple of buyers and sellers, *ver.* 14. *to* 17. *This act is amplified by the event thereupon, Partly* on Christs Disciples, *Partly* on the Jews, who hereupon expecting a sign, had the sign of Christs raising the Temple of his body in three

three dayes, if they should destroy it, *ver.* 17. *to* 23. 2. He worketh miracles on the Feast day, whereupon many believe on him, but he committed not himself to them, *v.* 23, 24, 25. 3. He preacheth to *Nicodemus* the Pharisee, a Ruler of the Jews, confessing the Divinity of his Miracles; 1. The necessity of regeneration to salvation, *Ch.* III. 1. *to* 14. 2. The benefit of faith in Christ crucified, *ver.* 14, 15. 3. The great love of God in Christ to the world, *v.* 16, 17. 4. The mischief of unbelief, *ver.* 18. *to* 22. III. *His return from Jerusalem, Partly* through *Judea*, where 1. He by his Disciples baptizeth, *ver.* 22. 2, *John* baptizing in *Ænon* near *Salim*, gives a most excellent testimony touching Christ to the Jews, complaining that Christ baptized more then he, wherein he debaseth himself that he may exalt Christ, *ver.* 23. *to the end. Partly* through *Samaria*, *Chap.* IV. 1. *to* 5. *where.* 1. He conferreth with the Samaritan woman at *Jacobs* Well, *Declaring* himself to be water of life, *ver.* 5. *to* 16. *Convincing* her of her adultery, *ver.* 16, 17, 18. *Instructing* her in the true Worship of God, *ver.* 19. *to* 25. And *Declaring* himself to be the Messiah, *ver.* 25, 26. *This is amplified* by the event of this conference, *Upon the Disciples*, they wondred, *ver.* 27. *Upon the woman*, running to call the Samaritanes to see Christ, *v.* 28, 29. And *upon the Samaritanes* coming to see him, *v.* 30. 2. He sheweth to his Disciples mean while, His zeal to his fathers work, *v.* 31. *to* 35. The spiritual harvest of souls ripe already, that the Apostles might reap what the Prophets had sown, *v.* 35. *to* 39. 3. He converteth many Samaritanes, tarrying with them two dayes, *v.* 39. *to* 43. 4. Thence he returneth into *Galilee*, where he miraculously healeth the Noble-mans son at *Capernaum*, ready to die, *ver.* 43. *to the end.*

Chap. 3.

Chap. 4.

II. *At another Feast* (probably the Feast of Pentecost which next follows the Passeover, as (q) some judge, though others think it was the (r) *second Passeover at which Christ was*; compare *John* 6. 4. and that in the second year of his ministry,) when Jesus went up to *Jerusalem*, Ch. V. 1. *At which season.* I. Jesus cureth on the Sabbath, a man lying at the pool of *Bethesda*, that had been sick of the Palsie thirty eight years, *v.* 2. *to* 10. *This act is amplified*, 1. By the Jews offence at Christ, and persecuting him for healing on the Sabbath, *v.* 10. *to* 17. 2. By Christs Apology for himself and his Act, declaring to them who himself is by a manifold Testimony, *viz.* Of his father, *v.* 17. *to* 32. Of John Baptist, *v.* 32. *to* 36. Of his works, *v.* 36. *to* 39. And of the Scriptures, *v.* 39. *to the end.* II. Christ feedeth the multitude, about five thousand, with five loaves and two fishes, *Ch.* VI. 1. *to* 15. III. Christ walketh on the Sea to his Disciples, *v.* 15. *to* 22. IV. Christ preacheth a Sermon to the Capernaites touching himself the true *Bread of life*; here note 1. The occasion of the Sermon, *v.* 22. *to* 26. 2. *The Sermon it self*, principally instructing them therein, That himself is the Author of everlasting life, and that faith is the instrument whereby we apply him, *v.* 26. *to* 59. 3. *The Events* of this Sermon, *v.* 59. *to the end.*

Chap. 5.

Chap. 6.

III. *At the Feast of Tabernacles, In reference to which consider*

1. How Christ ascended up to the Feast privately, not openly, as his brethren with ill intent incited him, *Ch.* VII. 1. *to* 11.

Chap. 7.

2. The Jews seeking for him at the Feast, and their various opinions of him, *ver.* 11. *to* 14.

3. His Sermon in the Temple in the middle of the Feast to the Jews wonder, *ver.* 14, 15. *wherein* 1. He asserts the Divinity of his Doctrine, *v.* 16, 17, 18. 2. He reproves the Jews for seeking to kill him for healing on the Sabbath, justifying his fact by Circumcision on the Sabbath, *v.* 19. *to* 25. 3. He answers the peoples false Argument that he was not the Christ because they knew whence he was, *v.* 25. *to* 32. 4. Upon occasion of the Pharisees and chief Priest sending Officers to take him, he threatens after a little while his departure from them, *ver.* 32. *to* 37.

4. His Sermon on the last day of the Feast, whereof note 1. *The matter*, viz. his invitation of all spiritually-thirsty souls to believe in him, promising to them the Spirit, *v.* 37. *to* 40. II. *The Events*, 1. The peoples various opinions of him, *v.* 40 *to* 43. 2. The Officers sent to take him, were so taken themselves with his Doctrine, that they could not apprehend him, *ver.* 45. *to* 50. 3. *Nicodemus* his Apology for Christ, *ver.* 50. *to the end.*

5. His teaching the people in the Temple next morning, *Chap.* VIII. 1, 2. *where* I. *He Convinceth* the consciences of the Scribes and Pharisees asking him what punishment should be inflicted upon the woman taken in adultery, urging her to repent, *ver.* 3. *to* 12. II. *He preacheth*, 1. Declaring himself the light of the world, *v.* 12. 2. Asserting the truth of him his Doctrine and testimony touching himself by his Fathers joyne testimony also, *v.* 13. *to* 33. 3. Confuting the Jews vain and hypocritical boasting that they were *Abrahams* seed, by their degenerate wicked practices, showing they were neither children of *Abraham*, nor of God, but of the Devil, *ver.* 33. *to the end.*

Chap. 8.

6. His curing the man on the Sabbath day that was born blind: *Described* I *By the Occasion* and precedent circumstances, *Chap.* IX 1. *to* 6. II. *By the Manner* of the cure, ver, 6, 7, III. *By the Events* ensuing thereupon, *viz.* 1. The neighbours bring the man to the Pharisees, informing them of Jesus his cure, *ver.* 8. *to* 14. 2. The Pharisees enquire of how Christ cured him, and of his Parents, chiding with him for confessing Christ, and *Excommunicating* him, *v.* 14. *to* 35. 3. Christ hereupon finds the man, and reveals himself more fully to him, ver. 35. *to* 39. 4. Christ upbraids the Pharisees for their blindnesse, ver, 39, 40, 41.

Chap. 9.

7. His *Sermon* wherein he preacheth himself the *True Shepherd and door of the Sheep*, I. *Propounding a Parable*, wherein he sheweth 1. Who is the true Shepherd, *Ch.* X. 1, 2, 3. 2. Who the true sheep, *v.* 4, 5, 6. II. *Expounded the Parable*, wherein, 1. He declares himself the onely door of the sheep, and those that guide not to him to be theeves, ver. 7, 8, 9, 10. 2. He asserts himself the good shepherd, upon divers grounds, farre beyond all hirelings, ver. 11. *to* 19. *This Sermon is amplified by the Event, viz.* The Peoples different opinion of him, *v.* 19. 20, 21.

Chap. 10.

8. *At Jerusalem at the Feast of Dedication*, in Winter, I. Jesus resolves the Jews that he was Christ, 1. Reproving their unbelief, ver. 22, 23, 24, 25. 2. Proving himself to be the Christ by his works, *ver.* 25. 3. Comforting himself against their unbelief, *Partly* by Gods decree, *v.* 26. *Partly* by the faith of his sheep, to whom he promiseth perseverance, *v.* 27. *to* 31. II. Jesus expostulates with them against their unjust endeavours to stone him, *v.* 31. *to* 39. III. Jesus escapeth from them seeking to take him, to beyond *Jordan*, where many believe on him, *ver.* 39. *to the end.*

9. His raising of *Lazarus of Bethany* to life, after he had been four dayes dead, *described* I. *By passages Antecedent, viz.* 1. His not coming though sent for, whilst *Lazarus* was sick, *Chap. XI.* 1. *to* 7. 2. His going to raise *Lazarus* being dead, *ver.* 7. *to* 18. 3 His entertainment thereby *Mary Martha*, and the Jews, *ver.* 18. *to* 33. 4. His trouble and tears at the sight of *Mary's* and the Jews weeping, *v.* 33. to 39. II. *By the manner* of his raising him, v. 39. to 45. III. *By the Events, viz.* 1. Many believe, ver. 45. 2. Some tell the Pharisees what he had done, v. 46. 3. The consultation of the chief Priests and Pharisees how they might destroy him, whereat *Caiaphas* prophecied that Christ should dye for the Jews, v. 47. to 54. 4. Jesus his withdrawing hereupon into *Ephraim*, near the wildernesse, *ver.* 54.

Chap. 11.

IV. *At the Feast of the Passover, viz.* The last Passeover Christ kept with his Disciples: (*himself*

(q) *Jo. Calv. Diod. Annot. in loc.* (r) *Chemnit. Harm. in loc.*

ourtrue Passover, being immediately thereupon sacrificed for his Elect.) where Christs Passion and Death is described by the 1 *Antecedents*, 2 *Manner*, *And* 3 *Consequents thereof*.

1. *The Antecedents or passages going before his death*, were I. The Jews inquisitiveness after him at the Feast, *ver.* 55, 56. II. The chief Priests and Pharisees command to detect him, *ver.* 57. III. Christs coming to *Bethany*, where *Lazarus* was, six dayes before the Feast, where *Mary* anointed his feet, wiping them with her hair, *Chap. XII.* 1. *to* 9. *Amplified* by the Peoples flocking thither, and by the Jews consulting thereupon to put *Lazarus* to death also, *ver.* 9, 10, 11. IV. His entring *Jerusalem* riding upon an Asses Colt with the Peoples Hosannah's, &c. *ver.* 12. *to* 20. *This is Amplified*, *Partly* by the Greeks desire to see Jesus, who came to worship at the Feast, *v.* 20, 21, 22. *Partly* by his Sermon to his Disciples and the People touching Death, Self-denial for Christ, and walking in the light, *v.* 23 *to* 37. *Partly* by a Declaration, 1. Of the Jews general blindness and unbelief; though some of the Rulers believed in him, but confessed him not; 2. Of the benefits of faith, and mischiefs of unbelief, *ver.* 37. *to the end*. V. His *Paschal-Supper* with his Disciples; at which 1. *He* washeth the Disciples feet, teaching thereby his spiritual washing them, and humility one to another, *Chap. XIII.* 1. *to* 18. 2. *He* complains of, and detects the Traytor *Judas* by a sop, *ver.* 18. *to* 27. 3. *He* upbraids and irritates *Judas*, *ver.* 27. *to* 31. 4. *He* comforts himself against his approaching death, commanding his Disciples to love one another, *v.* 31. *to* 36. 5. *He* forewarnes *Peter* of his threefold denial, *ver.* 36. *to the end*. 6. *He* comforts his Disciples against their present sorrow, for his approaching departure from them; *And this by many Cordials, or Arguments of comfort, viz.* Their faith in him, *Chap. XIV.* 1. The nature of heaven. His Preparation of it for them, *ver.* 2. His promise of return. His reception of them to himself. His glorifying them with himself, *v.* 3. Their knowledge whither he went, and the way; *largely expounded*, *v.* 4. *to* 12. Their doing after his departure the works that he did, and greater, (*viz.* The *same* in Doctrine and Miracles: *Greater* in preaching to Gentiles, whereas he preached only to the Jews, and doing many more miracles then Christ, being themselves many, and having longer time to do them in,) *v.* 12. His granting of their Prayers made in his Name, *ver.* 13, 14. His giving of the Spirit the Comforter to them, *ver.* 15, 16. His vouchsafing them his own comfortable heart-pacifying presence, sweetly described *verse.* 17. *to the end*. 7. He exhorts them, *Partly* to persevere in him by faith by many Arguments under the Parable of the *Branches in the Vine*, *Chap. XV.* 1. *to* 8. *Partly* to abound in spiritual fruitfulnesse, especially in mutual love one to another, *v.* 8. *to* 18. 8. He comforts them again, against the worlds hatred and persecution: as also against his departure: by their Election out of the world, *ver.* 18, 19. By his own example, *ver.* 20. By their good cause, *ver.* 21, 22. By the reflecting of all their sufferings upon God, *ver.* 23, 24. By the Scriptures Prediction, *v.* 25. By the Spirits Testimony, *ver.* 26. By their own Testimony, *ver.* 27. By his sending of the Holy Ghost the Comforter, whose operation shall be most beneficial both in reference to the world, and in reference to the Apostles themselves, *Chap. XVI.* 1. *to* 6. By his Resurrection, (*when they shall see him again*) and by his Ascension, Promising as a fruit thereof the hearing of their Prayers made in his Name, *ver.* 16. *to* 29. Finally, against their flight and dispersion he comforts them by his Fathers Presence still with him, and his victory over the world for them, *ver.* 29. *to the end*. 9. He powres forth his *Most heavenly prayer, as our Great-High-Priest, before his suffering up of himself for us*; *Commending himself, and all his, thereto to the Father*. Wherein he prayeth, *Partly*, for himself that the Father would now glorifie him, having finished his work, Chap. XVII. 1. *to* 6. *Partly*, for his Apostles and Disciples, that they may be preserved from evil, and Sanctified to the preaching of the Gospel, *v.* 6. *to* 20. *Partly*, for all the Elect, viz. that they may be spiritually united, and eternally glorified, *ver.* 20. *to the end of the Chapter*.

2. *The Manner of Christs Passion*, is described what it was, I. *in the Garden*, where he is betrayed, Apprehended, and led away to the High-Priest, Chap. XVIII. 1. *to* 15. II. *In the High-Priests Pallas*, before *Annas* and *Caiaphas*, where Jesus is examined by the High-Priest, buffeted by one of the Officers, and denyed by *Peter*, *ver.* 15. *to* 28. III. *In the Judgement-hall* before *Pilate*. where Jesus is. 1. Arraigned and Examined, *ver.* 28. to 38. 2. Rejected for *Barrabas*, *v.* 38, 39, 40. 3. Scourged, *Chap. XIX.* 1. 4. Crowned with Thornes, *ver.* 2. 5. Clothed with a purple Robe, *ver.* 2. 6. Mocked and Buffered, *v.* 3. And 7. Condemned by *Pilate* at the outrage of the people, contrary to his own Conscience, after he had divers times endevoured to release him, *ver.* 4. *to* 17. IV. *In the place of Execution*: where, 1 He is crucified betwixt two Thieves, *v.* 17, 18. 2. A Title is set upon his Cross, *ver.* 19. *to* 23. 3. His Garments are parted, and lots cast for his coat *ver.* 23, 24. 4. He commends his Mother to *John* standing by his Cross, *ver.* 25, 26, 27. 5. He drinketh Vinegar, and *yeildeth up the Ghost*, *ver.* 28, 29, 30. 6. His legs were not broken, but his side pierced, *ver.* 31. *to* 38.

3. *The Consequence of Christs Passion*, where I. His *Burial* by *Joseph of Arimathea*, and *Nicodemus*, *ver.* 38. *to the end*. II. *His Resurrection*, early on the first day of the week, (unknown to *Mary Magdalene Peter* and *John* when they came to the Sepulchre) Chap. XX. 1. *to* 11, *Christs Resurrection is evidenced*. 1. By two Angels to *Mary Magdalene* as she stood weeping at his Sepulcher, *ver.* 11. *to* 14. 2. By the Apparition of Jesus himself to *Mary* turning her self about; who also reported to the Disciples that she had seen the Lord, and what he had said unto her, *v.* 14. *to* 19. 3. By the Apparition the same first day of the week at Even, to the Disciples together, (*Thomas* being absent, and not believing) *v.* 19. *to* 26. 4. By his Apparition after eight dayes to the Disciples, *Thomas* being with them, & his faith being confirmed by hearing, seeing and handling of Christ, *ver.* 26. *to* 30. (Here is inserted the reason why some among the many signs which Christ did, are recorded, *viz.* That we might believe that Jesus is the Christ, and live by believing, *v.* 30, 31.) 5. By his Apparition to the Disciples at the Sea of *Tiberias* procuring them a great draught of Fishes, and Dining with them, *Ch. XXI.* 1. *to* 15. *This Apparition of Christ is Amplified* by Christs Conference with *Peter*, *Partly* charging him, as he loved him, to see his Lambs and Sheep, *v.* 15, 16, 17. *Partly* foretelling *Peter* by what Death he should glorifie God, *viz.* by being Crucified, as Christ was, *v.* 18. 19. *Partly*, answering *Peters* Question touching *John* who wrote these things, *verse.* 20. *to the end of the Book*.

Chap. 12. Chap. 13. Chap. 14. Chap. 15. Chap. 16. Chap. 17. Chap. 18. Chap. 19. Chap. 20. Chap. 21.

The

The ACTS.

Sect. I. *Order and Name.*

HItherto of the History of Jesus Christ, the Head of the Church described by the four Evangelists.

THE HISTORY OF THE CHURCH OF CHRIST, his mystical Body, and that in the purest primitive Apostolical times, next followes; and is contained in the ACTS OF THE HOLY APOSTLES. *So denominated, from the principal Subject-matter of of this Book, viz.* The Acts of the * Apostles *in the infancy of the primitive Church, therein recorded Historically.*

* Object. *But how can this Book be called The Acts of the Apostles, when it almost writes of* Paul *alone?*

Answ. Many things are in this History recorded of all the Apostles, to *chapter* 13. But more of *Paul* then of any of the rest; *Partly* because Luke that penned it, was almost *Pauls* Companion in all his travels; *Partly* because *as Pauls* conversion was more miraculous, so his Ministry and course was more illustrious. He laboured more abundantly then they all, 1 *Cor.* 15. 16. *Partly* most of the other Apostles after the dispersion, exercised their Ministry among Gentiles, less famous then Jewes, Greeks and Romans. But its specially observable in this History, here's nothing at all mentioned of any Bishoprick that *Peter* had at *Rome.* And *Funccius* (Com. l. 5. in Chronol.) demonstrates that *Peter* never was at *Rome.* *D. Paræus in Prolog. in Act. Ap.*

Sect. II. Penman.

Penman of this History was *Luke* (*the beloved Physitian*) who also wrote the *Gospel* (of whom *a* see what is there spoken,) as appears, 1. By the Testimony of the ancient *Complutense-Manuscript-Copy*, wherein *Lukes* name is prefixed. 2. *By the Preface or Introduction* of this Book, wherein he mentions *the former Treatise* of the Gospel penned by him; names *Theophilus*, to whom he directed particularly this History of the Apostles, as well as that History of Christ, and also he connects or knits this Book to his Gospel, by continuing the History where he formerly left; viz. At the *Resurrection* and *Ascension* of Jesus Christ, which *b* here is somewhat more fully described, and what followed hereupon, so that this Gospel and the *Acts of the Apostles*, are but as one continued History. 3. *By the very stile*, which seemes notably to indigitate *Luke* unto us, *Partly* it being compleat and polished Greek, becoming *Luke* an accurate Grecian, who had also most diligently perused the *Septuagint Version*; *Partly* it being repleniished with Hebraismes, suitable to *Lukes* native Genius being by country a Syrian of *Antioch*, the Syrian Language being one of the Hebrew-Dialects,) *Partly* because herein sometimes is the Language of a Physitian, very agreeable to *Lukes* profession, as *c his Spirit it was stirred in him*, [παροξύνετο, *His Spirit was in a Paroxysme*;] the word is used by Physitians to signifie a *sharp fit of an Ague, Fever, &c.* And again, *d The contention was so sharp*, [ἐγένετο παροξυσμὸς, *there befell a Paroxysme*,] —— This word is not used in all the New Testament by any but *Luke* and *e Paul*, (whose companion *Luke* was,) 4. By the consent of ancient and modern Writers; *Hieron. saith*; *f* Luke the follower of the Apostle, and companion of all his travel, wrote the Gospel. ——And put forth also another excellent Volume intitled, *The Acts of the Apostles*; which History was even to *Pauls* two years abode at *Rome*, that is the fourth year of *Nero*, whence we understand this Book was composed in that City——He wrote the Gospel as he heard: but he composed the Acts of the Apostles as he saw. *And again*, *g* The Acts of the Apostles seem to import a bare History of the Infancy of the newborn Church, but if we know *Luke* the Physician to be the Penman of them, (whose praise is in the Gospel, we shall consider also that all his words are a Medicine for a languishing Soul. *Oecumenius stiles h* Luke the Evangelist, the Declarer of the Acts of Apostles. *Erasmus saith*, None but the unlearned and unskilful can doubt whether *Luke* were Penman of the Acts, &c. *And* Chrysostome testifies, *i* That the greater part of things here handled are the Acts of *Paul*, who laboured more then they all; which is the cause that he wrote this Book, who was the Disciple and follower of *Paul*, namely blessed *Luke*, &c.

a *See* Sect. I. *upon Lukes* where he is at large described

b Acts, 1. 1. 2. &c.

c Act. 17. 16.

d Acts 15. 39.

e 1 Cor. 13. 5. Heb. 10. 34.

f Lucas medicus Antiochensis—Sector Apostoli Pauli, & omnis peregrinationis ejus comes scripsit Evangelium—Aliud quoque edidit volumen Egregium quod titulo πράξεις Ἀποστόλων prænotatur, cujus historia usque ad biennium Romæ commorantis Pauli pervenit; id est ad quartum Neronis Annum. Ex quo intelligimus in eadem urbe librum esse compositum——Evangelium sicut audierat scripsit—Acta vero Apostolorum sicut viderat, composuit. *Hieron, Catal. Script. Eccl. Tom.* 1.

g Actus Apostolorum nudam quidem sonare videntur Historiam, & nascentis Ecclesiæ infantiam texere sed si noverimus Scriptorem eorum Lucam esse medicum, (Cujus laus est in Evangelio,) animadvertemus pariter omnia verba illius, animæ languentis esse medicinam, *Hieronym. Paulino Tom.* 3. *Sic etiam ex eo Beda, Vid. etiam Hieronym. Com. in Ep. ad Philem. ver. ult. Tom.* 9. Afore cited on Luke Sect. I. Ἔστι δὲ συγγραφεὺς τῶν πράξεων τῶν Ἀποστόλων Λουκᾶς ὁ Εὐαγγελιστής. *Oecum. Arg. Act. i Joan Chrysost. Homil.* 1. *in Act. Apost. Tom.* 3. *in Nov. Test.*

Sect. III. *Occasion, and Time* of the History.

It is thought that *Luke* wrote this History at *k Rome*, during *Pauls* imprisonment there, and that *l* at the request of the brethren at *Rome*, and by the command of *Paul*. The time of *Lukes* writing it, is referred to the sixtieth year of Christ, the fourth of *Nero*, twenty seventh after *Pauls* conversion; it contains an history of *m* about twenty seven years, *viz.* from Christs Ascention unto the second year of *Pauls* imprisonment at *Rome*, which was about the fourth year of *Nero*.

k *Hieron. Catalog. Script. Eccles. Tom.* 1, *Niceph. Eccles. l.* 2. *c.* 43. *Hen Alsted. Præcog. Theol. l.* 2 *c.* 123. m *D. Parei in Prolegom. in Act. Apost.*

Ben

But the peculiar guidance of the Holy Ghost was the principal cause of *Lukes* writing both this and the former Book.

Sect. IV. *Scope, and Usefulness of this Book, &c.*

To describe unto us the Rise, Growth, State and Practice of the Primitive Christian Church in her infancy, in the purest Apostolical times, how far obedient and obeyed Christs Commandements to his Apostles, after his Resurrection and before his Ascension, speaking to them of the things pertaining to the Kingdom of God, and they both in 1 Matters of faith, 2 Worship and Church-Communion, And 3 Church-Government; that herein the Primitive Church might be an exemplary Pattern to the following Churches in all succeeding ages. So that this is a most useful Book to the Church of God, highly commended by both a Antient and b Modern Writers.

Acts 1. 2. 3.

a Hierom stiles all the words of Luke the Physitian in this Book, A medicine for a languishing soul. *Hieronym. Paulin. Tom. 2.* Chrysostome counts this History such a treasure as is not fit to lie hid in obscurity. Whence no less profit will redound to us then from the Gospels themselves; Here Christs Promises to his Disciples fulfilled, here the Apostles being described as wonderfully changed for the better, doing the things that Christ did, and greater *John* 14. 11. preaching the Gospel to the whole World, &c. *Ioan. Chrysost. Hom. 1. in Act. Apost. Tom. 3. in Nov. Test.*

b *Calvin* reckons up divers utilities of the History of the Acts, viz. 1. It relating his sending of his spirit upon his Apostles) confirmes Christs Truth in his Promises, and that he is the mindfull and constant Governour of his Church, no distance of place hindering his promised presence. 2. It points out the beginning of Christs Kingdome, and as it were the renewing of the World; For though the Son of God had gathered some Church before he departed out of this World, yet the due forme of the Christian Church then began, when the Apostles furnished with new power, began to preach Christ the onely Shepherd, dead and risen from the dead, to gather all the dispersed to him. Therefore from Christs Ascension, whereby he was declared King of Heaven and Earth, the Rise and progresse of the Church is reckoned, Christ subduing the whole World to the Obedience of the Gospel by a few meere illiterate and contemptible Men, against all tempestuous Oppositions. 3. It sets forth GODS marvellous Protection of his Church, exercised with great Trials and persecutions, yea, continuall Deaths. 4. It declares divers excellent Sermons of the Apostles, wherein the pure Doctrine of the Primitive times was contained. 5. certainly informes us of the affaires of the primitive Church under the Apostles; which had we not this History, those spurious Books would have made doubtful and suspected; as the Book touching *Peter* and *Paul*, ascribed to him; The fained and ridiculous dispute betwixt *Peter* and *Simon Magus*, &c. *Joan. Calv. Argum. in Act. Apost.* Notably Pareus; *This History contains, 1. Eminent Testimonies of Christs Resurrection, Ascension, and Exaltation. 2. The fulfilling of the old Promises of the plentiful effusion of the Holy-Ghost, of the Churches Preservation in midst of her Enemies, of the propagation of the Gospel to the Gentiles. And as the beginning was small and grievous, perhaps so will the end be* Luke 18, *When the Son of man cometh, shall he find faith on the earth? 3. The forme, condition and state of the Apostolick Church, that is, of a Church best constituted. A distinct order of teachers, and them that are taught, &c. 4. In the Disciples, examples of Ministers prudence, faithfulness: what they did, how they taught, how they dealt with the obstinate, how with the infirme, how with foes how with friends, how they managed prosperity and adversity, how they acted in the doubtful and controversal affaires of the Church.* D. Pareus in Prolegom. in Act. Apost.

Sect. V. *Principal Parts.*

As in the four *Gospel-histories*, The Birth, Life, Doctrine, Miracles, Transfiguration and Death of Christ are described in his State of Humiliation: So in this History of *The Acts* are described the glorious Opetations of Christ, in and by his Disciples, in his state of Exaltation. Herein consider, 1. *The Preface* 2. *The History it self.*

The PREFACE to the History contains, I. *A Summary Repetition*, of the termes of *Lukes* former History of Christ, till his Ascention, so knitting the Histories together, *Chap.* I. *ver.* 1, 2, 3. II. *A Narration* of Christs glorious Ascension into Heaven, *described* 1. By the Preparation to it, v. 4. *to* 9. 2. By the Manner of it, ver. 9. 3. By the consequent of it, viz. The Apparition of two Angels to the eleven, gazing up after Christ, and their Prediction of Christs second coming in like manner, v. 10, 11. — I.

The HISTORY it self, *described* 1. *More generally, the Acts of the Apostles in common.* 2. *More specially, the Acts of* Peter *and* Paul *in particular.* — II.

I. More generally, The Acts of all or many of the Apostles are described, what they were in the first foundations of the Primitive Church, 1. *Before*, 2. *At*, 3. *After the Feast of Pentecost.*

I. Before the Feast of Pentecost, viz. from Christs Ascention to the Feast, are declared 1. Their joyne devotion at *Jerusalem* with certain woman and brethren, ver. 12, 13, 14. 2. Their calling of *Matthias* by lot to the Apostleship in the roome of *Judas*, upon occasion of *Peters* Sermon inciting thereunto. This was the first Synod at *Jerusalem*, ver. 15. *to the end.*

II. At the Feast of Pentecost are set forth, 1. *The receiving of the Holy-Ghost* promised, which is described, 1. By the Time when, *Ch.* II. 1. 2. The form or Manner how, viz. *Partly* with a sound from Heaven, even as a rushing wind, ver. 2. *Partly* with cloven tongues, as of fire sitting on them, v. 3. 3. The effects hereof, Upon the Apostles themselves, speaking with other tongues, *ver.* 4. Upon their hearers, some being astonished, some mocking, *ver.* 5. *to* 14. — Chap. 2.

II. *Peters Sermon occasioned hereupon, wherein, Partly* he confutes the false calumny of them that mocked at the Apostles, *ver.* 14, 15. *Partly* he informs the Hearers, 1. That the Apostle thus spoke with other tongues by the instinct of the Holy Ghost, *ver.* 16. *to* 22. 2. That Jesus Christ, whom they had wickedly crucified, but God had gloriously raised from the dead, and exalted at his Right Hand, had poured forth these gifts of his Spirit, *v.* 22. *to* 24. 3. That God had made this Jesus Lord and Christ, *ver.* 34. *to* 37. III. *The Effects* or fruits of *Peters* Sermon; *viz.* 1. The Hearers heart-compunction for crucifying Christ, *ver.* 37. 2. Their inquiry what they were to do, *ver.* 37. 3. *Peters* direction of them in the way of salvation, *ver.* 38. *to* 41. 4. The conversion of about three thousand, *ver.* 41. IV. The conversation and condition of this infant-Church. *ver.* 42. *to the end.*

III. *After the Feast of Pentecost* are declared,

1. How the Apostles (upon report of the miracles that *Peter* and *John* had wrought on the lame man; and the Doctrine they had boldly taught against all the oppositions and threats of the Priests and Elders) poured forth their Prayers against the Enemies of Christ and his Gospel, *Ch.* 3. *and* 4. *to* ver. 32. *Here note I. The miraculous healing of the lame man by* Peter *and* John; *described*, 1. By the Occasion, *Ch.* III. 1, 2, 3. 2. By the manner, *ver.* 4. *to* 8. 3. By the events of this cure, both on the lame man and the People, *ver.* 8. *to* 12. II. *Peters Sermon hereupon, wherein*, 1. He declares the cause of this cure; *Negatively*, not any thing in the Apostles; *Affirmatively*, the power of Christ and faith in him whom they crucified, but God raised again, *ver.* 12. *to* 17. 2. He comforts them against their — Chap. 3.

sin

sin of crucifying Christ, *ver.* 17, 18. 2. He exhorts them to repentance and faith in Christ, *ver.* 19. *to the end.* III. *The Events of Peters Sermon*, viz. 1. The Apprehension and imprisonment of *Peter* and *John* by the Priests, Ruler of the Temple, and Sadducees, Chap. 4. *Chap. IV. 1. to 5.* 2. The Rulers proceedings against *Peter* and *John*, (who boldly preach Christ before them,) *v. 5. to 23.* 3. The Apostles prayer upon report of the whole matter, with the Lords gracious and present answer, *ver. 23. to 32.*

2. How sweetly the believers conversed together, 1. In unity of heart, *v. 32.* 2. In communion of state, *v. 32.* 3. In Authority of the Apostles preaching Christs resurrection, *ver. 33.* 4. In Beneficence to them that wanted, by sale of their possessions, and depositing the prices thereof at the Apostles feet to be distributed, *ver. 33. to the end.* *This is amplified* by the Hypocrisie of *Ananias* and *Sapphira* his wife, who sold their possessions, pretended to lay down all the price at the Apostles feet, but kept back part, and were both smitten dead for lying to the Holy Ghost, Chap. V. *1. to 12.*

3. How the Apostles wrought many wonders, 1. To the terror of some. 2. To the conversion of many, *ver. 12. to 17.*

4. How the Apostles were persecuted being imprisoned and beaten for preaching Christ Jesus, and how stoutly they behaved themselves under these sufferings, and after them, *rejoycing that they were counted worthy to suffer shame for Christ*, and persisting still in preaching, *ver. 27. to the end of the chapter.*

5. How the Apostles appointed seven *Deacons* to take care of the poor; This Act is described 1. By the occasion and moving cause of erecting such an office, Chap. 5. Chap. VI. 1. *to 5.* 2. By the manner of calling the Deacons to their office, whose names are recited, *ver. 5, 6.* 3. By the Event hereof, *ver. 7.* *This Narration about the Deacons is amplified by the History of Stephen and Philip, two of the most eminent of the seven Deacons.*

Touching Stephen *here is declared how he* I. wrought great miracles, *v. 8.* II. Disputed prevalently against several adversaries, *v. 9, 10.* III. Hereupon was persecuted by his adversaries. *In his persecution*, 1. He is accused before the Councel for blaspheming God and the Law of *Moses*, *ver. 11. to the end.* 2. He is examined by the Councel touching things laid to his Chap. 7. charge. Chap. VII. 1. 3. He makes his Apology before the Councel, answering his accusation, wherein he proves (*against the ground of their accusation*,) That God was not so pleased with Mosaical Rites and Temple in themselves, as that he would have them to be perpetuated, or could not be worshipped without them; *Partly* by the example of *Abraham* and the Fathers, who worshipped God aright, and were chosen of God before there was either Tabernacle or Temple, *ver. 2. to 37.* *Partly* by the Testimony of *Moses*, who prophecied of Christ the Prophet like unto him, who should institute a new way of worship whom *Moses* commanded the Jews to obey, *v. 37.* to 42. *Partly* by the example of the wicked Jews, who when they had the Tabernacle, worshipped not God aright, in that they served idols, *ver. 42, 43.* *Partly* by the nature of the Tabernacle after the heavenly pattern, and of the Temple, which were but to last for a time, and wherein God did not chiefly delight to dwell, *ver. 44 to 51.* From all which *Stephen*, sharply reproves the Councel for *Rebellion* against God *v. 51.* *Cruelty* against Gods Messengers, *ver. 52.* *Violation* of the Law, *ver. 53.* 4. Upon his answer he is barbarously stoned to death, *Saul* consenting to Chap. 8. his death, *ver. 54. to the end, and chapter* VIII. 1.

Touching Philip *it is storied*, I. How he converted the Samaritanes, which is set forth, 1. By the accidental occasion of it, viz. *A great persecution of the Church at Jerusalem*, to the *dispersion* of all the preaching Disciples, except the Apostles, (*Saul* particularly making havock of the Church) *v. 2. to 5.* 2 By *Philips* preaching and working miracles in *Samaria*, to their conversion, whereupon they believing were baptized, *v. 5. to 14.* 3. By the event hereof, viz. The Apostles at *Hierusalem*, hearing that *Samaria* had received the faith, sending *Peter* and *John* to confirm them with their doctrine, and miraculous giving of the Holy Ghost, by laying on of hands; which power *Simon Magus* desiring to purchase with money is sharply reproved, *ver. 14. to 26.* II. How he converted the *Ethiopian Eunuch*, where consider, 1. The Antecedent Preparations thereto, *ver. 26. to 32.* 2. The Manner of his conversion, *v. 30. to 36.* 3. The Events hereof, *ver. 36. to the end of the chapter.* *To this History of Philip, and of the great persecution of the Church at Jerusalem, is annexed the History of Sauls miraculous Conversion, who was one of the chief Persecutors.* Sauls *Conversion is described*, 1. By the session and state wherein the Lord took occasion to convert him, *viz.* in his heat of persecuting the Church, Chap. IX. 1, 2. 2. By the miraculous manner of his conversion, by the voice of Christ from heaven, and his vocation to the Apostleship, *v. 3. to 20.* 3. by the various Events following upon his conversion, *ver. 20. to 32.* Chap. 9.

Hitherto of the Acts of the Apostles, described more generally.

II. *More specially, The Acts of* Peter *and* Paul, *are described in particular.*

I. *The particular Acts and Affairs of* Peter, *were* Peter. 1 *His Miracles*, 2 *His Doctrine*, 3 *His Sufferings.* I. *His Miracles* wrought, *viz.* 1. Recovering at *Lydda* a man from the Palsie, after he had kept his bed eight years, *ver. 32. to 36.* 2. Raising *Tabitha*, called *Dorcas*, from the dead at *Joppa*, where many believing, he abode many days, *ver. 36. to the end.* II. *His Doctrine*, 1. *Preached to* Cornelius the Centurion; *Described*, *Partly* by the Antecedent causes of Chap. 10. his preaching, Ch. X. 1. *to* 34. *Partly* by the matter of his Sermon preached, *ver. 34. to 44.* *Partly* by the events or issues of his preaching, *ver. 44. to the end.* 2. *Defended* against them of the circumcision, that opposed his communion with the uncircumcised Gentiles, by his Narrative of the whole matter, Ch. XI. *1. to 19.* [*Here the History of* Peter *is interrupted,* Chap. 11. *by a Narrative inserted touching* 1. The conversion of many in *Phenice*, *Cyprus* and *Antioch*, by them that were dispersed upon the persecution about *Stephen*, *ver. 19. to the end.* 2. The Martyrdome of *James* the brother of *John* by *Herod Agrippa*, Ch. XII. 1, 2.] Chap. 12. III. *His sufferings* under *Herod* who imprisoned him, thinking to kill him; *here note*, 1. *Peters* imprisonment, *v. 3. to 7.* 2. *Peters* miraculous enlargement by an Angel at the Churches prayers, *ver. 7. to 11.* 3. The Events upon that enlargement; *Partly* upon *Peter* himself, *Partly* upon his friends; *Partly* upon the Keepers of the prison, *v. 11. to 20.* *This story is amplified*, 1. By a Narration of King *Herod* the Persecutor his miserable end, *v. 22. to 24.* 2. By the Success of the Word afterward, *ver. 24.*

II. *The particular Acts and Affaires of* Saul, (after *Sergius Paulus* his conversion, named Paul,) *are recorded, chiefly according to five remarkable Peregrinations or Journeyes which he took*, viz.

1. *His first journey with* Barnabas, *to preach the Gospel to the Gentiles*, (John Mark *being their Minister.*) *Touching which note* I. The Antecedent preparation of them for their journey; 1. By the return from *Jerusalem*, whether they were sent with Alms to the poor Saints from *Antioch* in *Syria*, *ver. 25.* 2. By their solemn Call to this work and travel, Ch. Chap. 13. XIII. 1, 2, 3. II. Their journey it self, 1. To *Seleucia*, ver. 4. 2. To *Cyprus*, ver. 4 Preaching the word there at *Salamis*, *ver. 5.* And at *Paphos*, before *Sergius Paulus* Deputy of the Countrey, where *Elamas* the Sorcerer withstanding them is smitten blind, whereupon the Deputy believed, ver. 6 *to* 13. 3. To *Perga* in *Pamphilia*, where *John* deserted them, ver. 13. 4. To *Antiochia* in *Pisidia*: where, on the Sabbath-day, at the request of the Rulers of the Synagogue, *Paul* preached Christ to both Jews

and Gentiles, the Doctrine defiring the fame Doctrine might be preached to them the next Sabbath-day, and all the City being come together, the Jewes filled with indignation, blaſphemed and contradicted their Doctrine, whereupon *Paul* and *Barnabas* turn to the Gentiles, the Jews rejecting the Goſpel, v. 14. to 41. 5. To *Iconium*, where at their preaching and miracles many Jews and Greeks believed, but others raiſed up perſecution againſt them, *ver.* 51, 52. *and Ch.* XIV. 1. *to* 6. 6. Thence they flee to *Lyſtra* and *Derbe*, Cities of *Lycaonia*; Chap. 14. where They preach the Word; they heal the Creeple at *Lyſtra*, upon which the People would have ſacrificed to them as to Gods, had they not been hindred; *Paul* at the Jews inſtigation is ſtoned almoſt to death, *ver.* 16. *to* 21. III. Their return from their journey, 1. Travelling back through all the places where they had preached, to confirme the Diſciples converted, v. 21. *to* 26. 2. Coming to *Antioch* whence they were ſent forth, v. 26. 3. Making report of the ſucceſſe and affaires of their journey, v. 27, 28.

2. *His ſecond journey with* Barnabas, Judas *and* Silas, *from* Antioch *to* Jeruſalem, *to that famous Synod there, Deſcribed by the* 1 *Occaſions*, 2 *Acts*, *and* 3 *Events thereof.* I. *By the* * *Occaſions or procuring cauſes of the Synod, which were*, 1. The Doctrine, which Chap. 15. certain coming from *Jeruſalem* taught the Convert-Gentiles, *viz.* That the obſervance of Circumciſion (and conſequently of the Ceremonial Law,) was neceſſary for them to Salvation, *Ch.* XV. 1. 2. The Schiſme, [σχισις] raiſed by them that troubled the Diſciples, *ver.* 2. 3. A great diſpute of *Paul* and *Barnabas* with them about this queſtion, *ver.* 2. 4. The Churches determination to ſend *Paul* and *Barnabas*, and certain others of them, as Delegates to *Jeruſalem*, to the Apoſtles and Elders about this matter, who accordingly went, *ver.* 2, 3. 5. The Delegates Narration of the whole buſineſs to the Apoſtles, Elders, and Church, when come to *Jeruſalem*, *ver.* 4, 5. II. *By the Acts of the Synod convened about this Matter*, *ver.* 6. &c. *which were*, *Partly* Deliberate, *Partly* Deciſive, both of them in an ordinary Synodall, not in an extraordinary and infallible way. *Deliberative*, 1. In much diſputation, *ver.* 7. 2. In *Peters* diſcourſe or ſuffrage, wherein he clears the point of Juſtification by faith, and of Salvation without the works of the Law, by the inſtance of *Cornelius* and other Gentiles with him, who at *Peters* Preaching believed, and received thereupon the gifts of the Holy-Ghoſt as well as the Jewes, and yet were not circumciſed, *ver.* 7. *to* 12. 3. In *Barnabas* and *Pauls* Narrative of the ſucceſs of their Miniſtry among the Gentiles, whereby alſo *Peters* ſentence is confirmed, v. 12. 4. In *James* his ſentence, *Partly* confirming *Peters* diſcourſe, By the teſtimony of the Prophet *Amos*, *ver.* 12. *to* 18. By the decree of God that the Gentiles ſhould be received in without Circumciſion, *ver.* 18. *Partly* adding his own advice, touching an expedient for removing and preventing of the Scandal of the weak Jewes, *viz.* That the believing Gentiles gratifie them in abſtaining from four things mentioned, which occaſioned the ſcandal, *verſ.* 19, 20, 21. *Deciſive*, having thus debated and ſtated the queſtion, the whole Synod, according to what *Peter* and *James* had ſpoken, determines and makes authoritative *Decrees*, impoſing them upon the Churches; imparting them to the Church of *Antioch*, both by word of mouth, and by Epiſtle, which is expreſſely recited, v. 22. *to* 30. III. *By the Events* of theſe Synodall Acts, *ver.* 30. *to* 36.

* There were three great evils which were the *Occaſion* of that meeting together of the Apoſtles and Elders, 1. *Hereſie taught*, aſſerting the neceſſity of obſerving the Ceremoniall Law, and that believers could not be ſaved without it. 2. *The Scandal* of the weak Jews, and their alienation of mind from the *Gentiles* who did neglect thoſe Ceremonies. 3. *The Schiſme*, or ſtrife raiſed by thoſe who troubled the Diſciples. And accordingly there was a threefold power or Authority, put forth in this meeting, 1. *The Dogmatick Power*, confuting the Hereſie and vindicating the Truth. 2. *The Diataktick Power*, making a practical Canon for avoiding the ſcandal, and abſtaining from ſuch thing as gave Occaſion of it. 3 *The Critick Power*, ver. 24. Branding thoſe Teachers with the black Marks of *Lyars, ſubverters of Souls* and *troublers of the Church. Anſwer of the Aſſembly of Divines to the Reaſons of the Diſſenting Brethren*, pag. 65. 66.

3. *The third journey with Silas (Barnabas parting from him through the contention about Mark,) to viſit the Brethren in every City, where he and Barnabas had preached the word*, *ver.* 36. *to* 41. *viz.* I. Through *Syria* and *Cilicia* confirming the Churches, ver. 41. II. Then to *Derbe* and *Lyſtra*, Cities of *Lycaonia*, where 1. *Paul* circumciſeth *Timothy*, *Ch.* XVI. 1, 2, 3. 2. They delivered the Decrees of Chap. 16. the Synod to the Churches as they went, *ver.* 4, 5. 3. Through *Phrygia* and *Galatia*, being forbidden by the Spirit to preach in *Aſia*, v. 6. IV. To *Myſia* where the Spirit ſuffered them not to go into *Bithynia*, v. 7. 5. Thence to *Troas*, where by a Vision they were called to *Macedonia*, ver. 8, 9, 10. VI. Thence to *Samothracia*. VII. Thence to *Neapolis*, ver. 11. VIII. Thence to *Philippi* a chief City of *Macedonia*, *where* 1. *Lydia* is converted, v. 12. to 16. 2. The Spirit of Divination is caſt out of a Maid, *ver.* 16, 17, 18. 3. Hereupon *Paul* and *Silas* are ſtripped, ſcourged and impriſoned, *ver.* 19. *to* 25. 4. Their Jaylor is wonderfully converted, *v.* 25 *to* 35. 5. And finally, *Paul* and *Silas* releaſed out of priſon, *v.* 35. *to the end.* IX. Thence through *Amphipolis and Apollonia* to *Theſſalonica*, *Ch.* XVII. 1. *where* 1. Chap. 17. Paul reaſoning proveth that Jeſus is Chriſt, ſome believing, v. 2. *to* 5. 2. *Paul* is perſecuted by the unbelieving Jews, but ſent away ſafe, v. 5. *to* 10. X. Thence to *Berea*, where 1. *Paul* preaching Chriſt many believed, *ver.* 10, 11, 12. 2. Perſecution is raiſed up againſt *Paul* by the unbelieving Jewes of *Theſſalonica*, *ver.* 13, 14, 15. XI. Thence to *Athens* v. 15. *where* Paul 1. Diſputeth, v. 16, 17. 2. Is perſecuted by the Epicureans and Stoicks, *ver.* 18. *to* 22. 3. Preacheth on *Mars* hill the true and living God, to them *UNKNOWN*, ſome mocking, but ſome believing, *ver.* 22. *to the end.* XII. Thence to *Corinth*, *Chap.* XVIII. 1. *where* 1. *Paul* abode with *Aquila* a Chap. 18. Jew, preaching Chriſt till the Jews oppoſed and blaſphemed, v. 2. to 7. 2. *Paul* went and abode in the houſe of *Juſtus*, to the converſion of many, preaching there a year and ſix moneths, *ver.* 7. *to* 12. 3. *Paul* is furiouſly perſecuted by the Jewes, accuſed before *Gallio* the Deputy, but diſmiſſed, *ver.* 12. *to* 18. 4. After this carries a good while, and then came into *Syria* with *Priſcilla* and *Aquila*, ver. 18. XIII. Thence to *Epheſus*, where he reaſoned with the Jews, *ver.* 19, 20, 21. XIV. Thence he ſayled to *Cæſarea*, ver. 22. XV. Thence he came to [Jeruſalem, v. 22.

4. *His fourth Journey, undertaken for the Epheſians ſakes, from Hieruſalem.* viz. I. To *Antioch*, ver. 22. II. Thence over all the Country of *Galatia* and *Phrygia*. ſtrengthening all the Diſciples, *ver.* 23. III. Thence to *Epheſus*, *where* 1. *Apollos* a Jew of *Alexandria*, knowing only *Johns* Baptiſme was inſtructed a little before more perfectly by *Priſcilla* and *Aquila*, and went thence with Letters from the Brethren to *Corinth*, *ver.* 24. *to the end, and Chap.* XIX. 1. 2. *Paul* inſtructs twelve rude Diſciples, † *baptizing* them, (being formerly as ſome think not rightly baptized) and conferring the gifts of the Holy-Ghoſt on them by impoſition of hands, *ver.* 2. *to* 8. 3. He preached and diſputed three moneths in their Synagogues, *ver.* 8, 9. 4. He diſputed dayly for two years, in the School of *Tyrannus*, that all *Aſia* heard the Word, *ver.* 9. *to* 11. 5. He wrought ſpeciall miracles, *ver.* 11, 12. Whoſe miracles the ſeven ſons of *Sceva*, vagabond Jewes, exorciſts, endeavouring to imitate, in caſting out Devils, were beaten by the Devils, *ver.* 13. *to* 17. whereupon, many believed, and conjuring Books were burnt, *ver.* 17. *to* 21. 6. He purpoſing to go to *Jeruſalem* through *Macedonia*, ſent before into *Macedonia*, *Timotheus* and *Eraſtus*, ver. 21, 22. 7. A grievous uproar is raiſed againſt *Paul* by *Demetrius* the ſilver ſmith, and the like craftsmen, for his ſpeaking againſt the Idolatrous worſhip of *Diana* which uproar was appeaſed by the Town-Clerk, v. 23. *to the end.* 8. *Paul* takes his leave of the Diſciples, *Ch.* XX. 1. IV. Chap. 20.

From

[Vid. *Piſcat. in loc. Hiſt. Eccl. Magdeb. Cent.* 1. l. 2. c. 10. *Paulus* Chap. 19.

† That thoſe Diſciples were baptized by *Paul* becauſe formerly miſ-baptized, is confeſſed and cleared by that learned *Zanchius in Obſervationib. in ſuam in ſius Confeſſionem in cap.* 15. *Tom.* 8. *p.* 570. *&c. Genevæ.* 1618.

From *Ephesus* into *Macedonia*, there giving much exhortation, *ver.* 1, 2. V. Thence into *Greece*, there abiding three Moneths, *v.* 2, 3. VI. Thence (Jews laying wait for him,) passing through *Macedonia* into *Asia*, He came to *Troas*, *where* 1. He abode seven dayes, *ver.* 3. *to* 7. 2. On the first day of the week he preached till midnight, raised *Eutichus* to life, and celebrated the Lords Supper, *v.* 7. *to* 13. VII. From *Troas* to *Assos*, ver. 13, 14. VIII. Thence to *Mitylene*, *v.* 14. IX. Thence to *Chios*. X. Thence to *Samos*. XI. Thence to *Trogillium*. XII. Thence (purposely missing *Ephesus*) to *Miletus*, ver. 15, 16. *where* 1. He sends for the Elders of *Ephesus* to *Miletus*, *ver.* 17. 2. He preacheth to them, *Partly* remembring unto them his former sincere doctrine and life amongst them, *Partly* foretelling his sufferings at *Jerusalem* for Christ, and how little he was moved thereat for Christ; *Partly* charging them heedfully to feed and watch over the Church committed to them; *Partly* taking his leave of them, *ver.* 18. *to* 36. 3. He prayeth with them, who part with him with many tears, *ver.* 36, 37, 38.

Chap. 21. XIII. Thence to *Cos*. XIV. Thence to *Rhodes*. XV. Thence to *Patara*, *Ch.* XXI. 1. XVI. Thence to *Tyre*, where 1. *Paul* tarried seven dayes, *ver.* 2, 3, 4. 2. Disciples by the spirit warn *Paul* not to go up to *Jerusalem*, ver. 4. 3. Men, Women and Children bringing *Paul* on his journey, he prayed with them on the shore, and took his leave, *v.* 5, 6. XVII. Thence to *Ptolemais*, abiding one day with the Brethren, *v.* 7. XVIII. Thence to *Cæsarea*; *where* 1. They entred into the house of *Philip* the Evangelist, whose four Daughters prophecied, *v.* 8, 9. 2. *Agabus* prophecieth of *Pauls* bonds at *Jerusalem*, and that he should be delivered into the hands of the Gentiles, *v.* 10, 11. 3. *Paul* is intreated by the Disciples with tears not to go up to *Jerusalem*, but will not be perswaded, being ready to dye for the Lord Jesus, *v.* 12, 13, 14. XIX. Thence to *Jerusalem*, *v.* 15, 16, 17. *where* 1. *Paul* relates to the Presbytery, the fruits of his Ministry among the Gentiles, *v.* 18, 19, 20. 2. *Paul* at the request of the Presbytery *Purifies* himself & those that were with him, according to the Law of *Moses*, to prevent the offence of the weak believing Jews, who had heard that *Paul* taught the Jews to forsake the Law of *Moses*, *v.* 20. *to* 28. 3. *Paul* being in the Temple, the *Jews* of *Asia* raise a tumult against him, lay hands on him to kill him; but the chief Captain with his souldiers rescued him, bound him, examined him, carried him into the Castle, & as he was on the Castle-staires, obtained leave to speak unto the people, *v.* 28. *to the end.* 4. *Paul* makes an Apologetical speech upon the Castle-stairs, to the people, aiming therein to convince the people, that the uproar raised about him, wherein he was thus apprehended & beaten, was not through any default of his, *To this end.* 1 He declares his former

Chap. 22. zeal in the Jewish Religion against the Christian, *Ch.* XXII. 1. *to* 6. 2. He relates the miraculous manner of his Conversion to the Christian Religion, & his calling to the Apostleship. *Whereat consequently none should be offended. v.* 6. *to* 12.

This speech of his is amplified by the Events, viz. The peoples tumult, *v.* 22, 23. The chief Captains command to bind and examine *Paul* by scourging, which *Paul* as a freeborn Roman was freed from, *v.* 24. *to* 30. The chief Captain commands the chief Priests and all the Councel to appear to examine him, *v.* 30. 5. *Paul* is brought by the chief Captain before the Jews

Chap. 23. Councel; where, *He professeth* his good conscience, Ch. XXIII. 1. *He threatens* the high-Priest, for commanding him to be smitten against the Law, *v.* 2. *to* 6. *He politiquely declaring himself a Pharisee*, questioned for holding the resurrection from the dead, sets a division among his adversaries, being part Pharisees, part Sadducees, *v.* 6. *to* 11. 6. The Lord encouraged *Paul* by night, that he should bear witness of him at *Rome*, *v.* 11. 7. *Paul* is, by a special Providence delivered from the treachery of above fourty Jews, who had bound themselves under a curse that they would neither eat nor drink, till they had killed Paul. The chief captain sending him with a guard of Souldiers to *Cæsarea*, with letters to *Felix* the Governour, and commanding his accusers to say before *Felix* what they had against Paul, *v.* 12. *to the end of the ch.* 8. *Under* Felix *the Governour*, the High-Priests and Elders, by *Tertullus* the Orator, maliciously accuse Paul. Ch. XXIV. 1. *to* Chap. 24. Paul modestly apologizeth for himself, both *Answering* the crimes objected, and *Embracing* his own innocency, *v.* 10. *to* 22. *This is amplified by the Events hereof*, viz. Further hearing is deferred, *ver.* 22. Paul is allowed liberty of his imprisonment, *v.* 23. He preacheth before *Felix* and his wife, *v.* 24, 25. In hope of a bribe is often sent for by *Felix*, *v.* 26. Is left bound when *Festus* came into *Felix* his Room, *v.* 27. 9. *Under Festus the Governour*, the High-Priests and Jews accuse *Paul*, *Ch.* XXV. 1. *to* 8. *Paul* answers their accusations, Chap. 25. *v.* 8. *Appeals* from *Festus*, (who would have judged him at *Jerusalem*,) to *Cæsar*, *v.* 9. *to* 13. *Pauls* affairs are related by *Festus* to *King Agrippa*, coming to salute him who also desired to hear *Paul*, *v.* 13. *to* 22. *Paul* being brought forth into the place of hearing, *v.* 32. *to the end*, *Answered for himself*, *Partly* Prefacing to his speech. *Ch* XXVI. 1, 2, 3. *Partly* declaring his man- Chap. 26. ner of life *Before*, *At*, and *After* his conversion, *v.* 4 *to* 24. The Events of which speech on *Festus* and *Agrippa*, are related, *ver.* 24. *to the end of the chap.*

5. *His fifth and last journey, with* Aristarchus *a Macedonian, from* Cæsarea *to* Rome, occasioned by his appeal to *Cæsar* formerly mentioned, *viz.* I. Sailing from *Cæsarea* to *Sidon*, (*Julius* the Centurion, who had the charge of *Paul*, courteously intreating him,) *Ch.* XXVII. *ver.* 1, 2, 3. II. Thence Chap. 27. under *Cyprus*, over the sea of *Cilicia* and *Pamphylia*, to *Myra* a City of *Lycia*, ver. 4, 5, 6. III. Thence by *Cnidus*, *Creete* and *Salmon*, to the faire-Havens, *ver.* 7, 8. *where*, 1. *Paul* admonisheth them of the danger of the voyage, *ver.* 9, 10. 2. His Admonition prevaileth not, *Partly* because the Master of the Ship advised otherwise. *Partly* because the haven was not commodious to winter in, *ver.* 11, 12. IV. Thence they sailed close by *Creete*, and in a great tempest, wherein they were many dayes tossed; they suffered *Ship-wrack*, the lading of the Ship being lost, and the Ship broken, but according to the Angels promise to *Paul*, he and all the persons sailing with him were saved, being cast upon the Island *Melita*, *ver.* 13. *to the end, and Chap.* XXVIII. 1. Chap. 28. *where are declared* 1. The kindeness of the Barbarians to them, *ver.* 2. 2. *Pauls* shaking *a Viper* off his hand into the fire, *ver.* 3. *to* 7. 3. *Pauls* kind entertainment by *Publius* chief man of the Island, *ver.* 7. 4. *Pauls* healing the father of *Publius* of a fever and a bloody flix; and other diseases in the Island, *ver.* 8, 9, 10. 5. Their abode there three moneths, *ver.* 11. V. Thence to *Syracuse*, *ver.* 11. 12. VI. Thence to *Regium*. VII. Thence to *Puteoli*, where finding Brethren, *Paul* tarried seven dayes, *ver.* 13, 14. VIII. Thence to *Rome*, being met by the brethren as far as *Appii-forum*, *and the three Taverns*, *ver.* 14, 15, 16. *where* 1. *Paul* with other Prisoners were delivered to the Captain of the Guard, *Paul* being afforded free-custody, *ver.* 16. 2. *Paul* after three days, calls the brethren to him, declaring to them the cause of his coming, and his innocency with the events thereof, *ver.* 17. *to* 23. 3. *Paul* at a time appointed in his lodgings preacheth Christ to the Jewes, the Events of which Sermon are declared, *ver.* 23. *to* 30. 4. *Paul* boldly preacheth Christ without prohibition, for two years space, in his own hired house, to all that come to visit him, *verse* 30, 31.

Tous, of all the Books of the New Testament which are Historical; Next in order follow those Books which are Epistolical.

II. EPISTOLICAL BOOKS.

THE EPISTOLICAL BOOKS of the New Testament are all the *Epistles*, written by the Apostles; the Apostles being oft-times unable to instruct by their personal presence, supplyed that by writing *Epistles*. These Epistles are either written 1. To the *Believing Gentiles*. Or, 2. To the *Believing Jewes*, as was formerly noted.

To the believing Gentiles, The *Apostle Paul* wrote his Epistles; which are 1. *General*, written to whole Churches: 2. *Particular*, to some select particular Persons.

a Hen. Alsted. Pracog. Theol. l. 2. c. 124.

I. Some a do rank *Pauls* Epistles thus, according to the Churches and Persons to whom they were written, viz.

Pauls Epistles were written
- 1. To whole Churches; either
  - 1. Europe, as to the Churches at
    - Rome — in Italie.
    - Corinth, Thessalonica — in Grecia.
    - Philippi — in Thracia.
  - 2. *Asia*, as to the Churches at
    - Galatia, Ephesus, Colosse — in *Asia Minor*.
  - 3. *Judea*, and in other Nations dispersed, as the Epistle to the *Hebrews*.
- 2. To particular Persons; as to
  - Timothy.
  - Titus.
  - Philemon.

b Hist. Eccles. Magd. Cent. 1. l. 2. c. 20. *Paulus Apostolus. D. Parens in Prolegom. special in Ep. Paul in Sect. V. (ante ep. ad Roman.*

II. *Others* b endeavour, and that not unprofitably, to marshall *Pauls Epistles* in the Order of times and seasons wherein they were severally written, which Order is not observed as they are placed in our Bibles. And though the punctual time when every Epistle was written, cannot evidently and infallibly be demonstrated, either by the Epistles themselves, or other Ecclesiastical Histories, yet we may have good probabilities hereof, as may appear in this *Type* or *Table* ensuing.

A Chronological Table, describing the Order and Time wherein Pauls Epistles were written.

Pauls Epistles were written 1. *Before his Bonds and Captivity at* Rome. 2. *In his Bonds and Imprisonment there.*

1. *Before his Bonds and Captivity at* Rome, *are these seven Epistles in this Order, viz.*

1. First of all seems to be written the I. *To Thessalonians* From *Athens* by *Tychicus*. For *Paul* by reason of the tumultuous Jewes, going from *Thessalonica* to *Berea*, and thence to *Athens*, Act. 17. Thence he confirmes the *Thessalonians* in the faith by his first Epistle, as appears by 1 *Thes.* 3. 1, 2. and by the subscriptions of both the Epistles to the Thessalonians, (if Epistolical Subscriptions may be credited.) There are who think this and the other Epistle were written at *Corinth*, because *Paul* stayed not long at *Athens*, and because *Timotheus* and *Silas* came not to *Paul* at *Athens*, but at *Corinth*, and there abode a while with him, *Acts* 18. 1, 5. This Epistle written about seventeen years after his Conversion, in the eighth or ninth year of *Claudius*, and nineteenth year after Christs Passion, wherein (according to *Hierome*) the Councel at *Jerusalem*, was held.

2. About the same time, and in the same place *Paul* seems to have written the II. *To Thessalonians*, by *Tychicus* also. For what he had written in the former of Christs coming, and of the end of the World, he further explains in this, and vindicates.

3. The I. *to Timothy* seems to be written by *Paul* from *Laodicea of Phrygia Pacatiana* sent by *Tychicus* the Deacon, when returning the second time from *Jerusalem*, he passed through the Region of *Galatia* and *Phrygia*, Acts 18. 23. and before he returned to *Ephesus*, Acts 19. 1. For he promiseth to *Timothy*, being at *Ephesus*, that he would shortly come thither, 1 Tim. 1. 3. & 3. 14. *viz.* in the Nineteenth year after his Conversion, (as is thought) in the tenth or eleventh of *Claudius*, and the one and twentieth after Christ's death.

4. Next seems written the I. *To the Corinthians*, from *Ephesus*, while *Paul* stayed there, from Acts 19. 9, 22. compared with 1 Cor. 16. 8. (and this rather than from *Philippi*, as the Greek *Postscript* intimates, and before he went through *Macedonia*,) 1 Cor. 16. 5. for he passed through *Macedonia* after his three years abode at *Ephesus*. See Acts 19. 1, 8, 10, 21, 22. compared with Acts 20. 1. about the end of which time he is supposed to write this Epistle at *Ephesus*, before *Pentecost*. For he said, *I will tarry at* Ephesus, *until*

until Pentecost, 1 Cor. 16. 8. which when he wrote he seems plainly to be at *Ephesus*. And *Chrysostome* so interpreteth it, saying, *When he wrote this Epistle he was at* Ephesus, *it being winter*. Joan. Chrysost. in 1 Cor. 16. 8. Hom. 43. Vid etiam Athan. in Synopsi. And this *Pentecost* went before that Pentecost when he intended to be at *Jerusalem*, Acts. 20. 16. which fell out about the sixty fourth year after Christs death, in the ninth of *Nero*, which year coming to *Jerusalem* with the contribution, he was cast into Bonds: in the thirtieth year after his Conversion.

5. Not much after this first Epistle: *Paul* wrote his II. *To Corinthians* from *Philippi*, when after *Demetrius* his tumult, he left *Ephesus* and came into *Macedonia*, *Acts* 20. 1, 2, 3. for then he must needs come to *Philippi*, (which was the first city upon the coast of *Macedonia*, Acts. 16. 12.) Hither referre that intimation of his coming to *Corinth*, with them of *Macedonia*, 2 Cor. 9. 4. that is there said to be done, when after he had passed through *Macedonia* into *Greece*, he had stayed three moneths, *Acts* 20. 2, 3. And after we never read that he returned into *Greece*.

6. In the same passing through *Macedonia*: At *Nicopolis* (as the Postscript intimates,) not farre distant from *Philippi* before he came into *Greece*, *Paul* is supposed to have written his Epistles to *Titus*, whom he calls from *Crete* to *Nicopolis*, because *there he had determined to winter*, Tit. 3. 12. though he seems after to have altered his purpose, and to have wintered in *Grecia*, as is thought at *Corinth*. Some think it was written from *Ephesus*.

7. The eminent Epistle to the *Romans* seems to have bin written, whilst *Paul* was wintring at *Corinth*, but having wintred in *Greece*, because of the treacheries of the Jews, returning through *Macedonia*, he came to *Syria* with the Contribution, whence at last he was carried bound to *Rome* in the sixty fourth year of Christ, in the ninth of *Nero*, and in the thirtieth year after his own conversion. So that these three Epistles, *viz. The* II. *to Corinth*, *To Titus*, *And to the Romanes*, seem to be written as is said, and all within the space of half a year: but the *Epistle to the Romans* seems to be the last he wrote before he came captive to *Rome*. *Origen* and *Chrysostome* prove it was written after both the Epistles to the *Corinthians*, because in both those Epistles he stirs them up to a collection for the poor Saints at *Jerusalem*, 1 Cor. 6. 1. to 6. 2 Cor. 8 9. which contribution he saith he had received from the Churches of *Macedonia* and *Achaia*, to carry it into *Judea*, *Rom.* 15. 25, 26. and he brought it to *Jerusalem*, in his last journey into *Syria*, described *Acts* 10. and 21. as himself testifies in his Apology before *Felix*, *Acts* 24. 17.

II. *In his Bond and Imprisonment at* Rome, *and this under* 1. *His former*, 2. *His latter Imprisonment there.*

I. *Under his former Imprisonment* when he was in more *free custody*, at his first coming to *Rome*, *Acts* 28. 16, 20, 30. 31. Then probably he wrote his *Epistle to the Hebrews*: For declaring that his Brother *Timothy* was set at liberty, he promiseth the *Hebrews* to come with him and see them, *Heb.* 13. 23. therefore then he had some hopes of liberty, or it may be had liberty at that time and preached in *Italy*, whence perhaps the Epistle is said to be written not from *Rome*, but from *Italy*.

II. *Under his latter Imprisonment*, when he was clapt up in *closer Restraint*. Then he wrote his other six Epistles, (in all which he mentions his chains,) and probably he wrote them in this Order, *viz.*

1. *To the Galatians* by *Tychicus*, to whom he writes that he *bears in his body the marks of the Lord Jesus*, *Gal.* 7. 17. *viz.* either his chains, torments, or brands.

2. *To the Ephesians* by *Tychicus* also, to whom he mentions his *chains*, *Eph.* 6. 20.

3. *To the Philippians* by *Epaphroditus*, them he salutes in the name of divers of *Cæsars household*, *Phil.* 4. 22.

4. *To the Colossians* by *Tychicus* and *Onesimus*, them he requests *to remember his bonds*. Col. 4. 18.

5. *To* Philemon by *Onesimus* *Paul* wrote, being *a Prisoner and now aged*, Phil. 9. and it is thought he wrote this Epistle after his first Apology, in which *all men forsook him, but the Lord stood by him, and delivered him from the mouth of the Lyon*. 2 Tim. 4. 17. Therefore having some dawnings of hope that he should be delivered, he desires *Philemon* to prepare him a lodging, *for I trust* (saith he) *that through your prayers I shall be given unto you*, Philem. 22. but the Lord had otherwise determined. Some think this Epistle was written after the II. *to Timothy* because there he bids *Timothy* and *Mark* to come to him, whom here he intimates to be with him, *ver.* 1, 24. But others collect rather the contrary, 1 *partly* because here he desires a lodging to be provided for him, v. 22. but in that Epistle he is not solicitous about his lodging, but about his departure out of this life, 2 *Tim.* 4. 6. 2 *Partly* because there he complains that *Demas had forsaken him*, 2 Tim. 4. 10. But here he salutes *Philemon* in *Demas* his name, *ver.* 24. Therefore this Epistle was written before *Demas* his desertion, or *Demas* had returned again unto him.

6. Last of all, a little before his Martyrdome, (which fell out in the thirty seventh year after Christ, in the fourteenth year of *Nero*, (as *Hierome* thinks, *Hier. in Catal. Script. Eccl. Tom.* 1.) and in the thirty sixth year after his own Conversion, or thereabouts,) Paul wrote his II. *To Timothy*, as all Circumstances evince, and the Epistle it self intimates. *I am now ready to be offered, and the time of my departure is at hand*, 2 Tim. 4. 6.

This noting of the several times of the Apostle's writing his Epistles is useful, To let us see why the Apostle wrote so variously about the same things, as *Circumcision* and other *Ceremonies*; for to the *Romans* he exhorteth that they should receive the weak, &c. about Ceremonies and indifferent things, *Rom.* 14. 1. &c. But to the *Galatians* and *Colossians*, he utterly condemns the use of Circumcision, &c. *Gal.* 5. 2. &c. *Col.* 2. the reason is the difference of times, as *Chrysostome* hath noted, *Ceremonies* were alwaies in themselves *Mortales Mortal*: At Christs death became *Mortua*, *Dead*; only *Moses* must be honourably buried; for the weak Jewes the use of them was permitted a while; But after they became *Mortifere*, *Deadly* to them used them.

But here Pauls Epistles *shall be considered according to the method and distribution of all the Books of the New Testament first proposed, and that the rather because so we shall view them, as they stand in order in our* Bibles.

And first of all Pauls general Epistles *to whole Churches, which are nine viz. To the*

ROMANS.

I. Order of this Epistle.

THis Epistle to the *Romans*, though not first written, yet is *set first*, 1. By reason of the dignity of the *Romans* to whom it was written, *Rome* being the Seat of the Empire, and Head of the World. 2. Because of the largeness of this Epistle, this being the longest of all the Epistles: As *Isaiah* is set first, being the longest of all the *Prophets*. 3. But especially from the dignity of the matter, and dexterity in handling it, *The Body of Divinity* is so admirably herein handled, especially the principal points of *Election, Reprobation, Redemption, Faith, and Justification by Faith*, &c. That it is deservedly called by some [*Clavis Theologiæ.*] *The Key of Divinity*, and [*Methodus Scripturæ.*] *The Method of Scripture.*

Sect. II. *Name and Penman.*

a Rom. 1.7
b Rom. 1.8
c Phil. 4.22
d *Bellarm. de Pont. Roman. l.* 2 c. 2.
e *D. Par. in Rom.* 16. *Dub.* 11. *Funccius Com. lib.* 5. *in Chronol.*
f *Clem. Recognit. lib.* 1
g Rev. 17. 9 &c.
h Rev. 11. 8.
i Rev. 11. 8
k Rev. 18. 2. &c.
l Rom. 1. 1.
m Act. 7. 58. & 8. 1. & 9. 1. & 13. 9.
n Prostravit ergo Christus unâ voce Saulum, erexit Paulum: hoc est, prostravit superbum, erixit humilem. *Aug.* de Tempore *Serm.* 74. *Tom.* 10.
o *Apud veteres nostros ratione nomina componebantur, ut Isaac propter risum, &c.* Ambr. Com. in Rom. 1. 1.

The Epistle of the Apostle Paul to the Romans.

So denominated, 1. Partly from the object to whom the Epistle is written, viz. The believing *a Romans*; when this Epistle was written, there was so famous a Church at *Rome*, that their *b Faith was spoken of throughout the World*. Yea there were even in *Cæsar's* c *household* that had received the Faith.

But by whom or when was the Church of the Romans first planted?

Answ. Scripture is silent; d Papists say by *Peter*; But *Peter* never was at *Rome*, as learned men e demonstrate, much lesse planted the Church there. *Barnabas* is supposed to have preached Christ at *Rome*, and to have converted the *Romans* under the Reign of *Tyberius*. If f *Clement* may be believed. But now *Rome* is as *infamous*, as once it was *famous*; being the g Seat of *Antichrist*; The h *Spiritual Egypt*; i *Sodome*; and k *Babylon* devoted to destruction, &c. 2. Partly from the *Penman* of the Epistle, *viz.* l *Paul.*

Paul is a Latine name originally, from *Paulus* signifying *A-little-one*. So the *Romans* were wont to call them that were *Little of Stature*. *Paul* being appointed the Apostle of the Gentiles, seems most to be delighted with this *Roman* name. He was before his conversion m called *Saul*; an Hebrew name, signifying *Desired, Asked*, &c. from the Hebrew שָׁאַל *Shaal, To ask, desire*, &c. but after his conversion he is for the most part called *Paul*. Augustine saith, 'n *Christ* with one voice prostrated *Saul*, 'erected *Paul*: that is, he prostrated a proud one, 'erected an humble one. For what was the reason 'of changing his name, that being called *Saul* before, he would be called *Paul* afterwards: but 'that he acknowledged that the name of *Saul* was 'in him while he persecuted, a name of pride? 'Therefore he chose an humble name, to be called '*Paul*, that is, A little one, —— Of which name he 'now glorying, and commending his humility, saith, I am the least of the Apostles, &c. *Ambrose* also to like purpose, o 'Amongst our Ancients, names were 'framed upon some reason, as *Isaac* for Laughter, '*Jacob* for supplanting; so he is called *Saul* for his 'restlessenesse, but after he believed, of *Saul* he 'calls himself *Paul*, that it changed. And because '*Saul* according to the aforesaid sence, is interpreted unquietnesse or retraction; when he came 'to the Faith of Christ, he calls himself *Paul*, that 'is, as it were of a Temper made quiet and humble, or little, and because our Faith is Peace. For 'whereas formerly he brought temptation upon 'Gods servants by his zeal of the Law; himself afterwards suffered temptations for the hope, which 'through the love of Judaisme he had before denyed. 'Some think he first had this name *Paul* given him, upon occasion of his conversion of *Sergius* p *Paulus* the Deputy. Whereupon excellently *Hierome*, q *Attend diligently, that here first he received the name of Paul. For as Scipio having subjected Affrica, assumed to himself the name of Africanus: and Metellus having subdued the Iland of Creet, took to his family a Cretan Ensign, &c. So Saul being first to preach to the Gentiles, from the first spoil of that Church, Sergius Paulus the Proconsul, he carried away the Trophies of his victory, and exalted a Banner, that of Saul he should be called Paul. But if the interpretation of the name be sought, Paul in Hebrew sounds Wonderfull: Wonderfull indeed, that after Saul who is interpreted Desired, (because he was desired of the Devil to vex the Church) he of a Persecutor should become a vessel of Election.* Notwithstanding (as r some conceive) it is not likely that he changed his name *Saul* into *Paul*, but rather that he had two names, as all the Jewes had that were freemen of *Rome*. *Saul* then denoted his Nation and Religion, *Paul* imported his *Roman* freedome. And Scripture favours this that he had two names, saying; *Saul which also is Paul.*

p Acts 13. 7, 9, 12.
q Diligenter attende quod hic primum nomen Pauli acceperit: Ut enim Scipio subjectâ Africâ Africani sibi nomen assumpsit; & Metellus Cretâ, insulâ subjugatâ, insigne Cretici familiæ suæ reportavit; & Imperatores nunc usque Romani ex subjectis Gentibus Adiabenici, Parthici, Sarmatici nuncupantur: Ita & Saulus ad Prædicationem Gentium missus, à primo Ecclesiæ spolio, Proconsule *Sergio Paulo*, victoriæ suæ Trophæa retulit: erexitque vexillum, ut *Paulus* diceretur à *Saulo*. Si autem & interpretatio nominis quæritur, *Paulus* in Hebræo *Mirabilem* sonat: Revera *Mirum*, ut post *Saul*, qui interpretatur *Expetitus*, eo quod ad vexandam Ecclesiam fuisset a diabolo postulatus, de Persecutore vas fieret Electionis. *S. Hier. Com. in Ep. ad Philem. in init. p.* 259. *Tom.* 9. *Basil.* 1553. r *Hen. Alsted. Præcog. Theol. l.* 2. *c.* 12. s Acts 13. 9.

The History of this Paul is notably described in the New Testament, as is evident if the *Acts of the Apostles*, and his *Epistles* be exactly compared together: He was a man so singularly observable both before and after his conversion, that to make a full description of him, would fill a considerable volume: In so much that *Hierome* coming to speak of him among other Penmen of Holy Writ, saith, u *Concerning him I think better to be silent, than to write a few things*; yet as of other holy Penmen, take a short taste of *Paul* also.

I. *Touching his Nation, Descent and Education*; He was a x Jew, y *Of the stock of* Israel, *of the Tribe of* Benjamin,

t *Especially in* Phil. 3. 1 Tim. 1. Acts 8. *to the end of the Book, more summarily in* Acts 22. 3. to 22. & 26. 4 to 24
u Super quo tacere melius quam pauca scribere. *Hier. Paulino. Tom.* 3.
x Acts 22. 3.
y Phil. 3. 5.

z Acts 21. 39. & 22. 3. a Acts 22. 27. 28. b Phil. 3. 5. c Act. 22. 3 d Gal. 1. 14 e Acts 26. 5. f Phil. 3. 6. g Phil. 3. 6. Acts 7. 58. & 8. 1, 3. h Acts 9. 1 i Acts 26. 10, 11, 12. k 1 Tim. 1. 13. l Act. 9. 3, 4, 5, &c. m Missus est ad gentes ex latrone Pastor, ex lupo ovis *Aug. de Tempore Serm.* 47. *Tom.* 10. n Gal. 6. 12 o 2 Cor. 12. 2, 4. p 1 Cor. 15. 10. q Rom. 15. 19. r *Pauls journeys, see formerly described on Acts* Sect. V. *Principal parts.* s Paulus sagitta fuit domini, qui postquam ab Hierosolymis usque ad Illyricum missus arcu domini, huc illucque volitavit, ad Hispanias ire festinat, ut velox sagitta sub pedibus domini sui, orientem occidentemque prosternat. *Hieronym. ad Principiam virginem. Tom.* 3.

Benjamin, *an Hebrew of the Hebrews*; (yet his Parents names are not recorded) z *Born in* Tarsus *a City of* Cilicia, *a Citizen of no mean City*, which being a Cology, and having the Priviledge of the *Roman*-freedom, *Paul*, though of Jewish Parents, yet saith he was a *a Roman*, free born.) *b* Circumcised the eighth day; *c Brought up in the City* Jerusalem *at the feet of* Gamaliel, *and taught according to the perfect manner of the Law of the Fathers.*

II. *Touching his Religion* and life before his conversion; *d* he profited above many his equals in the Jewish Religion: *e After the most strict Sect of their Religion he lived a Pharisee*; *f* He was blameless in legal righteousness, *g* he was a most zealous Persecutor of the Church of Christ: held the Garments of those that stoned *Stephen*, consenting to his death; *Made havock of the Church, entring into every house, and haling men and women, committed them to Prison*; h *Breathing out threatnings and slaughter against the Disciples of the Lord*, and being a fit instrument for exercising the Priests cruelty against the Christians,) i *he received authority from the chief Priests, and shut up many of the Saints in Prison, and when they were put to death, he gave his voice against them, and punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, persecuted them even unto strange Cities*; k *But he obtained mercy because he did it ignorantly in unbelief.*

III. *Touching his Conversion*, it was most singular and miraculous; For at last as he was in his Circuit of Persecution, travelling towards Damascus, *in the way suddenly a light from Heaven shined round about him, and he fell to the Earth, and heard a voice saying to him*, Saul, Saul, *why persecutest thou me? I am Jesus whom thou persecutest; it is hard for thee to kick against the Pricks, &c.* Whereupon (as *Augustine* saith.) m *He was sent to the Gentiles, of a Thief a Shepherd, and of a Wolf a Sheep.* Of a Destroyer, he became a *Master-builder* of the Church, and of a pernicious *Persecutor*, a precious *Preacher*, yea, a prime *Apostle* of Jesus Christ; while he was a *Saul*, Christ had not a more *bitter foe*; when he became a *Paul*, Christ had not a *better friend*; The *worst* child of nature, the *best* child of grace.

IV. *Touching his Conversation and Apostolick Function*, after his Conversion it was most pious, laborious and efficacious. I. *In Preaching* the Gospel, (having received the same *by* n *a Revelation of Jesus Christ*, o *being rapt up into the third Heavens, which is Paradise.*) *He* p *laboured more abundantly then all the Apostles*; And q *from* Jerusalem *to* Illyricum he filled all places with the Gospel of Christ; both planting it where it was not, and confirming the faithful therein where he had planted it. To which end he undertook divers tedious and hazardous r voyages both by land and sea, with indefatigable Activity and incomparable success. Whereupon saith *Hierome* excellently, s Paul *was the ARROW OF THE LORD*; *who after he had flown hither and thither, being shot in the Lords Bow from* Hierusalem *to* Illyricum, *he hasted to go into* Spain, *That as a swift Arrow he might make both East and West fall under the feet of his Lord.* And elsewhere he elegantly stiles him; t *The Vessel of Election, The Trumpet of the Gospel, The roaring of our Lyon, The Founder of the Gentiles, The flood of Christian Eloquence: who rather admires than speaks the mystery unknown to former Generations, and the depth of the riches both of the wisdome and knowledge of God.* II. In *Penning* the Sacred Scriptures he had no small share, writing divers admirable Epistles, both to whole Churches, and to particular Persons, fourteen in all, (*The Order and Time wherein hath been formerly shewed.*) In which the sublimity of the Matter, the Majesty, Gravity and Elegancy of the stile, and the pathetical quickness of the Arguments, are such as are able marvellously to penetrate all Readers hearts. By which, he though absent, instructeth the Churches: he now dead, yet still liveth, and speaketh to all succeeding Churches. These Epistles of his u *Ambrose*, and after him, x *Augustine* compares *to the Land of Canaan flowing with milk and honey*, yea saith, *which of his Epistles are not whiter than milk, sweeter than Honey? which Epistles in the Churches Breast nourish People to salvation.* Learned *Hierome* thus extols them; y *I will bring forth the Apostle* Paul, *whom as oft as I read, methinks I do not so much hear words as thunders; read his Epistles, especially to the* Romans, Galatians, Ephesians, *in which he is wholly in Controversie; and you shall see him in the Testimonies which he takes out of the Old Testament, how artificiall, how prudent, what a dissembler of that which he doth. Some words seem simple, and as it were of an ignorant rustical man, who neither knows to do, nor decline deceits: but what way soever thou lookest, they are thunderbolts; He sticks in this cause He takes every thing which he toucheth; he turns the back that he may conquer; he feigneth flight that he may kill.* III. In z *Miracles* and signs which he wrought, he was none of the meanest among the Apostles. 1. He *a* struck *Elymas* with blindness, seeking to turn *Sergius Paulus* the Deputy from the Faith. 2. He *b* healed at *Lystra*, a man lame from his mothers womb. 3. He *c* cast out of a maid a spirit of divination. 4. He *d* did speciall miracles at *Ephesus*, curing the sick, and casting out Devils, by handkerchiefs or aprons brought from his body to the sick. 5. He *e* raiseth up *Eutichus*. 6. He *f* shook the Viper off his hand into the fire, not hurt thereby. 7. He *g* cureth the Father of *Publius* of a Fever and a bloody flix; besides many other *h* miracles which he wrought for confirming his Ministry among the Gentiles. IV. In *Revelations* and *Visions* he excelled, For, 1. He *i* received his Gospel from Jesus Christ by Revelation. 2. He *k* was caught up into the third Heaven, Paradise; and heard unspeakable words, which it is not lawful for man to utter. 3. He *l* was commanded by Revelation to depart quickly out of *Jerusalem*. 4. He *m*, by Revelation ascended to *Jerusalem* after fourteen years. 5. He *n* is by Vision called to preach in *Macedonia*. 6. He *o* at *Corinth* is by vision encouraged to preach boldly. 7. He *p* in *Jerusalem* was encouraged by the Lord in a night-vision, that as he had testified of him there, so should he bear witness of him at *Rome*. 8. He *q* was informed by an Angel of the Lord, of the shipwrack and safety notwithstanding, of all that sailed with him. V. In the *Extraordinary gifts of the Spirit* he abounded, nor was therein *r* behind the chief Apostles. He had 1. The gift of Miracles, as was shewed. 2. The gift of Tongues, *s I thank my God, I speak with tongues more than you all.* 3. The gift of *t* wisdome and knowledge. 4. The gift of *u* continency. 5. The gift of Prophecy; For he *x* foretells to the Elders of *Ephesus*, that

t Ubi Electionis vas, Tuba Evangelii, Rugicus Leonis nostri, Tonitruus Gentium, flumen Eloquentiæ Christianæ: qui mysterium retro generationibus ignoratum, & profundum divitiarum sapientiæ & scientiæ dei magis miratur quam loquitur. *B. Hier ad Pammach ad. ver. errores Ioan. Hieros. p.* 166. *C. Tom.* 2. *Basil.* 1553.

u Hæc est plane repromissionis illa terra quod patribus nostris deus promisit *dicendo*, dabo vobis terram: fluentem lac & mel. Non enim de hac terra locutus est quæ mananti-bus aquis cœnum in volvit, lutumque permiscet; sed de illa terra Pauli, & similium Pauli, quæ jugiter purum suave destillat Quæ enim Pauli Epistola non melle dulcior est, Lacte candidior? Quæ Epistolæ tanquam ubera Ecclesiarum populos enutriunt ad salutem. *D. Ambros. Serm.* LXVIII. *Tom.* 3.

x *D. Aug. de Sanctis Serm.* XXVI. *Tom.* 10. *iisdem propemodum utitur verbis*

y Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua. Legite Epistolas ejus & maxime ad Romanos, ad Galatas, ad Ephesios, in quibus totus in certamine positus est: & videbitis eum in Testimoniis, quæ sumit de veteri Testamento, quam artifex, quam prudens, quam dissimulator sit ejus quod agit. Videntur quædam verba simplicia, & quasi innocentis hominis rusticani, & qui nec facere nec dei linare noverit insidias; sed quocunque respexeris fulmina sunt; Hæret in causa, capit omne quod tetigerit; tergum vertit, ut superet; fugam simulat, ut occidat. *Hieron. Apol. pro liber. adver. Jovinian. p.* 106. *Tom.* 2. *Basil.* 1553.

z 2 Cor. 12. 12. a Acts 13. 10, 11. b Acts 14. 8. *&c.* c Acts 16. 18. d Acts 19. 11, 12. e Acts 20. 10. f Acts 28. 3. g Act. 28. 8. h Acts 15. 12. Rom. 15. 19. 2 Cor. 12. 12. i Gal. 1. 12. k 2 Cor. 12. 1, 2, 3, 4, 7. l Acts 22. 17, 18. m Gal. 2. 1, 2. n Acts 16. 9. o Acts 18. 9. p Acts 23. 11. q Acts 27. 23, 24. r 2 Cor. 11. 5. & 12. 11 s 1 Cor. 14. 18. t 2 Cor. 11. 6. u 1 Cor. 7. 7. & 9. 5. x Acts 20. 29, 30.

wolv

[illegible] Thess. wolves should creep in among them after his departure. 3. &c. &c. 3 He points out Antichrist in lively colours, 5. 1 Tim. foretelling his rise and Reign; 6. the propagation of 4. 1, 2, 3, 4. the extreme corrupt manners of the last times. And &c. And (as a Lallemandus suggests) Paul being at Rome fore- 4. 3, 4. told, that after his first stay he should find a Wolf, a Lallemand: who should take away the Jews, should shut them up in Viridario: the ground, besiege them with hunger and thirst, 1. 4. 12. that they should eat the bodies of theirs, and confume one b 2 Cor. another. Lastly, that being subdued they should fall into 11. 23. to their enemies hands; and for their wives basely erred the end. their Virgins violated and prostituted, their sons dis- And 6. 8, membred, their children dashed, and all things laid waste 9, 10. with fire and sword, and the captive Jews to be bani- 1 Cor. 4. 9. shed from their Land for ever, because they insulted o- Col. 1. 24. ver the most beloved and approved Son of God. All Phil. 2. 17. which Vespasian effected, extinguishing the Nation and Acts 9. Name of the Jews. VI. In Sanctifying Graces and 23. 24. holiness of Life, adorning his calling, he was most & 21. 13. eminent and exemplary. His Faith, Repentance, c Hist. Eccl. Self-denial, Courage, Zeal, Contentment, Patience, Mag. Cent. 1. l. 2 Uprightness, Heavenliness and good Confidence in c. 10. all things are abundantly declared. VII. Finally, In Paulus Apostolus. Sufferings b for Christ and the Gospel, he was in- d Joan. comparable, rejoycing and triumphing under them. Chrysost. de Laud. Pauli Apostoli. Tom. 3. e Joan. Chrysost. in Dict. Apost. unam sufficere. —Serm. 26. Tom. 5. f Euseb. Eccl. Hist. l. 2. c. 24. Niceph. hist. Eccl. l. 2. c. 36. Hist. Mag. Cent. 1. l. 2. c. 10. g Joan Chrysost. Serm. in Petrum & Paulum. Tom. 6. h Joan. Chrysost. lib. 1. adversus vituperat. vit. Monast. i De Pauli vero cervice, cum eam persecutor gladio percussisset, dicitur fluxisse lactis tanquis unda quam sanguinis, & mirum

In a word, what may be sufficiently spoken of *Paul*, in whom as in a Center the choicest virtues and perfections of the Saints did meet? c Paul was a second Abel, not once but every day sacrificed: Paul another Noah, sailing over the floods of ungodliness rising up against him, but without an Ark: Paul another Abraham, taken away not only from Country and Nation, but after bis calling, even from Life it self: Paul another Isaac, willingly bound for a Sacrifice: Paul another Jacob, always watching for the one Flock of the whole world: Paul another Joseph, distributing the food of Truth to the world, giving away with spiritual hunger: Paul another Moses, who brought back all Nations from the devils Tyranny unto Christ: Paul another Aaron; and used as a Priest to the People of the whole world: Paul another Phinehas striking through the impiety of Jews and Gentiles, as the fornication of minds, with the Javelin of Faith: Paul another David, who in combate provoked the devil as another Goliah: Paul another Elias, more clearly rapt up into heaven: Paul another Elisha, who cleansed the Nations from the inward polution of Leprosie: Paul another Hezekiah, who drew divers peoples to the one Faith of Christ: Paul another Josiah, who dissipated and destroyed the Gentiles abominations, &c. Chrysostome d compares *Paul* to the choicest Saints and Angels, and elegantly spends seven Homilies in the *Praises of* Paul *the Apostle*. And elsewhere he saith, e *I love all the Saints, but especially blessed* Paul, *that Vessel of Election, that Celestial Trumpet, that Guide of the Spouse of Christ.*

V. Finally, *Touching Paul death*; After he had wrastled with many difficulties, and waded through many troubles, he was carried bound to *Rome*, and there beheaded by *Nero*, that most beastly and cruel Tyrant, in the thirty seventh year after Christs Ascension, the fourteenth year of *Nero*, and about the thirty seventh after *Pauls* conversion, as Ecclesiastical f Histories inform us. g *Chrysostome* saith he was put to death on the twenty ninth day of *June*, and relates the occasion of *Nero's* beheading him to have been, h *because he converted* Nero's *whore, from her filthiness to the faith of Christ, so that she would no longer live with him in uncleanness.* i *Ambrose* and k *Augustine* report, *That when he was beheaded, milk issued out instead of blood.* And as l *Hierome* writeth, *he was buried in the Ostiense way.* But whatever were the circumstances of his death, this is certain, He is now *with Christ which is best of all, rewarded with a Crown of Life and Glory*, 2 Cor. 5. 1. 2 Tim. 4. 7, 8.

in modum sanctum Apostolum baptismi gratia in ipsa cæde exiritisse splendidum potius quam cruentum. *Ambros. Serm.* LXVIII. *Tom.* 3. k D. *Aug. de Sanctis Serm.* 26. *Tom.* 10. l. *Hier. Catal. Script. Eccl. Tom.* 1.

Sect. III. When, and Where *this Epistle was written.*

When it was written. See in the former *Table*. *Where* it was written, is to be considered. It is thought to be penned by *Paul* at *Corinth*: 1. Because herein he commends a *Phebe* to the *Romans*. She was a Servant to the Church at *Cenchrea*, which is a Port of *Corinth*. 2. Because he salutes them in the name of a *Gaius his Host*, and of the whole Church. And *Gaius* a *Corinthian*, β and there baptized by *Paul*. 3. Because he salutes them in the name of γ *Erastus Chamberlain of the City*, δ who abode at *Corinth*. 4. The Postscript testifies thus much.

m *Origen. in Præfat. Com.* a Rom. 16. 1. o Rom. 16. 23. β 1 Cor. 1. 14. γ Rom. 16. 23. δ 2 Tim. 4. 20.

Sect. IV. *Occasion and Scope.*

Occasion and *Scope* of this Epistle seems to be as followeth. The report that *Paul* had received of some disagreements both in judgement and affection in them of the Church of *Rome*, who were *partly* believing Jews, *partly* believing Gentiles. The Jews either wholly oppoling the Gospel, or mingling Law and Gospel together in the case of *Justification*, and all of them excluding the Gentiles from the fellowship of Christ, and despising them, insisting too much upon the Prerogative of the Jew: Contrariwise the Gentiles, knowing that the Jews were rejected of God, and the Gentiles implanted in their stead, too much insulted over them, as a People cast away, boasting of their own wisdom and vertues, and using their Christian Liberty with offence.

Now to reconcile these Controversies, and to settle them both in the Truth, and in unity of judgement and affection, the Apostle (being hindred from coming to them) deals by letters: *Demonstrating that neither Jews had cause to boast of their Righteousness and Prerogatives, nor Gentiles of their wisdome; both of them naturally being liable to Eternal Condemnation notwithstanding, and both of them being to be justified by faith in Christ alone, and that they should not abuse grace, but walk in newness of life, &c.* And therefore the Apostle, I. *Removing the false cause of Justification, viz.* the works of the Law which some rested in; II. *He asserts the true cause both Immediate and Remote.* 1. *Immediate, viz.* True *Faith* which he *concludes* upon, *confirming* it by the example of *Abraham*, and *explaining* it by the excellent effects thereof, Peace of Conscience, Assurance of Faith, Joy in God himself, as reconciled in Christ, Newness of Life, Freedome from the malediction of the Law, and Constancy against all Reliques of corruptions or afflictions. 2. *Remote, viz.* Gods *Predestination*, where he declares how the Jews, rejected by the pleasure of God for their unbelief, were left in ignorance till the fulness of the Gentiles should be come in, when the Jewes should be restored. III. *Having thus cleared and proved the Truth of Justification, he proceeds to practical exhortations*: 1. *Generally* to duties belonging to God and Man. 2. *Specially* how to behave our selves towards Superiours in *matters necessary*, how towards Inferiours and infirm ones in *things indifferent*; and so with certain Rules of life and salutations shuts up his Epistle.

Sect. V. *Principal Parts.*

In this accurate and excellent *Epistle to the Romans*, are chiefly three parts, *viz.* 1. *A Preface.* 2. *A Treatise, containing the substance and body of the Epistle.* 3. *A Conclusion.*

THE PREFACE to the whole Epistle, containing It
1. An

Chap. I. 1. An *Inscription* describing both *Paul* the Apostle, who wrote; and the Romans to whom he wrote, *Ch.* I. *ver.* 1. *to middle of ver.* 7. 2. A *Salutation*, *v.* 7. 3. Pauls *Gratulation* at their eminent faith, *v.* 8. 4. Pauls *Supplication* to the Lord, that he might see them for his and their Spiritual good, in imparting the Gospel to them, *v.* 9. *to* 17.

II. *THE TREATISE, comprizing the chief Subject-matter of the Epistle, which is either* 1. *Informatory and Doctrinal*; or, 2. *Hortatory and Practical.*

1. *The Informatory or Doctrinal part of the Epistle*, wherein the Apostle discourseth and accurately disputeth about the true cause of our *Justification* before God. *Declaring what is* 1 *The immediate*; 2 *The Remote Cause thereof.*

1 *The Immediate, or more neer Cause of Justification* after he had briefly propounded and hinted it, *ver.* 17 *he describes* 1. *Negatively.* 2. *Positively.*

1. *Negatively, Declaring what it is not, viz. Not Good works according to the Law*, because all are under sin. *Now he convinceth all of sin. and consequently of the utter impossibility of their Justification by Good works, viz.* I. *That the Gentiles are under sin.* 1. Because they with-hold the Truth of God in unrighteousness: 2. Because they thereby pulled down Gods wrath upon themselves, *v.* 18. *This is farther amplified by a Declaration, Partly* of Gods way of revealing himself and his Truth to the Gentiles, by light of nature, in the Book of the creature, *v.* 19, 20. *Partly* of their sinning against this light, *v.* 21, 22, 23. *Partly* of Gods heavy spiritual judgements upon them for this sin, *viz.* Giving them up to all excess of lusts and wickedness, *v.* 24. *to the end of the chapt. Partly* of the equity and righteousness of the judgements of God, whether upon Jews or Gentiles, *Ch.* II. 1. *to* 17. Chap. 2. II. *That the Jewes also are naturally under sin, notwithstanding their confident boasting in all their Jewish privileges, v.* 17. *to* 21. *he proves by the fruits thereof in them, viz.* 1. Not teaching themselves, *v.* 21. 2. Stealing, *v* 21. 3. Adultery, *v.* 22. 4. Sacrilledge, *v.* 22. 5. Breach of the Law, thereby even provoking Gentiles to blaspheme God, *v.* 23. *to the end. These particulars are amplified, by answering to certain Objections, which hereupon the Jews might make, viz. Object.* 1. *Then the Jew hath no advantage above the Gentile, no profit of Circumcision. Answ.* The Jew had much advantage, especially Chap. 3. by having Gods Oracles, *Ch.* III. 1, 2. *Object.* 2. *Oracles no advantage, because not believed. Answ.* Yet some believed; and God is faithful, though man believe him not, *v.* 3, 4. *Object.* 3. *If mans unrighteousness commends Gods righteousness; then God is unjust in punishing it. Answ.* Yet God cannot be unjust, being the Judge of the world; but they are unjust that hence encourage themselves in evil, because accidentally God brings good out of evil, *v.* 5. *to* 9. 6. That the Jews are naturally under sin as well as Gentiles, he further proves by Scripture Testimonies, *v.* 9. *to* 20. *From all this he draws his Conclusion, Negatively*, That no man can be justified by the deeds of the Law, *v.* 20.

2. *Positively, Declaring what it is whereby we are justified*, viz. By *True faith alone in Jesus Christ, according to the Grace of God, as the only instrumental means whereby Jew or Gentile can be justified. This Justification by Faith alone is* 1 *Proved.* 2 *Explicated.*

1. *Proved, by divers Arguments*, viz 1. Because God hath without the Law revealed another way of justifying sinners, *viz.* remitting their sins by true Faith in Christs blood, redeeming them of free Grace, for declaration of Gods righteousnesse; (*Grace* being the *Motive* or *Impulsive*, *Christs Blood* the *Materiall*, *Faith the Instrumental Cause* of Justification,) *v.* 21. *to* 27. 2. Because our Justification by Faith excludes all boasting, *v.* 27. Therefore all, both Jew and Gentile, must be justified only by Faith; God being one, and his way of justifying, one, *v.* 28, 29, 30. And yet this Justification doth not evacuate but establish the Law in Christ, *v.* 31. 3. Because *Abraham*, the Father of the Faithfull, was justified without the deeds of the Law, by Faith only, and that in his state of uncircumcision, and consequently so must all the spiritual children of *Abraham* be Justified, *Ch.* IV. *throughout.* Chap. 4.

2. *Explicated*; *Justification by Faith is explained by divers fruits or effects arising thereupon*; viz. I. *Peace with God*, *Ch.* V. 1. II. *Joy in hope of the glory of God*, *v.* 2. (which tribulation cannot prevent, but rather promote, *v.* 3. 4. 5.) this hope being strengthned by this Argument, *We were justified by Christ blood when we were enemies, therefore we shall be saved by his life, much more being justified*, *v.* 6. *to* 11. Chap. 5. III. *Rejoycing in God* himself as reconciled through Jesus Christ, *v.* 11. This our rejoycing in God through Christ, *is amplified by the transcendency of Christ, the second Adam's righteousness, beyond the first Adam's unrighteousness, which are therefore thus paralleld together*; both in respect of their *Similitude* and *Dissimilitude*. 1. Their *Similitude*, As by *Adam* sin entred upon all his posterity, and by sin Death; So by Christ righteousness, came upon all his posterity, and by righteousness life; This reddition is implyed in those words, *who is the figure of him that was to come*, *v.* 12, 13, 14. 2. Their *Dissimilitude*; The sin of *Adam*, whereby the judgement came upon all men to death and condemnation, was but one; but the free-gift of righteousness by Jesus Christ, hath much more abounded unto many, for their Justification from many offences, and not only from that one sin of *Adam*, *v.* 15, 16, 17. 3. Their *similitude* is again repeated and cleared, *Thus*: As by *Adam* Judgement abounded to all unto condemnation, by one offence of *Adam*: So by Christ the grace of God abounded to all, to Justification of life, by one righteousness of Christ, *v.* 18, 19. This *Parallel* is amplified by preventing an objection against it. *Object. If sin were in the world before the Law, to what end was the Law given? Answ.* To these ends, 1. That sin might abound, *viz.* in the clearer manifestation of it to us. 2. That grace might superabound, *viz.* might appear more conspicuously, prevailing over such sin, *v.* 20, 21. IV. *Mortification of sin, and Newness of life another effect of Justification*, 1. It *evidenced* by our fellowship with Christ, both in his Death and Resurrection, *Ch.* VI. 1. Chap. 6. *to* 12. 2. Is *urged* upon believers, *v.* 12, 13. *Partly* from the nature of Christian liberty, consisting in freedome from sin, and in the service of righteousnesse, *v.* 14. *to* 21. *Partly* from the evil effects of sin, shame and death, *v.* 21. *Partly* from the good effects of freedome from sin, holiness and eternal life, *v.* 22, 23. V. *Freedom of justified persons from the Law* (*viz.* 1. *From malediction and condemnation.* 2. *From its irritation to sin*) This is *proved* and *amplified*. *Proved* 1. Because we are dead to the Law, *Ch.* VII. 1. 2. Because we are lawfully mar- Chap. 7. ried to another husband, Christ, as the wife to another man, when her husband is dead, *v.* 2, 3, 4. 3. Because we are to bring forth spiritual fruit to our new Husband Christ, *v.* 5, 6. *Amplified* 1. By an Apology for the Law, that it is neither sin nor death but rather the direct Discovery of sin, *verse* 7. The occasional irritatour of sin, and accidental Procurer of death, *v.* 8. *to* 15. 2. By the complaint of the Apostle against himself, that his regenerate part is so hindred from keeping the Law, by the reliques of sin, the unregenerate part remaining in him, *ver.* 15. *to the end.* IV. *Constancy of the faithful in their justified and sanctified state, notwithstanding all their Infirmities or reliques of sin within, and afflictions without.* Against both which here are divers *Consolatory Arguments* laid down. Against the *Reliques of sin*, they that are in Christ are comforted, *Partly*, by their security from condemnation, *Partly*, by their spiritual Conversation, *Ch.* VIII. 1. Their *security* Chap. 8. *from condemnation* is evidenced, 1. By the efficacy of the Spirit of life in Christ, *v.* 2. 2. By the merit of

Christ Jesus our Lord, justifying the Law, and condemning sin, ver. 3, 4. Their Spiritual emancipation is granted 1. From their former debt, they are not under the flesh but over the flesh, therefore they mind not carnal things, ver. 4, 5, 6. And that they are in the Spirit is clear by the habitation of Gods Spirit in them, v. 9. 2. From Condemning sin in the flesh, ver. 10. 3. From Gods Spirit dwelling in them v. 11. whereby they are bound and enabled to mortifie the deeds of the flesh, in being the Sons of God by his Spirit of adoption, v. 12, to the middle of 17. Against Afflictions, they that are in Christ are comforted. 1. By their Communion with Christ both in present suffering, and future reigning which shall far surpass all present sufferings, v. 17, 18. 2. By the example of the creature in it self groaning under the bondage of corruption, to be delivered and restored: The Saints themselves having much more cause to groan after freedome, having the first fruits of the Spirit, and expecting adoption, v. 19. to 24. 3. From the comfortable effect, *Patience*, Of hope that saves us, by enabling us to wait patiently, v. 24, 25. *Fourth*, Of the spirit that enables us prevailingly in these afflictions v. 26, 27. *Fifth*, of afflictions themselves which work together for good to them that love God, v. 28. and render them conform to Christ, wherewnto they are also Predestinated, and notwithstanding which they shall be glorified, v. 29, 30. 4. From God who is for them, v. 31. Who most dearly loves them, v. 32. Who freely justifies them, ver. 33. 5. From Christs Death, Resurrection, Session at Gods Right hand, Intercession and Love to us, v. 34, 35. 6. From an induction and enumeration of particular evils or creatures which can never separate them from Gods love in Jesus Christ, v. 36. to the end.

Hitherto of the more immediate cause of Justification, viz. Faith, and the consequents thereupon.

II. *The more remote cause of Justification, viz. Gods Predestination to eternall life; brought in to prevent an objection against Justification by faith in Christ, as not true; because the Jewish Nation received it not. Answ.* The Apostle therefore shows that Justification belonged not to the whole Nation, but to them onely that believe in Christ; and none believe in Christ but the Elect, others being justly rejected of God according to his eternal counsel, till the Gentiles fulness be come in; and then the remnant of the Elect Jews shall be converted and implanted into Christ. *This the intent of Ch.* 9, 10, 11. *Predestination is described, 1. By the object Rejected. 2. By the Object Elected.*

1. *The object Rejected*, were the carnal Jews. Their rejection is declared by preventing certain objections which Jews might make, *viz.*

1. Object. *Paul then insulteth over the Jews, flattering the Romans. Answ.* Paul insults not over, but griers for the Jews, being most zealous for them as his brethren and kinsmen, honoured with many Pre-
Chap. 9. gatives, Chap. IX. 1. to 6.

2. Object. *If the Jews be rejected, then Gods Promise hath failed*, I will be thy God, &c. *Answ.* 1. By denying the consequence, for the word hath taken some effect, ver. 6. 2. *By distinguishing* the seed of *Abraham*, to whom the promise was made, into *children of the flesh* and *of the Promise*; those being rejected, but these being the true elect children of God, ver. 6. to 14.

3. Object, *But then God is unjust, loving some, hating others, when both were equal. Answ.* 1. By the denyal of Gods injustice, ver. 14. 2. By declaring the just cause of Gods dealing diversly with them, *viz.* His absolute power and soveraignty, to have mercy on some, and harden others at his pleasure, ver. 15. to 19.

4. Object. *Then God finding fault with those whom he hardens, is cruel; for they are necessarily such, not being able to resist his will*, v. 19. *Answ.* 1. Reproving such replyes against God, v. 20. 2. Clearing Gods absolute power over his creature, by the Potters power over the clay, ver. 21. 3. Confirming the equity of Gods dealing, by the unjustice and bad effects thereof, ver. 22, 23.

2. *The object elected*, viz. both the called Jews and Gentiles, ver. 24. That the elect Jews and Gentiles were elected, 1. *He proves.* 2. *He defends against objections.*

1. He proves by Scripture-Testimonies, *viz.* 1. Touching the Gentiles, ver. 25, 26. 2. Touching the Jews, ver. 27, 28, 29.

2. He defends against *objections* to the contrary. *Object.* I. *It seems absurd that prophane Gentiles should attain to righteousness, and not the holy Jews. Answ.* He answers, 1. Allowing the thing objected, from it never so absurd, ver. 30, 31. 2. Evidencing it by the contrary fruits thereof in both Jew and Gentile, ver. 32, 33. *Object.* II. *But Paul thus justifies these things out of hatred of the Jews. They have a great zeal of God, therefore are not rejected. Answ.* He answers 1. By friendly compellation, *brethren*, Chap. X. ver. 1. 2. By testification of his contrary desires and prayers for the Jews salvation, ver. 1. Chap. 10
3. By concession that they have zeal, but onely a blind zeal, *which he proves*, By their ignorance of Gods righteousness; By their adorning their own righteousness; By withstanding Christs righteousness; which is the complement and end of the Law for righteousness, ver. 2, 3, 4. *which righteousness he proves to be the only true righteousness*, both by the nature of the righteousness of the Law, which is impossible to be attained by sinners, v. 5. And by the nature of the righteousness of the faith. The properties whereof are described, ver. 6. to 14. The means whereof are vindicated from calumnies, *ver. 14. to the end. Object.* III. *If God rejects the Jewes, then he rejects his own People. Answ.* He answers; Chap. 1
1. By denying it, Chap. XI. ver. 1. 2. By demonstrating the contrary, that God hath not cast away the elect Jews, ver. 2, 3, 4, 5. 3. By distinguishing between the Jews, *Elect*, and *Non-Elect*; those being saved, these hardened; as the Scriptures testifie, v. 7. to 11. *Object.* IV. *God by repelling and blinding the Jewes, that they might fall and be destroyed, seems to be cruel*, &c. v. 11. *Answ.* He answers 1. *Denying* the false end of their rejection objected, they were not rejected that they might fall, ver. 11. II. *Explicating* the true ends intended by their fall; viz. 1 Salvation to the Gentiles; 2. Provocation of the Jews thereby to Jealousie, ver. 11. 3. Much more advantage by the Jews plenary conversion, ver. 12. which the Apostle urgeth, that he might provoke the Jews to humiliation, and save some of them, v. 13, 14, 15, 16. III. *Deterring* the Gentiles from glorying over the rejected Jews, 1. From the condition of the Jews, onely some of them being broken off; and of the Gentiles, who were wilde branches, but now partake of the Olive-tree, v. 17, 18. 2. From the absurdity of the branches boasting against the root that bears them, ver. 18. to 21. 3. From Gods impartiality to the natural branches, ver. 21. 4. From the cause of the Gentiles infidion, Gods meer grace, ver. 22. 5. From the condition of their standing, faith, ver. 22. 6. From the exemplary severity of God upon the Jewes, ver. 22. *which is amplified* by the contrary conditional effect promised the Jews, *viz.* They if they continue not in unbelief, shall be graffed in again; This he proves by divers Arguments, ver. 23. to 32. IV. *Admiring* and adoring the unsearchable depth of Gods dispensation herein, *ver. 33. to the end.*

Hitherto of the Informatory and Doctrinal part of this Epistle.

II. The Hortatory or Practical part, *inferred from the former, follows; wherein he exhorts to good works, and duties of Sanctification; 1. More general, 2. More special.*

I. *More general duties*, as
1. To present their bodies a spiritual sacrifice to God,

God, in their service according to the Word, Ch. XII. 1.

Chap. 12. 2. To be transformed by renovation of mind, and not conformed to this World, ver. 2.

3. To be humble under all the spiritual gifts, which God hath given, and to use them aright, ver. 3. *Two urged*, I. From Gods intent in giving divers gifts, or offices, *viz.* the good of the whole body of the Church, not that one member should insult over another; ver. 4, 5. II. From a distribution or exact enumeration of the several * offices in the Church, and the several duties imposed upon them therein; *and this* 1. *More generally*, into 1 *Prophecy*, 2 *Ministry*, ver. 6, 7. 2. *More particularly* sub-distinguishing, *Prophecy* and *Ministry*. 1. Under *Prophecy*, comprehending *The Teacher*, ver. 7. *The Pastor*, v. 8. 2. Under *Ministry*, comprizing *Him that giveth*, i. e. the Deacon; *Him that Ruleth*; And *Him that sheweth mercy* to them in distresse, in use in the primitive Church, ver. 8.

* The *Church Officers* under the New Testament.

4 To several Christian Duties necessary to the right managing of our Christian conversation; which are laid down in holy *Aphorisms*; As, 1. Sincere love, ver. 9. 2. Flight of evil, and following what is good, ver. 9. 3. Brotherly-kindnesse, ver. 10. 4. Mutual honouring one another, ver. 10. 5. Fervency of spirit in the Lords service, ver. 11. 6. Managing afflictions with Hope, Patience and Prayer, ver. 12. 7. Beneficence and Hospitality, ver. 13. 8. Blessing our Persecutors, ver. 14. 9. Sympathizing with one another in joy and grief, v. 15. 10. Mutual unanimity, ver. 16. 11. Patience under injuries, ver. 17. 12. Honesty of life before all men, ver. 17. 13. Peaceablenesse with all, ver. 18. 14. Recompensing of good to our enemies in stead of revenge, v. 19, 20, 21.

II. *More special duties* to be exercised in things, 1. *Necessary*, 2. *Arbitrary*.

1. *In things necessary*, duties required, are 1. Subjection to the higher Powers, urged by divers Arguments, Chap. XIII. ver. 1. *to* 8. 2. Brotherly love as the fulfilling of the Law, ver. 8, 9, 10. 3. The putting off all corruptions inconsistent with Christianity, and putting on the armour of light, &c. ver. 11. *to the end*.

Chap. 13.

2. *In things arbitrary* or *indifferent*, (which yet were not indifferent under the Law,) *viz.* *Meats* and *Dayes*. About which the *weak*, not instructed throughly in their Christian-liberty, took offence at the strong, in that they used them, and so censured them; the strong on the other hand offending and despising the weak. *Hereto therefore the Apostle*, I. *Directs* the strong how to receive the weak, and not to despise him, Chap. XIV. 1, 2, 3. *II. Dissuades* both strong and weak from censuring or rash judging one another, by divers grounds, *ver.* 4. *to* 13. *III. Directs* the strong to take heed of giving offence to his weak brother, who esteemeth things that are clean to be unclean, ver. 13, 14. *This he urges by many Arguments, viz.* 1. To offend a weak brother is to walk uncharitably, ver. 14. 2. To destroy him for whom Christ dyed, ver. 15. 3. To expose any good to, Thy Christian liberty, to be ill spoken of, ver. 16. 4. The Kingdom of God, consists not in meats and drinks; therefore we are not to contend for them as necessary to salvation, ver. 17, 18. 5. To walk contrary to peace and edification, ver. 19. 6. To destroy Gods work, *viz.* Faith in the weak. *Object.* I. *But all things are pure. Answ.* Though all things be pure in themselves, yet we must not use them to our weak brothers offence, ver. 20, 21. *Object.* II. *But I have faith, and am satisfied in what I do, therefore I may use my liberty. Answ.* It follows not: Thou mayst enjoy thy liberty to thy self before God: Needest not use it to thy brothers prejudice, v. 22. IV. *Warns* the weak to do nothing doubtingly, v. 23. V. *Repeats* the Exhortation about things indifferent. 1. Charging the strong to bear the infirmities of the weak, Ch. XV. 1. 2. Proving this to be their duty, *Partly* from the end of Gods giving his gifts to them, *viz.* Edification, ver. 2. *Partly* from Christs example, v. 3, 4. 3. Amplifying this by a suitable Prayer for them, that herein they may walk as they ought, ver. 5. *to* 14.

Chap. 14.

Chap. 15.

Hitherto of the Hortatory, *or* Practical *part of this Epistle.*

THE CONCLUSION of the whole Epistle follows; wherein the Apostle

I. Excuseth himself, 1. Partly for his boldness in thus writing to the *Romans*, v. 14. *to* 22.

2. Partly for his not coming to them hitherto, being detained in planting the Gospel in *Greece*, ver. 22.

2. Promiseth to come to them after he had been at *Jerusalem*, when he should take his journey into *Spain*, ver. 23. *to* 30.

3. Earnestly craveth their prayers, in reference to his journey, to *Jerusalem*, and to them, *ver.* 30. *to the end*.

4. Commendeth *Phebe* to their kind entertainment and assistance, Ch. XVI. 1, 2.

Chap. 16.

5. Saluteth the Saints at *Rome*, both in his own and the Churches name, v. 3. *to* 17.

6. He warns them to take heed of Schismaticks that cause divisions among them; whom he notably describes and deharts from, v. 17. *to* 21.

7. Sendeth to the Saints at *Rome* salutations from particular brethren, v. 21. *to* 25.

8. Finally, closeth up the Epistle with a Doxology or giving praise to God through Jesus Christ, ver. 25, 26, 27.

I. Corinthians.

Sect. I. *Order* and *Time* of writing it.

AS the *Epistle to the Romans* is in our Bibles set first, (though not written before all the following Epistles,) besides other Reasons probably for the Doctrine of *Justification by Faith*, therein so Excellently handled: So this I. *Epistle to the Corinthians* may deservedly bethought to be placed next in *Order* for the Doctrine of *Church-Government*, and Rules of *Publick-worship* therein notably prescribed.

a See in the *Table* before the *Epistle to the Romans.*

When and *where* this Epistle was written: hath been *a* formerly Declared.

Sect. II.

Sect. II. *Name, and Penner.*

The 5. Epistle of the Apostle Paul is the CORINTHIANS: So intituled, *Partly from the Penner thereof, Paul,* (whereby it is distinguished from the larger) *Partly from the Church to whom it is sent,* The Corinthians: *i.e.* the Church of God at Corinth.

CORINTH was a famous City of Achaia, (which Achaia by an Hebrew name is called Javan) near to Athens, scated in Peloponnesus, as a little Tract of Land between two Seas, the Ægean and Ionian Sea. A most famous place, very populous and flowing with wealth; is now, (saith *Cicero*) the *Light and Glory of all Greece*: yet very infamous for luxury and multitudes of Vices. Once utterly destroyed by L. *Mummius* the Roman Consul; but after, for the opportunity of scituation, restored to its ancient splendour by *Augustus*. Paul coming from *Athens* to *Corinth*, *f* laid the first foundation of a Church there. He was their *g* Spiritual *Father that begat them through the Gospel*: Converting by his preaching *h Crispus* and *Sosthenes*, chief Rulers of the Jewish Synagogue there, and many other Corinthians; among whom *Paul* continued preaching, above a year and six moneths, God assuring him by night in a Vision, that *he had much people in that City*. And this Church of *Corinth* grew one of the *i* most eminent Churches for all manner of spiritual gifts.

a See on *Romans* Sect. II.
e 1 Cor. 1. v. 2.
d Parens Prolog. in 1. *ad Cor. Corinth,* (as *Chrysostome* saith) *is now the prime city of Greecia, and of old it abounded with many commodities necessary for this life, also with plenty and wealth above all others. And therefore some of the forraign Writers have called that place* Aprodyv, *viz.* Fruitful or Pleasant. *It situate in the Peloponnesian Isthmus, and had ample matter for Merchandize. It was a City full of Rhetoricians and Philosophers, and of the seven which were called wise men, one was of this City.* Chrys. in Ep. 1. ad Cor. Arg. *e* Lumen & decus totius *Græciæ. Cic. pro Lege Manil.* *f* 1 Cor. 3. 11. *g* 1 Cor. 4. 15. *h* Act. 18. 1, 8, 9, 10, 11, 17, 18. *i* 1 Cor. 1, 5, 6, 7.

Sect. III. *Occasion.*

Occasion of writing this Epistle, seems from the whole tenour of the Epistle to be twofold. I. The information that *Paul* had from them of *the house of* Cloe, of the many woful distempers that infested the Church of *Corinth* after *Pauls* departure; as, 1. *Schisms* and *k Divisions*; 2. *Many heinous Scandals*, *l* as lusts, incest, covetousness, Law-suits of Christians before infidel-Magistrats, &c. 3. *Idolatrous communion with Infidels* in their *m* Idol-feasts. 4. *Uncomely habits* in *n* publick Assemblies. 5. *Gross Prophanations of the o Lords Supper*. 6. *Barbarous p confusion in their publique Church-Assemblies*. And 7. such *Epicure-like Atheisme and Prophaneness* to *q* deny the Resurrection and Eternal Life. II. The writing of some of the *Corinthians* unto the Apostle, for satisfaction in some particular cases; As 1. About *r Marriage*. 2. About *s things sacrificed to idols*. 3. About *t Spiritual gifts*. *About u prophecying*. And *x About charitable Collections for the poor Saints in* Judea. Divers of the Ancients, as *Ambrose*, *z Chrysostome*, *a Theodoret*, *b Oecumenius*, have intimated also the occasion of this Epistle to this purpose.

k 1 Cor. 1. 11. &c. *l* 1 Cor. 5. 1. &c. and 6. 1. &c. *m* 1 Cor. 8. 1. &c. and 10. throughout. *n* 1 Cor. 11. 2. to 17. *o* 1 Cor. 11. 17. to the end. *p* 1 Cor. 14. *q* 1 Cor. 15 12, &c. *r* 1 Cor. 7. 1. &c. *s* 1 Cor. 8. 1, &c. *t* 1 Cor. 12. 1, &c. *u* 1 Cor. 14. 1, &c. *x* 1 Cor. 16. 1, &c. *y* Præcepto domini admonitus Apostolus, resedit apud Corinthios Annum & menses sex, docens inter eos verbum Dei. Hinc est unde cum magna fiducia charitatis affectu agit cum eis, aliquando communens, aliquando arguens, aliquando blandiens ut filiis. Nam multæ erant subt propter quas scribit ad eos; quarum prima hæc est, quod more hæreticorum dissentientes ab invicem, hominibus devoti. *Pauli-*

and the Saviour, & Apollinaris did withdraw, was Christiani, quod nullâ cupiditate dogmatizabat. Eodem tempore hæresin qui ab his discesserunt, Chariton toti decant. Secundus hanc elit, quia eloquentiæ studebat corpsenit & cernere Philosophiæ sub nomine Christi in ecclesiam quæ contraria sunt fidei, &c. Ambr. Prolog. in 1. *ad Cor.*

a Paul *at first* [illegible] *to preach* [illegible] *many things in this City,* (Act. of *Corinth.*) Christ *appeared to him in a vision* [illegible] *and said, Speak, and not be silent, for I have many people in this City; and he abode there two years.* In it the Devil [illegible] *by whom the Jewes stirring him subscribed grievous things, in so much that they repented having their Controversie heard, refused to prosecute it, and drave him from the Judgment-seats. Paul, the protector of the faithful, standing on the judgment-seat, Paul was beaten.* The Devil therefore perceiving that great City and multitude of People to have received the truth, and for wealth and wisdom to be had in admiration, and to be the Head of all *Greece*, (for the affairs of the *Lacedæmonians* and *Athenians* were in a miserable state, which then ancient Kingdom fell;) when he saw they had received the Word of God with a ready and cheerfull mind, what doth he? He divides the men, for he knew that the strongest of all Kingdomes divided, could not stand; And for the practising of his deceits he took occasion from the wealth and wisdom of the inhabitants, &c. *Joan. Chrysost. in Ep.* 1. *ad Cor. Arg.*

a The Devil seeing *Corinth* a populous City, and formerly given to idolatry, to believe in God, he subornes certain rich men and Philosophers among them, and had set up themselves that they might rule over the People in spirituals. which done, many of the vulgar sort were joyned to the rich, as more potent; and to the Philosophers, as to those who could teach some more excellent thing than the Apostles doctrine: and that hence dissentions and contentions might be raised up among them. They therefore wrote to the Apostle by *Fortunatus*, *Stephanus* and *Achaicus*, touching marriages and Virginity: whom he wrote back to them, both touching these and other things, sending *Timotheus* also. Because therefore rich men and Philosophers through arrogance divided the people, he first of all corrects their affectation of arrogance. *Theod. apud Oecum. in Arg. in* 1 *Cor.*

b This Epistle *Paul* wrote from *Ephesus*, thinks *Oecum. Arg. in* 1 *Cor.*

Sect. IV. *Scope.*

The Apostle therefore in this Epistle principally intends and endeavours. 1. *To apply healing medicines specially to all the forementioned evils and maladies that began to grow in the Church of* Corinth. 2. *To give the Corinthians satisfactory Resolutions in all the particulars wherein they craved his advice from the Lord.* Both these ends will more evidently appear upon consideration of the several parts of the Epistle in the V. Section here following.

Sect. V. *Principal Parts.*

In this I. Epistle to the Corinthians, consider 1. *The Preface.* 2. *The Body*, or *Substance of the Epistle.* 3. *The Conclusion.*

THE PREFACE to the whole Epistle, which contains I. The Inscription, *describing* 1. The Persons writing, *Paul* and *Sosthenes*, *Ch.* I. *v.* 1. 2. The Persons to whom they wrote, viz. Principally, to the Church at *Corinth*. Secondarily to all the Saints in *Achaia*, *ver.* 2. II. The Salutation, *ver.* 3. III. The Testification of his benevolent affection to the Corinthians, 1. By his Thanksgiving to God, for the singular gifts of God wherein they then excelled, *v.* 4. *to* 8. 2. By his assuring them of Perseverance to the end; upon divers grounds, *v.* 8, 9. I. Chap. 1. II.

THE BODY, or SUBSTANCE OF THE EPISTLE; which contains a Treatise of severall subject-matters, according to the present condition and necessity of the Church at *Corinth*; And is 1 *Reprehensive*, 2 *Instructive*. 3 *Doctrinal*.

I. *In the Reprehensive part, the Apostle sharply reproves* and

and taxeth, their 1. *Schismes.* 2. *Contempt of the Apostles ministry.* 3. *Neglect of Church-discipline.* 4. *Contentious Law-suits before Infidels.* 5. *Slight account of Fornication.*

I. *Their Schismes and Divisions* about their Ministers, and their diversity of gifts, for which, some admired one, some another, he sharply taxeth, v. 10. *to ch.* 4. *ver.* 1. *Here note* 1. *An embatical exhortation of them to unity* both in word and judgement, and dehortation from Schismes; *whereof consider* 1. The manner, with beseeching, v. 10. 2. The occasion, their grosse Schismes, whereof the house of *Chlo* informed him, v. 11, 12. 3. The arguments for unity against Schisme, *drawn from* 1 Christs unity, 2 Christs death, 3 The forme of baptisme, v. 13. II. *Paul teacheth clearing himself* from being any cause of those divisions among them, either by his baptizing or preaching. 1. By his *baptizing*, he baptizing very few among them, That not being the chief employment to which Christ called him, v. 14, 15, 16, 17. 2. Not by his *preaching* among them, to which some affecting Pompe, and embracing Eloquence: others Plainnesse in preaching, (whereby there divisions were occasioned,) This he proves, *Partly* in that he preached not Christ crucified with wisdome of words to entice them; 1 That being contrary to his Mission, v. 17. 2 That tending to make Christs Crosse of none effect, v. 17. 3 That being contrary to Gods intent, *viz.* To confound the wisdom of the world, by the plain preaching of Christ crucified; whilst the People usually converted hereby, are not wise, mighty, noble, but foolish, weak and base, that no flesh might glory in it self but in the Lord, v. 18. *to the end of the chap.* *Partly* in that he preached in the plain demonstration of the spirit and power to save them, *Ch.* II. 1. *to* 6. *This he amplifies*, shewing that his preaching was with such mysterious spiritual wisdom, as far surpasseth all carnal mens capacities, yet is apprehended by them that are spirituall through the help of Gods spirit, v. 6. *to the end.* *Partly* in that he was necessitated to feed them with milk, More plain, easie, familiar doctrines, because of their carnalnesse and weaknesse, which still remains, as appears by their carnal divisions, *Chap.* III. 1, 2, &c. III. *His convincing them* of the evil of their divisions, by reason of their ministers, by divers Arguments, *viz.* 1. The carnalnesse of their divisions, v. 3, 4. 2. Their attributing more to their Teachers hereby than is meet, they being not Lords and Heads, but Ministers, the efficacy of whose ministry depends only upon Gods blessing, *ver.* 5, 6, 7. 3. The unity of their Teachers, which should teach them unity, v. 8. This unity of Teachers he proves by their office, they being Co-workers with God, v. 9. This their office is illustrated by a double Metaphor, *viz.* of Husbandry, v. 9. Of Architecture or building, himself being the Master-builder that laid the foundation Jesus Christ, others building thereon, whom he warnes to take heed of laying unsuitable superstructions upon Christ, v. 10. *to* 16. 4. Their own Sanctity, they are the holy Temples of God, and must not defile themselves with unholy Schismes v. 16, 17. 5. The folly and vanity of all their enticeing Teachers wisdom, in the sight of God, (which occasioned these divisions) v. 18, 19, 20. 6. The vainglory of this admiring their Teachers Persons; all their Teachers with all their variety of gifts, yea all things in the world being theirs in Christ for their good, v. 21, 22, 23.

Chap. 2.

Chap. 3.

II. *Their contempt of the Ministry* of the Apostles and others, he blameth; 1. Shewing in what account they ought to be had by them, *viz.* as Christs Ministers, and faithful Stewards of Gods mysteries, *Chap.* IV. 1, 2. II. Declaring how little he values their judgment of him, (*viz.* in preferring their eloquent Teachers before him.) *For* 1. This is but mans judgment, v. 3. 2. He dares not judge himself how much he is to be esteemed, much less should they that know him not so well, *ver.* 3, 4. 3 It is the Lords Prerogative to judge how every one is to be esteemed, v. 4, 5.

Chap 4.

III. Tacitly preventing an Objection; *That might seem to argue thy self and Apollos to Heathenism, that could do nothing without God, and now taught them it ill to be too esteemed of? Answ.* He proposeth himself and Apollos as examples of modesty for their imitation, that they be not puffed up one against another for their Teachers. 1. Because God only discriminates them from others. 2. Because they have received all they have. v. 6, 7. 4. Upbraiding their swelling haughtinesse, because of their supposed abilements without the Apostles; 1. By an ironical concession, v. 8. 2. By an option or wish that they were so, v. 8. 3. By an argumentation that they were not so absolute, nor as yet reigned: because the Apostles themselves reigned not, but rather were under great contempt and afflictions in the world, v. 8. *to* 14. This sharp reproof he mitigates, 1 *Partly* by intimating his intent therein, v. 14. 2. *Partly* by assuring them of his Fatherly affection to them as his spiritual children in the Gospel, v. 14, 15. Hereupon he exhorts them to imitate him as a spiritual father; which that they may do, *For present* sent *Timothy* to them, to inform them of his wayes imitable; And *For future* he promises to come to them himself, to exhibit himself exemplary to them, *ver.* 16. *to the end.*

III. *Their neglect of Church-discipline*, in case of the *Incestuous Person*, who married his mother in Law, he reproveth. 1. Describing the offence; 1. By the fame of it. 2. By the grievousnesse of it, Chap. V. *ver.* 1. 3. By their extream neglect about it, being so far from mourning for it, to punish the offender, that they were puffed up, *ver.* 2. II. Prescribing the punishment, *viz.* * *Excommunication*, set forth by the 1. *Matter* of it, viz. *him that hath so done this deed*; 2. *Efficient causes* of it, viz. *ye gathered together, and my Spirit, in the Name and power of our Lord Jesus Christ.* 3. *Form* of it, *Delivering to Satan.* 4. *End* of it, *Partly* for destruction of the flesh, *Partly* for salvation in the spirit, in the day of the Lord, *ver.* 3, 4, 5. III. Pressing them to inflict this punishment, apply this medicine, 1. From the evil of their former neglect and glorying. 2. From the peril of the sin unpurged out; it would leaven them all, v. 6, 7. 3. From the state of the Christian Church, which is now keeping a spiritual Feast, Christ our Passeover being sacrificed for us; as therefore at the typical Passeover, corporal leaven, so now at the true paschal feast, spiritual leaven is to be purged out, *ver.* 7, 8. 4. From his former command to them, to avoid the society of Fornicators and scandalous persons though not of the world without, which is impossible; yet of the Church within, which properly comes under Church-power, *ver.* 9. *to the end.*

Chap. 5.

* *Excommunication described.*

IV. *Their contentious Law-suits*, with one another before infidels, he utterly condemns and dissuades from them, by divers Arguments; 1. By this course they preferre the sentence of Infidels, before the judgement of Saints, Ch. VI. 1. 2. The Saints shall judge the World and Angels, how much more are they worthy to decide temporal differences, *ver.* 2, 3. 3. They shame the Church of God, by appointing insufficient men among them to judge in temporal affairs, whence they were necessitated to appeal to the Pagans, as if they had not a wise man among them, *ver.* 4, 5, 6. 4. These vexatious law-suits are unbrotherly, and they should rather suffer wrong, v. 6, 7. 5 Hereby they wrong and defraud their brethren unjustly, *ver.* 8. which injustice is aggravated; *Partly*, in that it and like sins are shut out of Gods Kingdom, v. 9, 10. *Partly*, in thanks most unsuitable to their present justified and sanctified estate, v. 11.

Chap. 6.

V. *Their slight account of Fornication, he reproves.* I. *Preventing* their excuse about fornication. *That it is indifferent, therefore might be done by them.*

Anſw. He anſwereth, *The ways of Gentiles* were fornications [illegible] any is not to be used, either when it is unſeaſonable, or when it belongs to undue [illegible] life, and accompanied with [illegible] but the body is ordained for [illegible] Lord, nor [illegible] 13. By [illegible] 19. This is [illegible] which the Saints [illegible] have to the Lord Chriſt as his members, [illegible] 17. 2. This fact is peculiarly againſt his own body, v. 18. 3. Their bodies are the Temples of the Holy Ghoſt, therefore not to be defiled, v. 19. 4. They ought to glorifie God both in body and ſoul, being not their own, but the Lords, bought with a price, v. 19, 20.

Hitherto of the firſt chiefeſt part of this Epiſtle.

II. *In the ſubſequent Part of this Epiſtle*, The Apoſtle reſolves, directs, or inſtructs them about diverſe practical matters: as about 1. *Marriage.* 2. *Idolathytes.* 3. *Rabbinical publick Aſſemblies.* 4. *The Lords Supper.* 5. *Uſe of ſpiritual gifts.* 6. *Tongues.* Touching all which, or at leaſt divers of them they had written to him for his advice, Chap. VII. 1.

Chap. 7. I. *Touching Marriage*, he reſolves divers queſtions or caſes of conſcience: As

1. *About Marriage of Chriſtians*, that its uſeful for avoiding fornication, v. 1, 2.

2. *About conjugal cohabitance*, that man and wife ought mutually to render to each other, v. 3 to 8.

3. *About the Unmarried and Widows*? That its good to remain ſingle, yet better to marry than to burn, ver. 8, 9.

4. *About Divorce*, without the caſe of adultery, 1. *In caſe of diſſent*, 1. That the wife is not voluntarily to depart, ver. 10. 2. If ſhe depart ſhe is to remain unmarried, or to be again reconciled to avoid inconſiſtency, 11. The husband is not to put her away, v. 11. II. *In caſe of unequal yoking of a believer and an unbeliever.* 1. That they ſhould dwell together, becauſe thereunto the unbeliever is ſanctified by the believer, otherwiſe their Children were not *Federally holy*, v. 12, 13 14. 2. That in caſe the unbeliever voluntarily depart, the believer in ſuch caſe is free, Provided 2. That all peaceable endeavors be uſed for retaining him or her, there being poſſibility of gaining the unbeliever to the Faith, v. 15, 16. 2. That the believer abiding within the limits of his calling, uſe the gifts God hath given him, for gaining the unbeliever, ver. 17. And ſo he paſſeth from the *Hypotheſis* to the *Theſis*, intimating that what he had ſaid of the ſtate of *Marriage*, that it was not to be deſerted for Religion ſake, the like they were to think of other *States of life*, and of all externals, whether one be circumciſed or uncircumciſed, bond or free, &c. not to be ſolicitous of changing them, becauſe theſe are nothing with God; yet he cautions ſervants, 1. Rather if they can conveniently to accept of freedome. 2. Not to ſubject their Conſciences to men whom they ſerve, ver. 18. to 25.

5. *About Virgins*, whether they ſhould marry? I. *Theſe Virgins that are at their own diſpoſal, (Parents being dead)* he diſwades from marriage, not as unlawful, but as inconvenient, in reſpect, 1. Of the preſent diſtreſs of the Church perſecuted. 2. Of the troubles of the fleſh. 3. Of Worldly cares, *ver.* 25. *to* 36. II. *Theſe Virgins that are under others Tuition*, ought to be diſpoſed in marriage, if they have not the gift of Continency; otherwiſe they may be better continued in Virginity, v. 36, 37, 38.

6. *About ſecond Marriages*; that they are lawful, the former being diſſolved by death, v. 39. 40.

II. *Touching eating Idolothytes*, or *Things ſacrificed to Idols*, I. *He refels the Arguments* brought in defence thereof. *Arg.* 1. *They that have knowledge are ſufficiently inſtructed of the lawful uſe of idolothytes, they may eat them*; *But*, &c. *Anſw.* He Answers, 1. By denying the Propoſition, knowledge is not ſufficient without Charity to edify brother. 2. By denying alſo the Aſſumption, they had not ſufficient knowledge, *Partly* becauſe they were private, *Partly* becauſe they were inclinable to their former Chap. 8. Idolatries, Chap. VIII. 1, 2, 3. *Arg.* 2. *They that know an Idol is nothing, and that there is but one God, may eat thereof, &c. Anſw.* He diſproves, 1. By Concluſion, That all Idols is nothing, &c. v. 4, 5, 6. 2. By limitation of the Aſſumption, all have not this knowledge of Idols and Idolothytes, and thoſe that are ignorant will be offended, ver. 7. *Arg.* 3. *But if we eat not, we deprive our ſelves of our right. Anſw.* Eating betters not, Not eating makes not worſe, ver. 8. II. *He diſwades from publique eating things ſacrificed to Idols, by many Arguments.* 1. From Chriſtian liberty which is not to be abuſed to the offence of the weak, v. 9, 10. 2. From the weak brother, who is not to be deſtroyed by their Chriſtian liberty, v. 11. 3. From Chriſt, who is not to be ſinned againſt herein, ver. 12. 4. From *Pauls* example, *Partly* reſolving never to eat fleſh, rather than offend his brother, ver. 13. *Partly* denying to make uſe of his Apoſtolick power in receiving maintenance from the Church of *Corinth* for his Miniſtry, though he proves this due, *from* the example of *Peter, James* and others, *From* compariſon of the like; *From* the Laws typical Teſtimony; *From* equity; *From* example of falſe Apoſtles; *From* the Levites example; Chap. 9. *From* Chriſts Ordinance, Chap. IX. 1. *to* 15. *Partly* abridging himſelf in the uſe of his whole Chriſtian liberty, for the gaining and ſaving of the more, ver. 19. *to the end.* 3. From the Idolatrouſneſs of partaking in theſe idol-feaſts, *Thus*: *ye ought to flee from Idolatry, But to communicate in idol-feaſts is Idolatry, Therefore to be avoyded. The Propoſition, that we ought to fly from Idolatry; He partly* proves from Gods vengeance upon *Iſrael* for that ſin, notwithſtanding they had the Chap. 10. ſame ordinances for ſubſtance that we have, Chap. X. 1. *to* 6. *Partly* amplifies by the concomitant ſins and puniſhments in the Iſraelites example, (five being inſtanced in) all which are recorded for our example and admonition, to warn us againſt Idolatry, v. 6, *to* 15. *The Aſſumption, That to communicate in idol-feaſts is idolatry*, he proves Analogically, *Partly* from the Lords Supper, they that partake that Bread and Cup have Communion with Chriſts Body and Blood ſignified thereby, v. 15, 16, 17. *Partly* from the Jewiſh ſacrifices, they that eat of the ſacrifices have Communion with the Altar, as members of the Jewiſh Church, v. 18. So they that communicate in idol-feaſts have tacite Communion with the idols to whom they are offered, yea Communion with Devils (ſeeing idols are nothing) v. 19. 20. 6. From the impoſſibility of having Communion with Chriſt in his Supper, and with Devils in theſe idol-feaſts, v. 21. 7. From the deſperate folly of this ſin, *ver.* 22. III. *He adviſeth them, touching private buying, or private eating things ſacrificed to Idols*; 1. Premiſing general Rules about things indifferent, *viz.* That they conſider expediency as well as lawfulneſs, That they ſtudy edification of others, ver. 23, 24. 2. Reſolving them that they may buy what is ſold in the Shambles, and eat privately what is ſet before them, asking no queſtion, unleſs ſome ſhew that it is ſacrificed to Idols, v. 25. *to* 31. IV. *He concludeth* this whole ſubject with three excellent Rules, 1. To do all to Gods glory, v. 31. 2. To offend none, v. 32. 3. To ſuccour the infirmity and ſeek the ſalvation of all, after the Apoſtles example, *ver.* 33. whom they Chap. 11. are to follow as he follows Chriſt, Ch. XI. 1.

III. *Touching decent habits of men and women in Church-Aſſemblies*, Premiſing a commendation of them for obſerving him. *He directeth* 1. *Men* to worſhip with their heads uncover'd, 1. *Becauſe* hereby the mans ſuperiority over the woman, according to Gods ordinance, is teſtified. 2. *Becauſe* even nature

ture teacheth it is a ſhame for men to have long hair, and ſo conſequently to be covered. II. *Women to worſhip with heads covered*, 1. Becauſe it is a ſhame for a woman to be ſhaven, and to be uncovered is as if ſhe were ſhaven. 2. Becauſe hereby the woman teſtifies her ſubjection to the man according to Gods ordinance. 3. Becauſe otherwiſe ſhe will offend the *Angels*. 4. Becauſe her hair is given her for a covering, v. 2. to 17.

IV. *Touching the Lords Supper, and the right Adminiſtration thereof.* Here I. *He ſharply reproveth them.* *More generally* diſpraiſing them for coming together for worſe, not for better, v. 17. *More particularly*, taxing them for prophanation of the Lords Supper, 1. By Schiſmes or Diviſions, every one taking before other his own Supper, v. 18. to 21. 2. By drunkenneſſe, v. 21. Theſe evils he ſharply blames and aggravates, ver. 22. II. *He recites the Primitive Inſtitution of the* * *Lords Supper*, formerly delivered by him to them, againſt which they had offended. In which inſtitution, note the *Efficient*, *Matter*, *Forme and end* of the Lords Supper, 1. The Efficient, *The Lord Jeſus*; Amplified by the circumſtance of time, when; *the ſame night in which he was betrayed*, ver. 23. 2. The matter, *Outward*, viz. The ſigns, *Bread and Wine*; with the actions pertaining to them, *Taking*, *Giving thanks*, *Breaking*, *Giving*. *Inward*, viz. the ſpiritual myſteries ſignified, *Chriſts body and blood*. Spiritually *Taken*, *Bleſſed*, *Broken*, *Given* for and to us. 3. The forme, viz. That Sacramental union betwixt theſe ſigns and theſe myſteries in theſe phraſes, *This is my body*, *this is my blood*, &c. which union conſiſts in the *inſtituted Signification*, *Obſignation*, *Exhibition*. 4. The end, eſpecially *the Remembrance of Chriſt*, *and conſtant ſhewing forth his death till his ſecond coming*, ver. 24, 25, 26. From all he by way of corollary, inferres, that unworthy partaking of the Lords Supper renders Perſons guilty of the Lords Body and blood, v. 27. III. *He inſtructs them and us how to communicate worthily*, *viz.* By Self-examination before communicating, v. 28. *This is urged*, 1. From the peril of eating and drinking judgment to themſelves that eat unworthily, v. 29. This he proves by the Corinthians ſad experience, v. 30. 2. From the benefit of ſelf-judging, whereby the Lords judgment is prevented, v. 31. which judgment of the Lord on his People is but a chaſtiſement to prevent condemnation, v. 32. IV. *He concludes* this matter with an exhortation, 1. To unity in communicating. 2. To eating at home, (ſo laying aſide Love-feaſts,) promiſing to order other things at his coming, v. 33, 34.

V. *Touching their ſpiritual gifts*, I. *He declares That their right uſe is*, *when they are employed*, *not to the contempt of their brethren*, *but for the common good and profit of the Church*, *they being given to this end by the Spirit*. *This he proved by divers Arguments*, As 1 None of their gifts are from themſelves, but all from one and the ſame Spirit of God; This he declares *Experimentally* in the Corinthians wonderful converſion by the Spirit, *Ch.* XII. 1, 2, 3. *Poſitively* in that all diverſities of gifts are from the Spirit, v. 4, 5, 6. 2. The end of the Spirits gifts is for common profit, v. 7. 3. No one Perſon hath all gifts, but ſeveral men are ſeverally gifted by the ſpirit, that the members may be mutually obliged one to another, v. 7. to 12. 4. We are all members of one and the ſame *Organical Body* of Chriſt, 1. Being joynt-Partakers of Baptiſme and the Lords Supper. 2. Reſembling a natural body, which though it have many members, and they their ſeveral offices, yet is but one body, v. 12. to 21. 5. The meaneſt and baſeſt members are neceſſary and uſeful to the excellenteſt and nobleſt, as in the natural, ſo in the organical body of Chriſt, ſo that the meaneſt cannot be deſpiſed without injury to the whole, v. 21. to 28. 6. This difference of members and their offices, ſome ſuperiour, ſome inferiour, God hath ſet in his Church for the good of the whole body, v. 28, 29, 30. II. *He exhorts them to cover earneſtly the beſt gifts*, v. 31. III. *He undertakes to ſhew them a more excellent way than gifts*, v. 31. &c. The grace of Chriſtian Charity, as being 1. More neceſſary than all gifts, Ch. XIII. 1, 2, 3. 2. More excellent in effects, which are deſcribed *Affirmatively and Negatively*, v. 4. to 8. 3. More permanent than all gifts, which ſhall ceaſe in heaven; but charity ſhall never fail; nay in that bleſſedneſs is to be beyond *Faith* and *Hope*, v. 8. to the end.

VI. *Touching the gift of tongues, and Prophecying*, he gives divers directions; As. I. *That in their Churches aſſemblies, they ſhould more endeavour after prophecying than to ſpeak with tongues*, Ch. XIV. v. 1. And this for divers reaſons; 1. *Becauſe* prophecying is more profitable to the edifying of the Church, than ſpeaking with tongues, whereby a man edifieth only himſelf, v. 2. to 6. This Argument he amplifies, *Partly* by an hypotheſis or ſuppoſition in his own Perſon, v. 6. *Partly* by a ſimilitude drawn from muſical inſtruments, eſpecially warlike, which cannot be underſtood unleſſe They give a diſtinct and certain ſound; no more can they be underſtood ſpeaking ſtrange languages, v. 6. to 10. 2. *Becauſe* to ſpeak with tongues, renders hearers and ſpeakers Barbarians to one another, which is abſurd and ridiculous unleſſe they be interpreted, v. 10. to 16. 3. *Becauſe* the unlearned cannot ſay *Amen* to a Prayer or Thankſgiving in a ſtrange tongue, v. 16, 17. 4. *Becauſe* Paul himſelf prefers profiting the Church by a known tongue, farre before tongues, though he ſpoke more than they all, v. 18, 19. 5. *Becauſe* the uſe of ſtrange tongues, and not underſtood, may be a ſign to unbelievers to aſtoniſh them: But prophecy is a means of good to believers to edifie them, v. 20, 21, 22. 6. *Becauſe*, whereas ſpeaking with tongues only amazeth and aſtoniſheth unbelievers, Prophecying may ſo effectually convince them, as to convert them, v. 23. to 26. II. *That every of them uſe their gifts to the Churches edification*, v. 26. To this end he ſhews them, 1. How to uſe tongues profitably, v. 27, 28. 2. How to prophecy to the Churches beſt advantage, v. 29. to 34. III. *That women be ſilent in their Churches*, and aſk their huſbands at home, v. 34, 34. IV. *That all things about Prophecy and Tongues be done decently and in order*, premiſing a ſharp reproof to their haugtineſſe and contempt of others, by reaſon of their gifts, v. 36. to the end.

Thus of the Inſtructive Part of this Epiſtle.

III. *In the doctrinal part of this Epiſtle*, He aſſerts the Doctrine of the * *Reſurrection* from the dead, againſt the hereſie of them that denied it in the Church of *Corinth*. Here note 1. *A Preface*, 2. *A Treatiſe*, 3. *A Concluſion*.

I. *A Preface*, wherein *Paul* recites the ſumme of the Goſpel which he had preached to them; which they believed: wherein they ſtand; whereby they are ſaved, *Ch.* XV. 1, 2. *viz.* I. That Chriſt died for our ſins, v. 3. II. That he was buried. III. That he roſe again the third day, v. 4. Evidencing his Reſurrection, 1. To *Cephas*. 2. To the twelve, v. 5. 3. To above five hundred brethren at once, v. 6. 4. To *James*. 5. To all the Apoſtles, v. 7. 6. To *Paul* himſelf, ver. 8. to 12.

II. *A Treatiſe of the Reſurrection*, *wherein* 1. He Aſſerts and proves the Reſurrection by many Arguments, 1. From the faith of the Goſpel hitherto preached and received, That Chriſt is riſen, therefore it is falſe that there is no reſurrection of the dead, v. 12, 13. *This Argument is amplified by divers abſurdities that would otherwiſe enſue*; As, Our preaching is vain and falſe, Our faith is vain, v. 14. to 18. The dead in Chriſt are periſhed, v. 18. Chriſtians of all men were moſt miſerable, v. 19. 2. From the Reſurrection of Chriſt, *Partly* as the firſt fruits of them that ſleep, ver. 20. *Partly* as a *Second Adam* quickening all his, as the *Firſt Adam* deadned all his, v. 21, 22, 23. 3. From the duration of Chriſts *mediatory*

Chap. 12.

Chap. 13.

Chap. 14.

*The Lords Supper deſcribed.

*The Doctrine of the Reſurrection aſſerred, and explained Chap. 15.

stery Kingdom, the first and greatest of his enemies, whereof death shall be the last, destroyed, even reflection made upon [illegible] From diverse absurdities that would follow, if the dead should not rise, as being applied over, or for the dead, as the running Metaphors of Afflictions and Perfections, also [illegible] as arising from Epicurism and Luxury [illegible] II. He defends the Doctrine of the Resurrection against them that Objected, *How are the dead raised? and with what body do they come?* ver. 35. shewing, 1. That it is as possible for the body to rise, as for corn sown to be quickened after it dies, v. 36. 2. That our bodies shall not rise the same in qualities, as they are buried, but far more excellent, that so they may be conform to Christ, and be capable of inheriting Gods Kingdom, v. 37. to 51. III. He reveals the great mystery of the Change of the living, at Christs coming to judgment, when death shall be swallowed up in victory, v. 51. to 58.

III. *Consolation*, exhorting (in hope of the Resurrection) to constancy, and abounding in the [illegible] work, &c. 58.

THE CONCLUSION of the whole Epistle, containing [illegible] Particular Admonitions, touching 1. Their Collections for the Saints at Jerusalem, Ch. XVI. 1. to 4. [illegible] 3. His purpose about Apollos, and the reason thereof, v. 12. 4. Their entertainment of Timothy if he come to them, ver. 10, 11. 5. Apollos not coming as yet to them, v. 12. II. *Exhortations* to certain duties, viz. 1. Watchfulness. 2. Stedfastness in the faith. 3. Courage, ver. 13. 4. Charity, ver. 14. 5. Reverend respect to Stephanas and his houshold and such like, ver. 15. to 19. III. *Salutations*, 1. From others to the Corinthians, v. 19, &c. 2. From Paul himself to them, Denouncing *Anathema Maranatha* to the non-lovers of Christ; Praying Christs grace to be with them, Remembring his own love to them, v. 21. *to the end.*

III. Chap. 16.

II. Corinthians.

Sect. I. *Name and Penman.*

a 2 Cor. 1. 1.

b See on Romans Sect. II.

c See on 1 Cor. Sect. II.

d Jo. Calv. Com. in 2 Cor. 1. 1.

THE II. *Epistle of* Paul *the Apostle to the* CORINTHIANS.] So called from a *Paul* the *Penman* of it, (of whom b before,) and from the Parties to whom he wrote, viz. *The Church at Corinth*, (of which c formerly) *and to all the Saints in all Achaia*, probably there being many Saints in that Province (as d *Calvin* noteth) who could not so safely and conveniently meet in Church-Assemblies, but were dispersed up and down by reason of turbulency of those times.

Sect. II. *Time.*

e Before Epistle to the Romans.

When this Epistle was written, see before in the e *Chronological Table of the Order* and *Time of the writing of* Pauls *Epistles.*

Sect. III. *Occasion.*

f Jo. Chrys. Homil. 5. in 2. Ep. ad Corinth. Theod. apud Oecum. in Arg. in II. Corinth.

Occasion of this Epistle seems to be. I. *Partly those calumnies and aspersions cast upon* Pauls *words and actions by false Apostles and other his adversaries, after his former Epistle.* They charged him, 1. With *levity*, that he came not to them according to his Promise. 2. *With pride and tyrannical severity*, because of the Incestuous Person. 3. With arrogancy and vain-glory in his ministry, *therein lessening the Authority of the Law.* 4. With personal contemptibleness, insinuating, that however he was glorious in his letters, *yet in person he was but base, &c.* II. *Partly* the good effect that in some measure his former Epistle had upon them, (as f *Chrysostome* saith,) putting them upon mourning and reforming, especially their Teachers, (as g *Ambrose* intimates,) though it did not so much profit them as was meet, some impious ones despising *Pauls* Authority, and persisting still (as h *Calvin* noteth,) in their contumacy and haughtiness. III. *Partly* their forwardness in their contribution to the Saints in *Judea*, which the Apostle had formerly commended to them. IV. *Partly* their benevolent and kind receiving of *Titus*, (as i *Chrysost.* observeth.) These things especially gave the Apostle *Occasion* of writing to the Corinthians this his second Epistle.

g Secundam Epistolam Apostolus scribit Corinthiis, cujus hæc principalis est causa, quoniam in primâ pro quorundam peccatis doctores eorum præcipuè corripuerat, & multum fuerant contristati. Nunc eos consolatur suum eis proponens exemplum, & docens non debere ægre ferre quod pro aliorum sunt salute correpti, cum ipse pro aliena salute periculis quotidie & morti subjaceat. *Ambr. Præfat. in 2 Cor.*

h Jo. Calv. in 2 Epist. ad Cor. Arg. i Jo. Chrysost. in 2 Ep. ad Cor. Homil. 1.

Sect. IV. *Scope.*

Proportionably therefore the Apostles Scope *in this Epistle is principally*, 1. *To shew* that he came not so soon to them as he promised: *Not* out of levity, *But partly* by reason of his k troubles in *Asia*, that hindred him; *Partly* that he might give them the more time to set their Church in better order, that so he might l come more comfortably to them. 2. *To declare*, that his sentence against the m *incestuous Person* was not rigid or tyrannical, but necessary and pious: and now that *Excomunication* had wrought so good an effect upon him, he (commending their obedience therein) exhorts them to absolve him from that sentence, and restore him. 3. To intimate his great success in preaching the Gospel, which he doth not for his own, but the Gospels glory, which had peculiar efficacy upon the n Corinthians above others, and farre surpassed the *Ministry of* o *Moses*, and was *hid*

k 2 Cor. 1. 8, &c.

l 2 Cor. 2, 3, 4.

m 2 Cor. 2. throughout.

hid onely to them that are lost. In preaching which Gospel he used all diligence and faithfulness, notwithstanding all his afflictions, for the Gospel, which did but prepare a *greater weight of Glory* for him in
p 2 Cor. 5. throughout. heaven p whereunto he aspired, inviting others to do the like, in accepting the grace of *Reconciliation*, tendred in the Gospel. 4. *To stirre them up* to an
q 2 Cor. 6, throughout. and ch. 7. q Holy-life, and the eschewing of fellowship with infidels and idolaters. 5. *To incite them* to perfect
r 2 Cor. 8. & 9. their r *Contribution* for the poor Saints at *Jerusalem*. 6. *To Apologize* for himself, against the
s 2 Cor. 10. and 11. & 12, and 13 s *Personal contemptibleness* imputed to him by the false Apostles, whereupon he reproving their *vain-glory*, enters upon an high commendation of his Apostolick office and *Power*; and *his extraordinary Revelations*, farre out-shining all the counterfeit glory of false Teachers: yet declaring he had rather use meekness than his power, if he be not forced thereto by their contumacy and impenitency. So that great part of this Epistle, both in the beginning and latter end is *Apologetical*, and may in that regard be stiled, *Pauls Apology*, or *Apologetick Epistle against his Adversaries calumnies.*

Sect. V. *Principal Parts.*

In this Epistle are considerable, 1. *The Preface*, 2. *The substance of the Epistle.* 3. *The conclusion.*

I. *THE PREFACE or Introduction to the Epistle*, contains I. *The Inscription*, denoting 1. The Parties writing, *viz. Paul* and *Timothy*. 2. The Parties written to, *viz. The Church at* Corinth, *and all the*
Chap. 1. *Saints in all* Achaia, Ch. I. *ver.* 1. II. *The Salutation*, ver. 2. III. *The Apostles Gratulation*, or Thanksgiving to God for his comforts in tribulation. *Here* 1. God, the object of his Thansgiving is described, As *Father of Christ*, As *Father of mercies*, As *God of all comfort*, ver. 3. 2. The ground of the Thanksgiving, Gods comforting in tribulation, *is amplified*, *Partly* by the extent of it, *in all tribulation*: *Partly* by the end or intent of it, that the Apostle may be able by his own experimental comforts in distress, to comfort others in like case; and particularly the *Corinthians*, whom he hopes to be sharers in comforts, as well as in crosses, *ver.* 4. *to* 8.

II. *THE SUBSTANCE of the Epistle*, 1. consists in a Treatise, 1. *Excusatory*, or *Apologetical*. 2. *Hortatory*, or *Practical*. 3. *Minatory* or *Threatning*.

I. *In the Excusatory or Apologetical part of the Epistle*, 1. *He purgeth himself from some Imputations.* 2. *He commends and magnifies his Ministry.*

I. He purgeth himself from the unjust imputations of 1. Levity and Temerity, 2. Severity.

1. *From the imputation of Levity and temerity in*
*1 Cor. 16. 2. to 8. *that he came not to them, as he* formerly promised.* He excuseth himself, *I. By the extremity of his afflictions, even to despair of life, which befell him in* Asia, whereby partly his coming to them was hindred, *ver.* 8. *to* 12. II. *By the testimony of his Conscience* touching the simplicity and godly sincerity of his conversation in the world, and especially towards the *Corinthians*, as themselves will testifie; upon which *confidence he was minded to come to them* before, therefore none had cause to taxe him for *levity* or *breach of Promise*, *ver.* 12. *to* 17. III. *By the truth of his preaching among them, still constant to it self*, whence he proportionably proves the truth and constancy of his purpose in coming to them, *v.* 17. *&c. This his truth and constancy in preaching he amplifieth*, 1. *Partly* by his solemn Oath confirming it, *v.* 18. 2. *Partly* by the constant matter of his preaching among them, *viz. Christ Jesus, in whom all Gods Promises are Yea and Amen*, *v.* 19,20. 3. *Partly* by the efficient cause of both his and their establishment in preaching and receiving the Gospel, *viz. Gods Annointing, Sealing, and giving the earnest of his Spirit* to both, *v.* 21. 22. IV. *By his end in delaying hitherto to come to them*, viz. *To spare them*, that they might have time to repent, and put their Church in order before his coming, *v.* 23. *This he amplifies* 1. *Shewing* that he and the other Ministers had not *dominion of their faith, but were helpers of their joy*, *v.* 24. 2. *Declaring* that he *purposed not to come again to them in heaviness*, as he came unto them in his former Epistle, lest thereby he deprive himself of all comfort, none being able to comfort him like them, Ch. II. *ver.* 1. Chap. 2.

2. *From the aspersion of too much Severity and Tyranny, in writing to them formerly to excommunicate the Incestuous Person*, he clears himself, I. *By declaring why he wrote his former Epistle to them*, viz. 1. To prevent his matter of sorrowing in them, and to provide for his and their joy at his coming, by their *Excommunicating* the incestuous Person before, *v.* 3. 2. To testifie his entire love, in writing to them with so many tears, *v.* 4. II. *By shewing that the incestuous Person was a grief to them as well as to him*, therefore he was not too rigid against him, *v.* 5. III. *By making it his present request to them, to restore and absolve the Incestuous Person excommunicated, now repenting*, and this he urgeth, 1. *Because* his punishment hath been sufficient already, *v.* 6. 2. *Because* that otherwise he may be swallowed up of overmuch sorrow, *v.* 7. 3. *Because* hereby they shall confirm their love to him, *v.* 8. *Object.* *But why dost thou now write to restore him, whom formerly thou wroteſt to have cast out. Answ.* He answers, because now he had obtained his end in writing, viz. A discovery of their obedience, *v.* 9. 4. *Because* Paul himself had absolved and forgiven him for their sakes, therefore so should they, *v.* 10. 5. *Because* Satan should get no advantage, either against the incestuous Person, driving him to despair, or against the Corinthians, raising hereupon divisions among them, or falsely perswading them that the lapsed are not to be restored, *v.* 11.

II. *He commends and magnifies his ministry* (and therein tacitly wipes off the imputation of *Arrogance and false Doctrine*,) *I. By his singular care that he had therein of the affairs of the Corinthians*, being restlesse at *Troas*, (where notwithstanding an opportunity of preaching Christ was offered,) because he there met not *Titus* to informe him of their state, *v.* 12,13. II. *By the general successe of his preaching in every place.* Amplified 1. By the cause thereof, *God.* 2. By the event thereof in the Apostle, *Thankfulnesse to God, and Triumph in Christ.* 3. By the nature of this successe upon several objects, viz. either to life or death. 4. By his insufficiency to this work. 5. By his sincerity of Doctrine, whilst many others contrariwise corrupt the Word, *v.* 14. *to the end.* III. *By the particular efficacy of his Ministry upon the Corinthians themselves* converted thereby, who therefore are his *Epistle of commendation* to all, *Chap.* III. 1. *to* 6. Chap. 3.
IV. *By the Subject-matter of his Ministry*, viz. *The* New-Testament *farre surpassing the the Ministration of* Moses; This New Testaments ministry, being 1. *A Ministry of the Spirit*; that of the letter. 2. *A Ministry of Life*, that of death. 3. *A Ministry engraven in the heart*, that in stones. 4. *A Ministry excellently glorious*, that in comparison unglorious. 5. *A Ministry of righteousnesse*, that of condemnation. 6. *A Ministry remaining*, that abolished. 7. *A Ministry perspicuous*, that of the Law being very dark and obscure *v.* 6. *to the end.* V. *By the Manner of his Ministry, in undaunted constancy and incorrupted fidelity*, Ch. IV. 1, Chap. 4.
2. *This he amplifies by preventing divers exceptions against his Ministry, shewing* 1. That if it be hid, *it is only hid to them that are lost and blinded by* Satan, *v.* 3, 4. 2. That he preaches not himself arrogantly, but Christ Jesus humbly, *v.* 5, 6. 3. That though he be exposed in his Ministry to many heavy sufferings; yet it is, *Partly* that all may see the efficacy of the Ministry is of God, not of him, *v.* 7. *Partly*, to evidence to all that his sustentation in his troubles is not of himself, but onely of Jesus Christ, *v.* 8 *to* 13. 4. That he hath many grounds of Comfort, whereby he encourageth himself against all crosses unto constancy in his Ministerial office. As, 1 Faith enabling

ling to confirm Christ in preaching, v. 13. 2. Hope of Resurrection, v. 14. 3. The Churches good, and 4. Gods glory, v. 15. 5. The advantage of his inward state by the Cross, v. 16. 6. The promoting of his [illegible] glory by his momentary [illegible] be Amplified. Partly by the difference of inward grace-
Chap. 5. ing after it, upon [illegible] Partly by his improving [illegible] glory, and the terrour of the Lord in the judgement, as means to make him earnest in his Ministry, and reading unto believe, v. 9, 10, 11. And this, not for his own private, but the Churches profit, ver. 12, 13. Therefore being overcome with Christs love, in dying for him, he desires to live wholly to Christ as a Reconciler, and to reconcile others to God by his Ministry of Reconciliation in Christ, ver. 14, to the end.

The use of the Exceeding part of the Epistle.

II. *In the Hortatory or Practical part of the Epistle, He earnestly exhorts the Corinthians.*

I. *To walk worthy of the Gospel, and not to receive Gods grace of Reconciliation, preached therein, in vain.* And this I. *More Generally*, that receiving the grace of Reconcilement, they bring forth the fruit thereof in obedience and thankfulness to God. This is urged, 1. From the duty of the Apostles office as *Co-workers with God*, therefore bound to presse them
Chap. 6. to it, Chap. VI. 1. 2. From the condition of the present season of the Gospel, this being the very time wherein God had promised to work more effectually upon mens hearts by Christs Doctrine, v. 2. 3. From his own exemplary *Pastoral care* in the Ministry of the Gospel. Both to prevent offence therein, v. 3. And to approve himself in all things as the faithful Minister of Christ; in all ministerial Graces, Properties, &c. most elegantly described. In like manner they, as his *Sons*, should proportionably in their places imitate him, v. 4 to 14. II. *More Particularly*, that they avoid all intimate fellowship, by marriage or otherwise, with Infidels and Idolaters. 1. *Because* of the extream disparity and contrariety betwixt them, whereby they are inconsistent one with another, v. 14, 15, 16. 2. *Because* of the singular benefits that will ensue upon their separating from Infidels and Idolaters, *viz.* Gods Reception of them, and Paternal Relation to them, according to his Promises, v. 16, 17, 18. Therefore they should have no fellowship with Idolaters, by presence of body or allowance of spirit, but contrariwise should
Chap. 7. *perfect holiness in Gods fear*, Chap. VII. 1.

II. *To bear him like affection to receiving his Doctrine and Exhortation, as he bears to them; Receive us*, i. e. as into the bosome of your love v. 2. 1. *Because* he had given them no cause of Disaffection, either by 1. Injury to any. 2. Corruption of any by false Doctrine. 3. Or Defrauding any of their estate, v. 2. II. *Because* he singularly testified his dear affection to them, 1. Having them *in his heart to live and dye with them*, ver. 3. 2. Speaking freely of them only to themselves, but glorying of them to others, v. 4. 3. Being Comforted exceedingly in all his tribulations by the report that *Titus* made to him of their affairs; *Partly*, what good effect his former Epistle had upon them, especially in reference to the *incestuous person*, working them to *godly sorrow* and reformation: v. 4. *to* 13. *Partly*, what kind respects and obedience they manifested to *Titus*, according as *Paul* had boasted of them to *Titus*, ver. 13. *to the end.*

III. *To a liberal and cheerful contribution to the poor Saints at Jerusalem and Judea*; and this by many
Chap. 8. emphatical *t* Arguments, *viz.* 1. The exemplary bountifulness of the *Macedonian* Churches, notably described, Chap. VIII. 1. *to* 6. 2. The expectation of the *Macedonian* Churches that the *Corinthians* should be liberal, v. 6. 3. The *Corinthians* abounding in other vertues, therefore should proportionably abound in liberality, v. 7. 8. 4. The example of Christ impoverishing himself to enrich us, v. 9. 5. This
t Arguments inciting to *charitableness* towards the Saints.

profit would be expedient and profitable for them, since having a year ago begun not onely to confess, but to be willing and chearful in it, they should likewise perfect it willingly and chearfully according to their ability, ver. 10, 11. This to be done by the commendation of the zeal and willingness of *Titus* and other brethren, who upon *Pauls* request, exhortation and commendation, were come to the Corinthians, purposely about the perfecting of their charity, ver. 16. *to the end.* 6. The Corinthians forwardness herein, the reading many Arguments, suggested by *Paul*. From the very many *Macedonians* zeal quickened by *Pauls* sending of the brethren, lest they should come short of his boasting, Ch. IX. Chap. 9.
v. 1 to 6. 7. The Reward will be proportionable to the gift, therefore they should give, not sparingly, but bountifully and cheerfully, v. 6, 7. 8. Gods All-sufficiency to supply them with all blessings for present and future, both for their own and others good, v. 8, 9, 10, 11. 9. This will cause the Churches many thanksgivings to God, for *your professed subjection herein to the Gospel*. 10. Hereby the want of the Saints shall be supplied, v. 11, 12, 13. 11. The prayers of the Saints highly valuing the grace of God in them, shall be hereby engaged for them, v. 14. This exhortation *Paul* shuts up with thanks to God, as being confident he herein had obtained his desire in them, v. 15.

IV. *To behave themselves with such dutiful Obedience to, and due estimation of his Doctrine and Ministry, that he may have cause to use lenity and gentleness towards them, and not be forced to exercise that severity against them, which he intended against some, Ch. X.* Chap. 10.
ver. 1, 2, &c. To this end.

1. *He wipes off that Aspersion* cast upon him by false Teachers; *That his Personal presence was base, but his Letters Bold*; shewing; 1. That at his coming he purposeth to be bold against some that traduced him as walking carnally, v. 1, 2. 2. That though he walk in the flesh, he walks not after the flesh, v. 3. 3. That he hath a powerfull Ministry, as *weapons* of an heavenly *warfare*, committed to him, able, *Partly* to subdue some to the Obedience of Christ, v. 3, 4, 5. *Partly* to take revenge on all contrary disobedience, v. 6. 4. That as others are Christs, so he is Christs, having Apostolical authority from him, of which he need not be ashamed to boast, v. 7, 8. 5. That he will be found as potent in his *Presence*, as by his *Letters*, v. 9, 10, 11.

2. *He taxeth the false Apostles* for their self-applause and that beyond their *line* boasting of other mens labours: which himself did not, *verse* 12. *to the end.*

3. *He vindicates himself and his Apostleship from contempt* in their eyes who preferred the false Apostles before him, entring upon a necessitated and forced commendation of himself and his Apostle-stleship. Here, I. *He prefaceth*, desiring them to bear with him in this his just and necessary self-condemnation, Ch. XI. *ver.* 1. And this 1. *Because* it Chap. 11.
is in his zeal to God and Christ. 2. *Because* now he doth it out of holy jealousie to them, whom he had espoused as a chaste virgin to Christ; but now fears they are corrupted from Christs simplicity, in that they were so prone to receive them who preached a false Jesus, a false Spirit, a false Gospel, *ver.* 2, 3, 4. II. *He commends himself and his Apostleship, upon many considerations*, viz. 1. *By his equality to the chief Apostles*, ver. 5. *Object. But thou art rude in speech. Answ.* 1. Yet not in knowledge. 2. In all things I have been throughly made manifest among you. v. 6. 2. *By his preaching the Gospel freely to the Corinthians*, taking wages of other Churches to that end, ver. 7. *to* 11. Not that he loves not the Corinthians, ver. 11. But *Partly*, that thus he may cut off occasion from the false Apostles who sought to traduce him, *ver.* 12. *Partly*, That he may not be herein inferiour to the false Apostles, who pretended to preach the Gospel gratis, that they might be like Christs Apostles;

whose

whose hypocrisie he illustrates and threatens, ver. 12. to 16. *Obiect. But this thy glorying is foolish. Answ.* He answers, 1. *By Concession*, yet as a fool suffer me a little ver. 16, 17. 2. *By explication of his Reasons* why he will boast himself, *Partly*, because others glory, v. 18. *Partly*, because themselves suffer fools gladly, (ironically calling them wise;) yea suffer false teachers to smite them on the face by reproach, ver. 19, 20, 21. *Partly* because wherein soever false Apostles did boast themselves, he dare also, ver. 21. 3. *By his Parity & superiority to all those false Apostles. Parity* in outward privileges, v. 22. 1. *Superiority*, not onely in his Office, but also in his intollerable Sufferings, Labours and cares therein, ver. 23. *to the end of the chapter.* 4. *By his extraordinary Visions and Revelations, being rapt up into the third Heaven*, which is Paradise, hearing there unspeakable words,

Chap. 12. Ch. XII. 1. *to* 5. *This he amplifies, Partly* showing that he would rather glory in his infirmities, (instancing in his being *buffeted by Satan*, that he should not be immeasurably exalted by revelations,) that Christs power may shine in his infirmities, ver. 5. *to* 11. *Partly* intimating that they have compelled him to this glorying, whose duty rather it was to have commended him, and that for divers reasons, ver. 11, 12, 13. 3. *By his singular fatherly affection to the Corinthians*, seeking not theirs but them, willing to spend and be spent for them, and neither by himself nor by others making a gain of them, ver. 14. *to* 19. *This his commendation of himself he amplifies* by a Prolepsis, shewing *Negatively*, that he did it not out of any self-guiltiness; *Affirmatively*, That it was for their edification, ver. 19.

Hitherto of the Hortatory, *or* Practical *part of the Epistle.*

III. *In the minatory*, or *Threatning part of the Epistle.*

1. *He intimates his fear*, that at his coming to them, 1. He shall find them such as he would not, *viz.* guilty of divers offences enumerated, and impenitent notwithstanding. 2. He shall be found of them such as they would not, *viz.* sharp and severe, vers. 20, 21.

2. *He threatens impenitent offenders* with the severity and Power of his Apostolical Office, as having told them; 1. *Because* he had now thrice admonished them, which was as much as three witnesses in the Law, convincing them of obstinacy, Ch. XIII. 1, 2. Chap. 13. 2. *Because* they as it were provoke him to severity, *seeking a proof of Christ speaking in him, which to them was not weak but powerful*, for though he was weak among them as a man, yet he was powerful as Christs Minister: As Christ himself was crucified as a weak man, but rose as a powerful God, *ver.* 3, 4. *This power of Christ in him to them*, he Proves by his Converting of them to the faith, wherein he appeals to their own experimental Self-probation, unless they be reprobates, as he trusts they shall know he is not. v. 5, 6.

3. *He lenifies this threatning*, 1. By his Prayer for them that do no evil, but that which is honest; what account soever he be of with them, *ver.* 7. This he confirms, *Partly*, from his customary manner of acting, *viz. not against, but for the truth*, ver. 8. *Partly* from his earnest affection to their spiritual good, ver. 9. 2. By intimation of his intent in writing thus sharply to them, *viz.* that he may spare sharpness at his coming, ver. 10.

III. *THE CONCLUSION of the whole Epistle*; containing his farewel and valedictory. 1. *Exhortation* to them, ver. 1. 2. *Salutation* of them, ver. 12, 13. 3. *Petition* for them. ver. 14.

GALATIANS.

Sect. I. *Name and Penman.*

a Gal. 1. 1, 2.

THE *Epistle of* Paul *the Apostle to the* GALATIANS.] So intituled from the *Penman a Paul* who wrote it, and from the Churches in *Galatia*, to whom he wrote it.

b Jo. Calv. Arg. in Epist ad Gal.
c D. Par. in Com. ad Gal. 1, 2.
d Strabo l. 12. Justin. l. 25. ab in it. Livi, l. 8. Decad. 4. Plin Nat. Hist. l. 5. c. 32.
e Appian. in Chron. fol. 44.
f Acts 15. 40. with Acts 16. 1, 2, 3, 6.

Galatia so called from *Galli, viz. The French*, that came and inhabited there, who called the countrey after their name. *That they were French, all agree*, (saith *Calvin.*) *whence arose the name of Gallogrecians; but from what part of* France *they came, is less evident*; but he thinks *they most probably came from the utmost Tract of* Rhene, *towards the brittish sea*, *Galatia* c was an ample Province of *Asia Minor*; near to *Phrygia*, into which anciently entred a People from *Gallia* of *Europe*, and seated themselves betwixt *Bithynia* and *Cappadocia*, as is testified by d divers Authors. The more principal cities in the Province of *Galatia*, (as e *Appianus* notes) were these; *Synopa*, *Pompeiopolis*, *Claudiopolis*, *Ancyra*, (the Metropolis, famous for an ancient Councel there,) *Laodicea*, *Antioch* and *Nicopolis*, *Paul* with f *Silas* and *Timothy*, travelled through the Region of *Galatia* once, but were then *forbidden of the Holy Ghost to preach the Word in* Asia. But afterwards he g *went over all the Country of* Galatia *and* Phrygia, *in order, strengthening all the Disciples.* In which Countrey of *Galatia*, in most of the famous cities, (it is conceived) *Paul* had planted famous Churches of Christ, because he mentions the h *Churches of* Galatia.

g Acts 18. 23.
h Gal. 1, 2.

Sect. II. *Occasion.*

It seems by the current of this Epistle, that after i *Pauls* departure from *Galatia*, having planted the Gospel there: there came among them false Apostles, and corrupt teachers, who to advance their own doctrine, (as *Chrysostome* l hath observed) endeavoured

i Οἱ ἀπὸ Ἰακώβου ἐλθόντες, &c. *viz.* The believing Jews, Partly possessed with a good opinion of Judaisme, Partly drunk with the thirst of vain-glory, whilst they desire to procure to themselves the dignity and authority of Teachers, went to the Galatians, taught that they had need of Circumcision, that Sabbaths and New-moons were to be kept, nor was *Paul* to be endured, that took away the observations of these things. For (said

(said they) *Peter, James* and *John* added not these things, who are chief among the Apostles, and have been conversant with Christ. ——— *Paul* was not a Disciple of the Apostles, but these of Jesus Christ: They were our Lords, they many; and Pillars of the Church: And they accidentally charged *Paul* with simulation, taking away Circumcision from them, allowing it to others, &c. Therefore when he saw all *Asia* in an inflammation, and a dangerous fire to be kindled against their Church, and the weaker [illegible] to be [illegible] should fall, partly moved with just [illegible] partly provoked with extream grief of spirit, he wrote this Epistle vehemently all, exhorting to these things ——— And this Scripture, *Paul an Apostle, &c. of men, nor by man, &c. Joan. Chrys. Com. in cap. 1. Ep. ad Gal. Tom. 5. in N. T.*

vered to disgrace *Pauls* Apostleship, as if he were not so much an Apostle, *as the Apostles Disciples*; and to pervert the purity and simplicity of the Gospel of Christ among them, by mixtures of legal doctrines urging the observance of both moral and ceremonial law, and particularly of Circumcision, Ceremonial Sabbaths, and New-moons, as necessary to Justification; so mingling and blending together *Law* and *Gospel*, *Works* and *Faith*, *Judaisme* and *Christianisme*, tending dangerously to the subversion of the Church. Hereupon he took *Occasion* to write this Epistle to them.

Sect. III. Scope.

Hence the Apostle zearning over these Churches with much anger and great Spirit, (as k Chrysostome and Oecumenius have well observed) writes this Epistle to them. Partly to assert the Divine Authority of his Apostleship; Partly to reclaim them out of their error in that fundamental point of Justification: both by convincing them of Justification by Faith only, and by demonstrating unto them the true nature and use of moral and ceremonial Law; And partly to incite them to a holy Christian Conversation.

k πολλὰ τὸ σφοδρὸν ἔχων καὶ μεγάλα φρονῶν, &c. *Joan. Chrys. Com. in 1. c. Ep. ad Gal. Oecum. Arg. in Ep. ad Gal.*

Sect. IV. Principal Parts.

In this notable and vehement *Epistle to the Galatians*, consider principally, 1 *A Preface*, 2. *A Treatise*, 3 *A Conclusion*.

I. A PREFACE *or entrance to the whole Epistle*, containing 1. *The Apostles Inscription*, 1. The Parties writing, *viz. Paul* (whose Apostolick office is notably asserted, not upon an humane but divine foundation, and this against the false Apostles denying it to the *Galatians*,) *and the brethren with him.* 2. The parties written to, *viz. The Churches of* Galatia, Ch. I. ver. 1, 2. II. *The Apostles Salutation*, shewing 1. What he wishes to them; *Grace and Peace.* 2. From whom, *from God the Father and our Lord Jesus Christ.* To Christ he ascribes, 1. Expiation of our sins, as wrought by his death, v. 4. 2. Eternal glory, as therefore due to him, v. 5.

Chap. 1.

II. A TREATISE, containing matters, 1. *Reprehensory* or *Elenctical*, 2. *Informatory* or *Doctrinal*, 3. *Hortatory* or *Practical*.

I. *Reprehensory*; wherein 1. *Partly* he blames them. 2. *Partly* he convinceth them.

1. *He blames and sharply taxeth them*, that they had so soon fallen from the Gospel-doctrine of *Justification by Faith*, which he had preached to them: to that Anti-Gospel opinion of *Justification also by the works of the Law.* Here consider 1. His pathetick admiration at their so speedy defection from the Gospel, and him that called them into Christs grace, to a false Gospel, of some that troubled them and would pervert the Gospel. *ver.* 6, 7. 2. His double execration of every one, Man or Angel that should preach to them any other Gospel than he had preached, and they had received, ver. 8, 9.

[illegible] of their power, exercise in teaching the Gospel he preached to them and [illegible] fellowship, [illegible] 3. Disorderly, [illegible] 4. Disorderly, [illegible] 5. Disorderly, [illegible] 6. Disorderly, [illegible] 7. Disorderly, [illegible] 8. Disorderly, [illegible] 9. Disorderly, [illegible] 10. Disorderly, [illegible] 11. Disorderly, [illegible] 12. Disorderly, [illegible] 13. Disorderly, [illegible] 14. Disorderly, [illegible] 15. Disorderly, [illegible]

from the Gentiles, for fear of the Jews, and so repelling the Gentiles from Church Communion, unless they would reject the liberty of the Gospel, and come under the yoke of the Law, ver. 12. *This is amplified by the ill events*, 1. Upon the other Jews, 2. Upon *Barnabas*, ver. 13, II. *By Pauls Reprehensory speech to Peter*; wherein 1, *He blames* Peter, being a Jew, for Gentilizing, and yet compelling the Gentiles to Judaize, which was unequal, ver. 14. 2. *He demonstrates the point in question*, viz. *Justification by faith*, by the Jews own conviction thereof. *Tum*; We, though Jews, to whom the Law was given, yet taught by the word and experience, that a man is justified by faith and not the works of the Law, because no man can keep it, have believed in Christ that we might be justified by faith: therefore much more the Gentiles, to whom the Law was not given, are to be justified by faith, and not by the works of the Law, ver. 15, 16. 3. *He refels a contrary Objection. Object.* *But if we Jews seek to be justified by Christ, then our selves are found sinners; and if we be found sinners, is not Christ the Minister of sin? doth not Christ open a door to sin? Answ.* He answers, *Partly* by denying the inference, ver. 17. *Partly* by proving the contrary, in the *Hypothesis* of his own person by divers reasons, (1) *Because*, then Justification by faith should build up what it had destroyed, and so should destroy it self which were absurd, v. 18, (2) *Because* the Scope of the Gospel is contrary, viz. That by the law discovering sin, we should be dead to the Law, as to the seeking of Justification from it, that we might live to God, v. 19. (3) *Because* they that are Christs, are crucified with Christ, that they might not live in sin, v. 20. (4) *Because* they that are justified by faith in Christ, live by faith in Christ crucified, yea, Christ lives in them, ver. 20. 4. *He confutes Justification by the works of the Law*, from a double absurdity that would follow thereupon, viz. Then the grace of God were frustrated: Then Christ were dead in vain, v. 21.

Hitherto the Reprehensory Part of the Epistle.

II. *Informatory* or *Doctrinal*; wherein he treats of Justification by faith, without the deeds of the Law; 1 *Reproving*, 2 *Proving*. 3 *Refelling*, 4 *Deborting*.

I. Reproving the Galatians most sharply for their folly in being bewitched from this truth, so clearly taught them, *Ch.* III. 1.

Chap. 3. II. *Proving Justification by faith without legal works* by many Arguments, 1. *Because* they received not the Spirit, (*viz.* the Spirit of *Grace*, *Adoption* and *Miracles*,) by the works of the law, but by the faith of the Gospel, v. 2. II. *Because* it is a point of folly and absurdity in them, *to begin in the Spirit* (*viz.* To begin to be justified by faith, as *Paul* taught them,) *and to end in the Flesh*, (*viz.* to perfect their Justification by legal works, as the false Apostles taught them,) v. 3. *This he amplifies*, 1. By the vanity of all their former sufferings for the faith now deserted, v. 4. 2. By repetition of the first Argument, v. 5. III. *Because Abraham* the father of the faithful was justified by faith; *consequently* so must all his faithful children be justified, whether Jews or Gentiles, v. 6. *to* 10. IV. Because they that seek Justification by the works of the Law, are under the curse, they not being able perfectly to fulfill the Law; now that which *cursed* them, cannot *justifie* them, ver. 10. V. *Because Habakkuk* testifies that *men shall be justified by faith*; now the Law is not of faith, but of works, v. 11, 12. VI. *Because* Christ's redemption of us from the curse, by being made a curse for us, that by him the blessing of *Abraham* might come upon the Gentiles; is received only by faith, v. 13, 14. VII. *Because* the *Earthly* and *Heavenly* inheritance was given to *Abraham* by Covenant and Promise, and also confirmed to him in Christ's his promised seed, four hundred and thirty years before the Law was published, and therefore cannot be disannulled by the Law. that righteousnesse should come by the works of the Law, and not by faith, ver. 15. *to* 19.

III. *Refelling* divers *Objections* that might be made by legal Justiciaries, against the doctrine of Justification by faith, viz.

1. Object. *To what use serveth the Law, if we are not to be justified by it? Answ.* He answers, 1. *Explaining* the true intent of the Law, viz. to convince of sin, v. 19. 2. *Limiting the continuance of the Mosaical Dispensation*, viz. till the coming of Christ, to whom the Promise was made, ver. 19. 3. *Commending* the administration of the Law; *Partly* from the Ministry of Angels used therein, v. 19. *Partly* from the mediation of *Moses* therein, betwixt God and the People, which implyed a discord betwixt them by reason of the Peoples sin, v. 19, 20.

2. Object. *Is not the Law then against Gods Promises? Answ.* He answers, I. *Denying* the inference, *God forbid*. II. *Confirming* by reason, That the Law is not against Gods Promises. 1. *Because* it was never given to afford life and Justification by it, but rather to seal up condemnation, by convincing all of sin, that despairing in themselves, they might go to Christ for life, v. 21, 22. 2. *Because* the Law (under which we were kept in our minority, distinct from all People, in hope of the Gospel-faith to be revealed,) was as our School-master to bring us to Christ, (*viz.* The *moral Law*, by convincing of sin; The *Ceremonial* by pointing at Christ the remedy against sin.) that so we might be justified by faith in Christ, v. 23, 24.

III. *Declaring* the abrogation of the Mosaical dispensation of the Law at Christs coming, the ends thereof being fulfilled. This he sets forth under a double *Metaphor*, 1. Of the Law, as a *School-master*, from whose servile place the faith of the Gospel frees us, v. 25. *to the end*. 2. Of the Law, as *Tutor* or *Governour*, under which the Church of the Jews, in her minority and non-age was kept, till the coming of Christ, when the Church came to her Maturity and full age, and by Christ was freed from that bondage, Chap. IV. 1. *to* 8. Chap. 4.

IV. *Deborting*; The Apostle more gently rebuking them, dehorts the *Galatians* from adhering to legal observances, and this by divers Arguments; 1. *From* comparison of their former state of ignorance when they served Idols, with their present state of faith and knowledge, wherein they would enslave themselves to the beggarly Elements of the world, v. 8, 9. II. *From* the Apostles fear that his preaching the Gospel to them will be rendred vain by their legal observances ver. 10, 11. III. *From* the Apostle *Pauls* example, who was once as zealous of the Law as they, but renounced all for Christ, ver. 12. *This Argument he pathetically urges upon divers grounds.* 1. His not writing these things out of any revenge against them, v. 12. 2. His afflictions he endured in preaching the Gospel to them, v. 13. 3. Their former zeal and fervent love to him and his Ministry, v. 14, 15, 16. 4. Their false teachers ill-grounded love and zeal to them, ver. 17, 18. 5. His rendereſt affections to them, travelling in pangs as a mother for them; desiring to be with them, and change his voice towards them, because he is afraid of them, v. 19, 20. IV. *From* the very testimony of the law it self which did prefigure its own abolition, and the establishment of grace alone, and this in the *Allegory* of *Abrahams* two sons by *Agar* and *Sarah*, and therefore concludes the inheritance not to be of the law, and the works thereof, but of grace. *More particularly*, 1. *He propounds* the history of *Abrahams* two sons, the one of the bond-woman after the flesh; the other of the free-woman by promise, ver. 21, 22, 23. 2. *He allegorically expounds* this history of the *Two Covenants*; the one from *M. Sinai in Arabia*, which answereth to *Jerusalem*, and gendreth to bondage; the other from the *Hierusalem* above, v. 24. *to* 28. 3. *He applies* this to the *Galatians*, that they as *Isaac* are children of the Promise, and therefore not to expect the eternal Inheritance by the works of the law, but by faith, ver. 28. 4. *He comforts* them against the persecutions of legal Justiciaries; *Partly* by the exam-

example of those [illegible] was called out, that he should not consent with them to the perfuasions of [illegible] and so totally [illegible] 20, 21.

Habits of the Inferiour Part, or Doctrinal Part of the Epistle.

III. *Heretofore or Practical.* The Apostle having thus cleared the point of *Justification by Faith alone, and not by works of the Law*, (which was the whole dispute with a zealous Exhortation to the Galatians, viz.

I. *To persist stedfastly and constantly in their Christian liberty from the bondage of the Mosaical yoke.* This he presseth by divers Arguments, *Directly* and *Indirectly*: 1. *Directly*, 1. *Because* Circumcision deprives of all benefit by Christ. Ch. V. v. 1, 2. 2. *Because* Circumcision engages the Circumciled as debtors to keep the whole law, v. 3. 3. *Because* they who seek justification by the law are fallen from grace, v. 4. 4. *Because* God hath but one way of justifying both Jews and Gentiles, *viz.* By a lively faith: v. 5. 6. II. *Indirectly*, 1. *Reproving* them that they did not persist in their good course wherein they began, through ill perswasion, to their own leavening, v. 7. 8. 9. 2. *Translating* their faultiness, especially to their seducers troubling them, v. 10. 3. *Clearing himself* from the Aspersion of preaching Circumcision from his sufferings for Christ, v. 11. 4. *Wishing* that their troublers were cut off, v. 12.

Chap. 5.

II. *Whether* [illegible] To this end he layes down several Precepts, General and Special. 1. *General*. 1. *That they walk* worthy of the vocation to the Saints, v. 1. 2. *That they love* one another in love, v. 13, 14, 15. 3. *That they walk in the Spirit*, and so they shall be preserved from the common vices of this time; there [illegible] of the Spirit and Flesh are enumerated; and by divers Arguments the works of the Flesh dissuaded from, v. 16. to the end. II. *Special*. 1. *That they reconcile Christian meekness in reproving a lapsed brother*, Ch. VI. v. 1. 2. *That every one* Chap. 6. *think humbly and modestly of themselves*, v. 3, 4, 5. 3. *That they exercise Benevolence, Towards their Ministers*, ver. 6. to 10. *Towards all*, but especially the houshold of faith, v. 10.

III. *A CONCLUSION of the whole EPISTLE*, containing 1. A Testification of his love, in writing to them with his own hand, v. 11. 2. A Commonefaction, or warning of them against false teachers, who urge Circumcision, *Partly* that they may avoid Persecution for Christ, *Partly* out of hypocrisie and ambition, that they may glory in their flesh, v. 12, 13. 3. An opposition of his own example, against that of the false Apostles; he preaching the Gospel sincerely, and walking accordingly, v. 14, 15, 16. 4. An Apostolical Protestation against the arrogance of the false Apostles, whom he slights as not having the honourable * *Marks* of sufferings for Christ, like himself, ver. 17. 5. The valediction, v. 18. * *Marks of Jesus.*

EPHESIANS.

Sect. I. *Name and Penman.*

THE *Epistle of the Apostle* Paul *to the* EPHESIANS.] So denominated from the a *Saints* at Ephesus, to whom *principally* Paul wrote. *Marcion* the Heretick, pretending to be a curious Searcher of the Titles, calls it *Paul's Epistle to the Laodiceans*, (as b Tertullian hath noted,) but contrary to the truth of the Church. *Hierome* calls it c *The Apostles middle Epistle, both in order and sentence; as the heart is in the middle of the creature*; hence intimating *with how many difficulties and profound questions it is involved.*

a Eph. 1. 1.

b Ecclesiæ quidem veritate Epistolam istam ad Ephesios habemus emissam, non ad Laodicenos; sed Marcion ei Titulum aliquando interpolare gestiit, quasi & in isto diligentissimus explorator. Nihil autem de Titulis interest, cum ad omnes Apostolus scripserit, dum ad quosdam, &c. *Tertullian. adversus Marcion. lib. 5. cap. 17.*

c Nunc ad Ephesios transeundum est. Mediam Apostoli Epistolam, ut ordine ita & sensibus. Mediam autem dico, non quod primas sequens, extremis major sit, sed quomodo cor animalis in medio est; ut ex hoc intelligatis quantis difficultatibus, & quam profundis quæstionibus involuta sit. *Hier. Proæmia Ep. ad Eph. Tom. 9.*

EPHESUS was d the Metropolis of *Asia Minor*, a city on the shore of the *Ionian-Sea*, looking towards the west of *Asia Minor*; or as *Herodotus* think, in *Lydia*, of old a city of great traffique, but much addicted to idolatry and superstition, and to *Magick Arts and Witchcrafts, which always follow Idolatry*, (saith *Hieromes* judgment,) there being the f Temple of the great goddesse *Diana*. *Not* Diana *the Huntrix, girt and bearing the Bow; but the many breasted* Diana, *whom by the very effigies they falsly pretended to be the Nurse of all beasts and living creatures*; saith g *Hierome*. *Paul* came to *Ephesus* at first, and reasoned with the Jewes in their Synagogues, h but tarried not there at that time, because he hasted to keep the *feast* at Jerusalem, after that he came a second time to *Ephesus*, preaching and disputing there for two years and three moneths, not i *ceasing to warne every one, night and day, with teares*; that *to the Tower of Idolatry being destroyed, the Temples of lesser Cities might easily be taken*; as l *Hierome* noteth. And so *Paul* planted a famous Church at *Ephesus*, continuing there, till by the m uproare at *Ephesus* he was necessitated to depart thence; and so he went into *Macedonia*——yet after his departure into *Macedonia*, he committed the care and inspection of the Church at *Ephesus* unto n *Timothy*. And *Paul* being afterwards at *Miletus*, o called thither the Elders of *Ephesus*, exhorting and incouraging them in their charge, knowing they should see his face no more. After

d D. Par. in Adver. in Ep. ad Eph.

e Hier quo supr.

f Acts 19.

g Hier. quo supr.

h Acts 18. 19. 20, 21.

i Acts 19. 1, 8, &c.

k Act. 20. 31.

l Hier. quo supr.

m Act. 20. 1.

n 1 Tim. 1. 3 4, &c.

o Acts 20. 17. to the end of the chapt

p See before on JOHN sect. 1.

After *Timothy*, it is supposed p *John the Evangelist* was Bishop of this Church.

When, and Whence this Epistle was written, see in the *Table* before *the Epistle to the Romans*.

Sect. II. *Occasion.*

Occasion of *Pauls* writing to the *Ephesians*, was not Schismes and Scandals in *Ephesus*, as in the Church of *Corinth*; nor false doctrine supplanting *Justification by faith*, that fundamental point, as in the Church of *Galatia*, that mingled the works of the Law with faith; But (as q *Calvin* observeth.) *it was very probable the Apostle was afraid lest false Apostles should trouble their faith, as if they had been only instructed by halves. For they were Gentiles, and having embraced pure Christianisme, they heard nothing of Ceremonies, nothing of Circumcision; Whereas they that urged the Law upon Christians, counted all profane that were not initiated by Circumcision. For this was there common song, None ought to be reckoned among Gods People, unlesse circumcised; all the rules commanded by Moses were to be observed. Therefore they calumniated Paul that he made Christ equally common to the Gentiles and Jews; and asserted his Apostleship to be a Prophanation of the heavenly doctrine, because he prostituted the Covenant of grace to impure men, without distinction.* Therefore the Apostle in singular tenderness and provident care of this Church, (he being not now far from his death,) lest they should faint or be discouraged by his bonds at *Rome*, and be weary of the Gospel, either through the Crosse, or through any such calumnies of false teachers, writes this Epistle to confirm them.

q Ja. Calv. Arg. in Ep. ad Eph.

Sect. III. *Scope.*

The *Scope* of this Epistle, is 1. From the due consideration of their r *Election*, s *Predestination*, t *Redemption*, u *Effectual vocation*, out of their woful Gentilish condition by nature, into the fellowship of Gods People in Christ by grace, and the x *Publication* of the Gospel to this end among the Gentiles, by *Paul* especially, to hearten and encourage the *Ephesians* unto constancy in Faith and Piety, and establishment therein, notwithstanding all y his *tribulations* for the Gospel, or their discouragements by any false teachers whatsoever. 2. To provoke them to z *walk worthy of their Christian vocation*; in the faithful discharge, both of the *General and Common* duties of Religion, and of the a *Special duties* of particular relations. 3. To arm themselves so with the b whole Armour of God, that they may stand constant and triumphant against flesh and blood, and against all Satans crafty and violent temptations.

r Eph. 1. 4.
s Eph. 1. 5 6.
t Eph. 1. 7. &c.
u Eph. 1. 11.
x ch. 3. 1.
z Eph. 3. 1. &c.
y Eph. 3. 13.
z Eph. 4. 1. &c.
a Eph. 5. 22. &c.
b Eph. 6. 10, 11. &c.

Sect. IV. Principal Parts.

In this Epistle to the *Ephesians*, are 1. *The Preface*, 2. *The body of the Epistle*. 3. *The Conclusion*.

I. THE PREFACE contains, I. *The inscription*, describing 1. The Person writing, 2. The Persons written to Ch. I. *ver.* 1. II. *The Salutation*, ver. 2.

Chap. I.

II. THE BODY, or SUBSTANCE of the EPISTLE is 1. *Partly Informatory* or *Doctrinal*, 2. *Partly Hortatory* or *Practical*.

I. *In the Informatory* or *Doctrinal* part of this Epistle are lay'd down, not *Controversally* but *Dogmatically*, God saving benefits to the Ephesians (& proportionably to us,) or the causes of salvation; now these are declared, 1. *More Summarily*, 2. *More particularly*.

1. *More Summarily*, in form of a Thanksgiving, wherein note 1. The Praise it self. 2. The Object of this Praise. 3. The Arguments or grounds of this Praise, ver. 3.

II. *More particularly*, divers causes of salvation are insisted upon, as the particular grounds of the Apostles thankfulnesse, both in respect of Jews first, and Gentiles afterwards, viz.

1 *Election*, described by its 1. Author, 2. Object, *us in Christ*, 3. Eternity, 4. End, ver. 4.

2. *Predestination*, described also by the 1. Object predestinated, *us*. 2. Benefit wherein we are predestinated, *Adoption* by Christ. 3. Inward impulsive cause, *good pleasure*, &c. 4. End ver. 5, 6.

3. *Redemption*, set forth by the 1. Author redeeming, and Price, *Christ by his blood*, 2. Benefit by Redemption, *Remission of sins*, Fountain of it, *Grace*, ver. 7. 4. Manifestation of it, *in all wisdom and prudence according to his purpose*. 5. *End*, *for the gathering together in one all things in Christ*, vers. 8, 9, 10.

4. *Vocation* of both Jew and Gentile, to the Participation of this Redemption according to Gods purpose, of the Jew first, *ver.* 11, 12. Of the Gentile afterwards, particularly of the *Ephesians* themselves, 1. *By operation* of the Word, 2. *By Obsignation* of the spirit, ver. 13, 14.

This Vocation of the Ephesians, he amplifies, I. By the fame of their growth in faith and love, which he heard, ver. 15. II. By the effect of that report upon himself in reference to the Ephesians, *viz.* III. *Thankfulnesse* to God, and Prayer for them, *ver.* 16. *wherein consider* 1. To whom he prayes, ver. 17. 2. What he prays for in their behalf, *viz.* The increase of the spirit of Wisdom and Revelation, &c. *ver.* 17, 18. 3. To what end? that they may know more and more. *Partly* the hope of their calling. *Partly* the riches of the glory, &c. *ver.* 18. *Partly* the surpassing greatnesse of his power towards them believing, ver. 19.

This exceeding greatness of Gods Power, is described by its effects, *On Christ*, and *On themselves*. I. *On Christ* their Head, *viz.* 1. Quickening, and raising him from the dead, *v.* 20. 2. *Exalting* him at his own right hand far above all creatures, as Head over all to the Church, his body, *v.* 20, 21, 22, 23. II. *On the Ephesians* themselves, Christs members. 1. *Quickening* them with Christ from their spiritual death, *Co.* II. *ver.* 1. &c. *This is described*, *Partly* by their sad state of sin and wrath before they were quickned, *ver* 1, 2, 3. *Partly* by the impulsive causes moving God thus to quicken them, *rich mercy*, *great love and grace*, *ver.* 4, 5. 2. *Raising* them with Christ, *ver.* 6. 3. *Exalting* them to sit in heavenly places in Christ, *ver.* 6. This their *Exaltation* is described and amplified, *Partly* by the end of it, *viz.* The manifestation of Gods riches of grace towards the Ephesians, saved by grace through faith, not of works; which are effects, not causes of this grace, *ver.* 7, 8, 9, 10. *Partly* by the singular Priviledges thereupon redounding to the Ephesians, thus *Quickned*, *Raised*, *Exalted*, *viz.* whatever were their former misery and distance from God, yet now they are in Christ brought *nigh* as well as Jews; *are fellow-Citizens* with the Saints, *Of the houshold of God*; yea an *Holy Temple* and Habitation of God, *v.* 11, *to the end of the Chapter*.

Chap. 2.

5. *Publication* of all these rich benefits of Christ to the Gentiles by the Ministry of the Apostle *Paul* especially, that thereby the Gentiles might be built up as Gods Temple, Ch. III. *Here note*, I. *Pauls call to preach Christ to the Gentiles*, described 1. *By the* Event of his preaching to the Gentiles, *viz.* his own imprisonment, *v.* 12. 2. *By the* divine Revelation of that great mystery to *Paul* (in other Ages unknown) that the Gentiles should be fellow-heirs, and of the same body with the Jews, and enjoy Christ in the Gospel; *v.* 3. *to* 7. 3. *By the* ministerial Commission which God gave him towards the Gentiles; *set out by the* Authour, *v.* 7. Instrument, *v.* 8. Matter of his Ministry; *ver.* 8. 9. End, making known e-

Chap. 3.

ven

even to Angels by the Church, the Wisdom of God according to his purpose in calling the Gentiles, v. 10, 11, 12. II. *Paul's Imprisonment, Adjures* hereupon to the Ephesians, that they shrink not from his doctrine, (glorying by reason of his sufferings) as being 1. For them. 2. Their glory, v. 13. III. *Paul's prayer* for them, where note 1. To whom he prays, *verse* 14, 15. 2. For what to pray in their behalf, viz. Their strengthening in the inward man by the Spirit, verse 16. Christs inhabiting their heart by faith, verse 17. Their rooting and grounding in love, v. 17. Their comprehension of Christs boundless love, v. 18, 19. Their replenishing with all the fulness of God, v. 19. 3. The Conclusion of his Prayer, with a Doxology, or giving glory to God, v. 20, 21.

Hitherto of the Informatory, *or* Doctrinal *part of this Epistle.*

II. *In the Hortatory or Practical part*, He stirs up, and *exhorts* the *Ephesians* to divers Christian duties, in testimony of their gratitude for all the former benefits. These duties are 1. *More general*, 2. *More special.*

I. *More general duties*, common to all Christians, *viz.* To walk worthy of the heavenly vocation wherewith they are called, Chap. IV. ver. 1. To this end he particularly directs them how to walk worthily, *viz.* with

Chap. 4.

1. *Humility* and *Meekness*, ver. 2.

2. *Long-suffering*, and *loving forbearance* of one another, v. 2.

3. *Unity of the Spirit in the Bond of Peace*, ver. 3. Because there is 1. One Body. 2. One Spirit. 3. One Hope, v. 4. 4. One Lord. 5. One Faith. 6. One Baptism, ver. 5. 7. One God, ver. 6. 8. One common end of all the extraordinary and ordinary Ministers of the Gospel, (those gifts of Christ as fruits of his *Ascension.*) and of their Ministry, viz. The perfecting of the Saints in the unity of faith, full knowledge of Christ, and compleat growth up unto him in all things, as the body in the head. v. 7, to 17.

4. *Holiness of life*, which consists 1. *In Mortification* or putting off the old man. 1. *Because* Gentiles uncovertly walk in the lusts of the old man, v. 17 to 20. 2. *Because* they have better learned Christ, v. 20, 21. 3. *Because* the old man is to be put off. 4. *Because* the old man is corrupt, v. 22. II. *In Vivification*, or putting on the New Man in Righteousness and Holiness, v. 23, 24.

5. *Truth*, putting away lying; This is urged from our Co-membership in Christ, v. 25.

6. *Speedy placableness in anger*; *Because* else we give place to the devil, v. 26, 27.

7. *Diligent labour*, that they may give to others, and not steal from others, v. 28.

8. *Profitable, not corrupt Communication*, urged 1. From the commodity of good Communication to others, *ver.* 29. 2. From the mischief of bad to themselves, v. 30.

9. *Brotherly love*; which is *Described and Urged*, I. *Described*, 1. *Negatively*, by the opposite vices from which they are dehorted, *ver.* 31. 2. *Positively* by the acts of brotherly love required, *ver.* 32. II. Urged, 1. *From* Gods love to us, whom we are to follow as children, *ver.* 32. *and* Ch. V. *ver.* 5. 2. *From* Christs love in dying for us, *ver.* 2.

Chap. 5.

10. *To avoid fellowship with divers lusts of carnal men.* Here I. *These lusts or corruptions are described*: 1. Fornication. 2. All uncleanness. 3. Covetousness. 4. Filthiness. 5. Foolish talking. 6. Jesting, *vers.* 3, 4. II. *The avoiding of these corruptions, is urged upon divers considerations.* 1. They are uncomely for Saints, *ver.* 3. 2. They are inconvenient, ver. 4. 3. They exclude from Gods Kingdom, and incurre his wrath, ver. 5, 6. 4. They were darkness, are light, therefore must walk as children of light, proving what is acceptable to the Lord, v. 7, to 11. 5. These are unfruitful works of darkness, and shameful to be spoken of, therefore to be reproved by light, ver. 11. 6. Gods people should walk better, and that upon divers grounds, *verse* 15, 16, 17.

11. *To beat drunkenness*, and as an Antidote against it. 1. To be filled with the spirit. 2. To exercise themselves in spiritual melody to the Lord. 3. To learn themselves continually to thankfulness in all things, v. 18, 19, 20.

12. *To subject themselves one to another*; which Subjection is limited, in the Lords fear, ver. 21.

II. *More special duties*, peculiar to some particular Relations; As betwixt 1. *Husbands and Wives.* 2. *Parents and Children.* 3. *Masters and Servants.*

1. *Betwixt Husbands and Wives* Here 1. *Wives* are exhorted to subject themselves to their own Husbands, v. 22. This Subjection is set forth by the 1. Manner of it, as to the Lord, v. 22. 2. Grounds of it, *Partly* the Husbands Headship; *Partly* the Husbands Protection of her, v. 23. 3. Pattern of it, the Churches subjection to Christ, v. 24. 4. Extent of it, v. 24. 2. *Husbands* are exhorted to love their wives, 1. *From* the example of Christs love to his Church, giving himself for it, to cleanse it, &c. v. 25, 26, 27. 2. *From* the neer union betwixt husband and wife, they being one flesh *morally*, v. 28, 29. as the Church is one flesh with Christ *mystically*, v. 29. to 33. Whence the husband is to love his wife as himself, *which is amplified*, by the wifes relative duty of *Reverencing* her Husband, v. 33.

2. *Betwixt Parents and Children.* Here I. *Children* are charged to obey their Parents, Ch. VI. v. 1. Chap. 6. This is 1. Limited, *in the Lord.* 2. Urged, *Partly* from the equity of it; *Partly* from the commodity of it, v. 1, 2, 3. II. *Parents* are charged 1. Not to provoke their children. 2. To educate them Christianly, v. 4.

3. *Betwixt Masters and Servants.* Here I. *Servants* are charged to be obedient to their Masters. This obedience is 1. *Described* by its adjuncts or properties, *viz.* 1. Fear to offend, 2. Singleness of heart, *Amplified* by its opposite eye-service. 3. Good will. 2. *Urged partly* from the Agreeableness of this to the Will of God and Christ, *Partly* from the commodity of so doing, v. 5. to 9. II. *Masters* are charged 1. To do the same things to their servants, *viz.* the things that are good and just. 2. To forbear too much austerity; because they have a Master in heaven, who respects not persons, v. 9.

III. *THE CONCLUSION of the Epistle*, wherein

1. *He encourages them* to be strong and constant in the Lord, against all Satans subtil temptations, through the help of the whole * *Armour of God*, v. 10. 11. This he doth I. *Urging it*, with arguments drawn 1. From the greatness and danger of the adversaries, v. 12. 2. From the necessity of this course, that they may stand in the evil day, *ver.* 13. II. *Describing the whole Armour of* God particularly, which is 1. *Defensive* only: As *Girdle* of Truth, *Breast plate* of Righteousness, v. 14. *Shooes* of the preparation of the Gospel of Peace, v. 15. *Shield* of faith, especially commended for quenching all the devils fiery darting temptations, v. 16. *Helmet* of salvation, v. 17. 2. *Offensive* as well as Defensive, viz. *The sword* of the Spirit, the Word, v. 17. *Prayer* for themselves, for all Saints, and for the Apostle himself particularly, v. 18, 19, 20. * *armour of God,*

2. *He shews* why he sent *Tychicus* to them, 1. To inform them of his affairs. 2. To comfort them, v. 21, 22.

3. *He concludes* with an Apostolical Salutation, wishing them *Peace, Love with Faith and Grace*, v. 23, 24.

Philippians.

Sect. I. *Name and Penman.*

a Phil. 1. 1. b *Alsted. Precog. Theol. l.* 2. *c.* 124. c Acts 16. 12. *Joan. Calv. Arg. Epist. ad Phil.* D. *Par. in Advers. in Ep. ad Phil.*

The *Epistle of Paul the Apostle to the* PHILIPPIANS.] So entituled, because written by a Paul *to the Saints, Bishops and Deacons at* Philippi.

PHILIPPI was the name of two Cities, *viz.* One in *Thessalie*, at first called *Datbos*, but after *Philippi* from b *Philip* of *Macedon*, who repaired it. Another a City of *Macedonia*, *the first City of that part of* Macedonia, c *and a Colony*: situate in the confines of *Thracia*, in the fields whereof *Pompey* was overcome by *Cæsar*; and after *Brutus* and *Cassius* by *Anthony* and *Octavius*. This latter *Philippi* is here meant; to this *Philippi Paul* came, being warned by d Vision to go into *Macedonia*, and there he abode certain dayes. Here *Lydia* and the *Jaylor* were converted. Here (as *Chrysostom* in his Preface to the *Philippians* saith,) *The Ruler of the Synagogue believed. Here* Paul *and* Silas *was beaten with rods: Here they were intreated by the Magistrates to go out, and they were a feast to them, Here the preaching of the Gospel had a splendid beginning.* And *Paul* here laid the foundation of a flourishing Church. Which (as e *Ambrose* and *Chrysostome* note) did not after the Apostles departure, fall off from the faith and purity of Gospel doctrine, through the enticements of the false Apostles, as the *Galatians* did; nor to other offences as the Corinthians did: but were constant in Faith and Piety, and increased both in number of believers and their graces; as their commendations in this Epistle testifie.

Joan. Chrys. Præfat. in Ep. ad Phil. d Acts 16. 9. *to the end of chap.*

When and *Whence* this Epistle was written, see f formerly.

e *Ambr. Præfat. in Ep. ad Phil. Gairsias &c.*] It evidently appears, that *Paul* in writing to them, deals honorifically with them, interposing nothing that was Reprehensory, now this was a great Argument of their vertue, that they gave their Doctor no occasion of chiding, and that all things are written to them not in an Objurgatory, but in a swasory way. *Joan. Chrysost. Præfat. in Epist. ad Phil.* f *Table* before the Epistle to the Romans.

Sect. II. *Occasion.*

g Phil. 2. 25. *and* 4. 10, 14, 15, 16, 17, 18. h *Jo. Calv. Arg. in Epist. ad Phil.*

The Church at *Philippi*, g sent their bounty to *Paul* now Prisoner at *Rome*, to support him and supply his wants there, by *Epaphroditus* their *Pastor*, who doubtless comming to *Paul*, disclosed to him the spiritual state of that Church, (as h *Calvin* notes) whereupon *Paul* writes this Epistle from *Rome*, by *Epaphroditus*.

Sect. III. *Scope.*

i Phil. 1. 5, 6, 12, &c. k Phil. 1. 27. *to ch.* 2, 19.

The *Scope* of this Epistle, (as the tenour thereof evidenceth,) is 1. *To confirm* the *Philippians* in the i *Faith*, notwithstanding all the Apostles sufferings for the Gospel. 2. *To encourage* them in Godlinesse and k *walking worthy of the Gospel*, especially in stedfastnesse, unity and lowlinesse of mind. 3. *To signifie* his love and care of them both in *purposing* l Phil. 2. to send *Timothy* for future, and *sending* to *Ephro-* 19. *ditus* to them for present, newly recovered out of a m Phil. 2. mortal sickness. 4. *To warn* them against Seducers, 25, &c. n that mingled works with faith in Justification. 5. n Phil. 3. *To quicken* them to divers o Christian duties. And 2. &c. 6. *To testifie* his exceeding p thankfulness to them for o Phil. 4. their bounty sent to him in his bonds and distresses 1, &c. by *Epaphroditus* their minister. p Phil. 4, 10. &c.

Sect. IV. Principal Parts.

In this Epistle to the *Phillipians* are 1. *The Preface*, 2. *The Matter*, 3. *The Conclusion*.

THE PREFECE to the Epistle, which contains I.
I. *The Inscription*, denoting 1. The Parties writing, 2. The Parties written to, Ch. I. v. 1. II. *The Apostolical Salutation*, v. 2. Chap. I.

THE MATTER, or SUBSTANCE of the Epistle, II.
wherein

I. *He confirms and encourages them in the Faith*, I. By declaring his constant thankfulness to God on their behalf, v. 3, 4. Here the matter of his Thankfulness is 1. *Propounded*, viz. their fellowship in the Gospel from the first day till then, v. 5. 2. *Amplified* by his confidence of their Perseverance, *Partly* from the nature of God, who begins and perfects his good work in his people, v. 6. *Partly* from their zeal towards him in his sufferings, illustrated by his reciprocal dear love to them, v. 7, 8. 2. By his Prayer for their abounding and Perseverance in grace, and that inoffensively to Gods glory, ver. 9, 10, 11.

II. *By* removing the scandal of his Cross and Sufferings, that might discourage them, which he doth 1. *Declaring* that his bonds at *Rome* were so far from hindring, that they have furthered the course of the Gospel; *Partly* because his bonds for Christ were manifest to all *Cæsars* house, v. 12, 13. *Partly* because many brethren of the Ministry were by his bonds emboldened to preach without fear, v. 14. And however some preached Christ not so sincerely as others, yet Christ was preached, and he joyed therein, ver. 15. *to* 19. 2. *Intimating* his assurance that all these his sufferings should turn to his good; *Partly* through their Prayer, *Partly* through the supply of Christs spirit, ver. 19. *Partly* from his own hope upon his former experience, that Christ shall be magnified by him both in life and death, and himself should gain by both, ver. 20, 21. though the *Philippians* would gain more by his life, which puts him upon a strait, whether he should chose life or death, yet he is confident he shall live longer, for furtherance of their faith and joy. v. 22. *to* 27.

II. *He exhorts them to a pious Conversation becoming Christs Gospel*, ver. 27. &c. To this purpose he incites them particularly.

1. *To joyn stedfastness of spirit and mind in contending for the Faith*, or Doctrine of the Gospel, notwithstanding all the terrors of their Persecutors, v. 27, 28. To the induring of whose persecutions, he encourages them, 1. *Because* their Persecutions are an evident token of their Persecutors destruction, but of their salvation, v. 28. 2. *Because* its a greater gift to suffer for Christ, then to believe in him, ver. 27. 3. *Because* hereby they shall have communion with

the Apostle himself, was.

2. *To unity in mind and heart*; from divers pathetick Arguments in reference to himself, Ch. II. ver. 1, 2.

3. *To lowliness of mind*. I. *Dissuading* from the contrary vices, viz. 1. Contention. 2. Vain-glory, *verse* 3. II. *Describing* this lowliness of mind; As whereby 1. We esteem others beyond our selves, *verse* 3. 2. We regard others affairs as well as our own, *verse* 4. III. *Urging* it, 1. *From* Christs example, who though equal to God, yet debased himself in the forme of a servant to the death of the Crosse, and was therefore most highly exalted: So proportionably shall they be that debase themselves like him, verse 5. to 12. 2. *From* their former constant obedience to him; whence he now expects the like obedience in working out their salvation with fear and trembling, verse 12. 3. *From* Gods grace, which alone works in them to will and to do, therefore they have no cause at all to be high-minded in themselves, verse 13. 4. *From* the good end or event that hence will ensue. *Partly* in respect of themselves, their inoffensiveness, as becomes the sons of God in a corrupt age, verse 14, 15, 16. *Partly* in respect of the Apostle, his joy in them as their Ministers in the day of Christ, verse 16. *This he amplifies* 1. *from them he employes* by rejoycing to be poured forth, even as a drink-offering upon the service of their faith; by his death, wishing them also therein to rejoyce with him, verse 17, 18.

Chap. 2.

III. *He declares to them, both his purpose of sending Timothy to them for future, and his Reason of sending Epaphroditus their Minister to them for present.* 1. *His Purpose* of sending *Timothy* shortly to them to know their state, as soon as he sees how it will go with himself, commending *Timothy*, As 1. Like-minded. 2. Naturally caring for their state, while others seek their own, not the things of Christ. 3. Serving with *Paul* in the Gospel as a son with a father, ver. 19. to 24. *This he amplifies*, by his hopes of coming himself to them shortly, ver. 24. II. *His present sending* of *Epaphroditus* to them; *Here* 1. He commends *Epaphroditus* singularly, ver. 25, 26. 2. He shows why he sent him back to them, *viz.* that they might be comforted, in seeing him recovered who had been sick nigh to death, ver. 26. 27. 28. 3. He exhorts them gladly to receive, and highly to esteem him, who had so hazarded his life for the work of Christ, v. 29, 30.

IV. *He warns them against the false doctrine of false Apostles, that would mingle the works of the law with faith in the point of Justification. Here* I. *He cheers them* up in the Lord against all contrary discouragements of false teachers, Ch. III. v. 1. II. *He excuseth* his inculcating the same things unto them, because safe for them, ver. 2. III. *He cautions* them against false Apostles, branding them, As 1. *Dogs*, that for their bellies bark'd and snarl'd against the truth. 2. *Evil-workers*, that builded not, but destroyed the Church. 3. *Concision*, rending asunder the Churches unity by obtruding Circumcision, ver. 3. *Amplifying this* by his and their opposite Circumcision of the heart, the true matter of glorying in Christ,

Chap. 3.

ver. 4. IV. *He opposes his own example against them*, As 1. Farre surpassing these false Apostles in legal Privileges and Works; enumerated particularly, ver. 4, 5, 6. 2. Denying notwithstanding and disdaining all these his Privileges and Works as *loss and dung for the excellency of Christs knowledge and righteousness by faith*, and experimental Communion with and Conformity to Christ, both in his Death and Resurrection, ver. 7. to 12. 3. Yet not counting himself *Perfect* in Christ, but through Christs assistance, contending daily after Perfection, ver. 12. to 15. *This he amplifies*, *Partly* exhorting them that were more perfect among the *Philippians* to be like-minded with him. *Partly* comforting them that were more imperfect with hopes of a clearer Revelation; only cautioning them, to farre as they have attained to walk by the same rule, ver. 15, 16. 4. Exhorting the Philippians herein to follow his example, *verse* 17. *which he urgeth*, *Partly* from the sensuelness, earthliness and damnableness of the false Apostles course; therefore to be avoided, ver. 18, 19. *Partly* from the heavenliness and hopefulness of his course of life, *verse* 20, 21.

V. *He exhorts to Christian duties*, I. *More particular*, viz. 1. The Philippians to stedfastness in the Lord, Ch. IV. 1. 2. *Euodias* and *Syntiche* to concord, ver. 2. 3. His true yoke-fellow, to help his helpers and fellow-labourers, ver. 3. II. *More generally*. As, 1. To rejoycing in the Lord, ver. 4. 2. To moderation; because the Lord is at hand, ver. 5. 3. To tranquility and composedness of mind, against all carking solicitude, ver. 6. *And to this end*, (1) *He directs* them to disburden all their cares and troubles into the bosome of the Lord by Prayer, ver. 6. (2) *He Promises* them in their so doing, the unconceivable peace of God, to keep their hearts and minds from distempered passions and imaginations, ver. 7. 4. To truth. 5. To gravity. 6. To justice. 7. To purity. 8. To amiable manners. 9. To things of good report. 10. To every thing vertuous and praise-worthy ver. 8. 11. To all things which he had commended to them by his doctrine or life, v. 9.

Chap. 4.

VI. *He most gratefully commemorates and commends their bounty sent to him by Epaphroditus* their Pastor; Here he 1. Rejoyceth in the Lord, at their care they took of him though they lacked opportunity, ver. 10. 2. Declareth that his spirit was not weakned and broken with adversities and wants, (though they had not supplied him:) because he could be content in any condition, through Christ instructing and strengthening him, ver. 11. to 14. 3. Thankfully acknowledging their communicating to his necessity both now and heretofore, v. 14. 15. 16. 4. Clears himself from suspicion of avarice intimating that the thing he desired, was fruit abounding to their account, v. 17. 5. Commends their present expression or bounty by *Epaphroditus*; as being an abundant supply to him; and an acceptable sacrifice to God, v. 18. 6. Promiseth them a supply of all their wants from God, vers. 19. 7. Praiseth God, ver. 20.

THE CONCLUSION of the Epistle, with 1. Salutations, v. 21, 22. 2. An Apostolical valediction, or farewell-Prayer, v. 23.

III.

COLOSSIANS

COLOSSIANS.

Sect. I. *Name.*

a Col. 1. 2. b D. Jo. Devenant. in Præfat. in Ep. ad Col. c Phil. Paræus in Prolegom. in Ep. ad Col. d Τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ. Jo. Chrys. Com. in Col. 1. 2. Hom. 1. e Col. 4. 13. f Col. 4. 15. g Col. 4. 16. h Εἰς Κολασσὰς πόλιν οἰκοῦσιν Ἰουδαῖοι καὶ μεγάλοι. Xenoph. in 1. de Expeditione Cyri i Euseb. in Chron. Anno MMLxxx. k Plin. Nat. Hist. l. 5. c. 32. l Πάσαι γὰρ αἱ Ἐπιστολαὶ Παύλου. &c.] i. e. All Pauls Epistles are holy, but they have somthing more that are sent from him in bonds; as the Epistles to the Ephesians, to Philemon, to Timothy, and this present Epistle.—But why say I these Epistles have more then others? Because he wrote them when he was in bonds. As if a valiant man should write, mean while desisting from slaughter and trophies: so he also did. Himself also knew this was a great matter. For writing to Philemon he saith, *whom I have begotten in my bonds.* Jo. Chrysost. in Ep. ad Colos. Homil. 1. Tom. 6. in N. T.

THE Epistle of the Apostle Paul to the COLOSSIANS.] So intituled from the *Colossians*, to whom Paul wrote this Epistle, *a To the Saints and faithful brethren in Christ which are at* Colosse.

These *Colossians* were *b* not that People dwelling in *Rhodes*, called *Colossians* from that huge *Colossus or Image of the Sun seventy cubits high*, there erected: But rather those inhabitants of *Colosse* *c* a chief city in *Phrygia* in *Asia Minor*, near unto *Hierapolis and Laodicea*; as *d Chrisostome* thinks. And this Epistle it self seems to intimate thus much, wherein he mentions *Epaphras* his *e zeal for them at* Colosse, Laodicea, *and* Hierapolis; Bids them *f salute the brethren which are in* Laodicea, and that *g this Epistle be read in the Church of the Laodiceans.* Now *Laodicea* and *Hierapolis* are near *Colosse*, but farre distant from *Rhodes*, as learned Writers import. *Xenophon* writes, *h That after* Cyrus *entred into* Phrygia, *he went straight unto* Colosse, *a city of universal resort, flourishingly rich and great.* Orosius, and also Eusebius report, *i That three cities of* Asia, Laodicea, Hierapolis *and* Colosse *fell with one and the same earthquake*, and this *in the time of* Nero's *reign, in the very next year after* Pauls *death.* And *k Pliny* seats not *Colosse* in any Island, but among the Cities of the Continent.

When and *Whence* this Epistle was written, see in the former *Table*.

Sect. II. *Occasion.*

Epaphras fellow-labourer with the Apostle, had in *Colosse* with other Ministers planted a Church. The Faith preached to the *Colossians* was impugned by two sorts of adversaries, *viz. Partly* by some converted out of *Judaisme*, who urged the Cereremonies of the Law, *Circumcisions*, *New-moons*, *Sabbaths*, *and Differences of meats*, as necessary to salvation, confounding *Christ* and *Moses* together: *Partly* by some converted out of *Gentilisme*, who obtruded Philosophical subtilties upon them, counting the simplicity of the Gospel too much below wise men; especially babling many things touching Angels and their Ministry, as by whom salvation was to be obtained, and so they blended *Theology* with *Philosophy*. The Apostle therefore being *l* Prisoner at *Rome*, writes upon this *Occasion* to instruct and establish them in the true Doctrine of the Gospel taught them by *Epaphras* against all the impostures of false teachers, whether *Jewish* or *Paganish*.

Sect. III. *Scope.*

The chief intent and *Scope* of this Epistle is 1. *To shew*, that all *m* hope of mans salvation is grounded on Christ our *Redeemer*, enjoyment of him, and perseverance in him, as in whom alone all *n* compleat fulnesse, perfections, and All-sufficiencies to that end do meet; and therefore Christians should fully rest themselves satisfied in the faith of Christ only. 2. *To cautionthe o Colossians*, and all Christians against all *Mosaical* Ceremonies, *Philosophical* speculations and deceits, and *humane traditions*, as inconsistent with Christ and his fulnesse for our salvation. 3. *To incite the Colossians* to seek their happinesse *p higher*, then in those low earthly and external things, and to exercise themselves more *spiritually* and *Evangelically*, in *Mortification* of sin, and *Sanctity* both in heart and life, in *General* and *Particular* duties of Christianity.

m Col. 1. 12, 13, 14. &c.
n Col. 1. 15. &c.
o Col. 2. 4, 8. &c.
p Col. 3. 1, 2. &c.

Sect. IV. *Principal Parts.*

In this Epistle to the *Colossians* are 1. *The Preface* 2. *The Body of the Epistle*, 3. *The Conclusion*.

THE PREFACE to the Epistle, contains, I. *The Inscription*, describing 1. The Parties writing; 2. The Parties written to, *Ch.* 1. *ver.* 1, 2. II. *The Salutation*, *ver.* 2. III. *The exordium*, or *Entrance into the Epistle*, to procure benevolence with the *Colossians*, wherein note 1. His Gratulation in their behalf, *v.* 3. 2. The grounds of this his Gratulation, *viz. Partly* their Faith in Christ. *Partly* their love to all the Saints, *ver.* 4. *Both which are amplified*, *By their* final cause, *viz.* their hoped happiness in heaven. *By their* instrumental cause. *viz.* The Gospel preached to them by *Epaphras*, who declared their spiritual state to *Paul*, *ver.* 5. to 9. 3. The Apostles Prayer for their increase in all spirituals, To the knowledge of the truth, *ver.* 9. To the exercise of Piety, *ver.* 10. To the enduring of the Cross, ver. 11. I, Chap. 1.

THE BODY or SUBSTANCE of the Epistle, consists of matters, 1. *Doctrinal*, 2 *Practical*. II.

I. *In the Doctrinal part, he* 1. *Asserts the Truth* positively. 2. *Confutes errour* polemically.

I. *He positively asserts the Truth*, laying down the summe of Christian doctrine, touching the primary causes and benefits of salvation, in way of thankfulnes for them, *ver.* 12. *&c. Here are therefore described.*

1. The saving benefits ascribed to the father, I. *More generally*, viz. his fitting us to partake of glory, *ver*, 12. II. *More particularly* how he thus fits us, *viz.* 1. *Privatively*, by delivering us out of the Kingdom of darkness. 2. *Positively*, translating us into the Kingdom of Christ, the son of his love, *viz.* by Effectual calling, *v.* 13.

1. The saving benefits ascribed to the Son, *viz. Redemption*, *ver.* 14. This Redemption *is set forth*, I. *By* the price paid. *His blood. ver.* 14. II. *By* one eminent benefit purchased, *Remission of sins*, *ver.* 14. III. *By* the compearnes and all-sufficiency of Christ the Redeemer, *described, and confirmed.* 1. *Described* magnifically

magnifically by divers glorious Titles attributed to him; As (1.) Image of the invisible God, ver. 15. (2.) First-born of every creature. Because he created all things, ver. 15, 16. Because he is before all things. Because all things consist by him, ver. 17. (3.) Head of the Church, ver. 18. (4.) The beginning, the first-born from the dead, ver. 18. 2. Confirmed, Partly from the final cause thereof, that in all he might have the Preheminence, ver. 18. Partly from the efficient ordaining cause, it pleased the Father, ver. 19. Partly from the formal cause. All fulness dwelling in Christ as Mediator, ver. 20. IV. By the manner of this Redemption, and the benefit of Reconciliation to God thereby; spoken of, 1. As concerning all more generally, ver. 20. 2. As concerning the Colossians more particularly; where note (1.) Their natural misery, and the cause thereof, (2.) Their spiritual delivery, and the means thereof, (3.) The glorious end of that delivery, ver. 21, 22. (4.) The condition upon which they shall enjoy benefit by Christs Redemption and Reconciliation, viz. Perseverance in the faith of the Gospel; which Perseverance is closely urged by many Arguments, Partly because this is necessary to their enjoying Benefit by Christs Redemption, ver. 23. Partly because this is the faith which all believers generally have received, ver. 23. Partly because Paul himself divinely called to this Ministry, preached this doctrine to them, and suffered persecution for it joyfully, ver. 23, 24, 25. Partly because of the singular excellency and dignity of this Doctrine, and of the mystery contained therein to the Gentiles, viz. Christ in them the hope of glory, ver. 26, 27. Partly because of the Apostles singular labouring and striving to preach this mystery of Christ in the Gospel throughout the world, ver. 28, 29.

II. *He polemically confutes the errours contrary to the faith of the Gospel.* In which confutation note,

1. *His Preface*, for procuring of their attention and benevolence, wherein 1. He declares what great conflict and care he had for the Colossians, Laodiceans and others confirmation in the faith, Ch. II. v. 1. Chap. 2.
II. He gives the reasons of this his care for them, 1. For their manifold good, viz. Comfort, Union in love, and Full-assurance of understanding to the acknowledgement of the mystery of God and Christ, v. 2. This Mystery of Christ, is commended gloriously, as having all treasures of saving wisdom and knowledge hid therein, v. 3. 2. To prevent their peril of seducement by false teachers, v. 4. 3. From his inward affection to them, and spiritual Presence with them, though corporally absent from them, Described, Partly by the manner of his affection, Joying Contemplating upon them, Partly by the grounds thereof, viz. Their order, their Beel-stedfastness of faith, ver. 5.
III. He concludes exhorting them constantly to adhere to Christ, as Epaphras had taught them, 1. With firmness of faith. 2. With abounding therein. 3. With thankfulness in that behalf, v. 6, 7.

2. *His Proposition*, touching the errours to be confuted, he lays down; I. Cautioning them against impostures. II. Referring these impostures to three heads. 1. Philosophy, viz. that which is deceitful, vain. 2. Traditions of men. 3. Mosaical Ceremonies, called the Rudiments of the World. III. Hinting a general rule, whence we may discover they are to be rejected, viz. if they withdraw from Christ, v. 8.

3. *His Confutation* of these errours propounded and stated. I. More generally by Arguments against them all, drawn 1. From the infinite Perfection of Christ in himself, in whom the perfect Deity dwels personally, therefore he neither needs nor admits these Additionals, v. 9. 2. From their compleatness in Christ, in whom they have compleat furniture for salvation, ver. 10. 3. From Christs absolute Headship and Supremacy, ver. 10. II. More particularly, by Arguments against these errours severally. 1. Against Mosaical Ceremonies, as Circumcision, &c. which he proves needless to Christians. (1.) Partly because they have in Christ a Circumcision far better in respect of the Author, Christ; Manner, without hands; Effect, True Sanctification; and Visible sign, Baptism, succeeding in room of Circumcision, ver. 11, 12. (2.) Partly because they have all Christs perfect Justification, in remission of all their sins, v. 13. Both for being removed, the Ceremonial law, (which was a sign of guiltiness,) is removed by Christs death, ver. 14. yea all Spiritual enemies are by his death spoiled, captivated and and triumphed over, v. 15. (3.) Partly because all Mosaical Ceremonies were but the shadows of Christ the body now come; therefore ye Christian Colossians are not to be censured and judged for not observing these vanished shadows and if judged, ye need not regard it, v. 16, 17. 2. Against Philosophical seducers, he argues, (1.) Branding them, Partly for usurping to themselves like that of Judges in a race, a Judiciary Authority to determine any thing about Gods worship; Partly for their assuming this power to beguile the People withall. (2.) Shewing wherein they fraudulently usurp this power, viz. In imposing upon them A voluntary humility, and worship of Angels. (3.) Confuting and condemning these doctrines: Partly because they arise from ignorance, Partly because they flow from pride, v. 18. Partly because they draw from the Head Christ, who affords all necessaries to his mystical body, who knits the members together whereby they grow, ver. 19. 3. Against superstitious Traditions of men, in outward Rites and Observances, he argues, (1.) Propounding a general Argument; The death of Christ hath freed them from Mosaical Ceremonies, though imposed by God himself, much more from superstitious traditions meerly imposed by Men, ver. 20. (2.) Instancing in some particular traditions condemned, v. 21. (3.) Condemning these particular Traditions, Partly from their own perishableness, Partly from their weak foundation, mens Commands and Doctrines, v. 22. (4.) Declaring with what specious pretences these Seducers varnish over these Commands and Doctrines, wherein notwithstanding there's no true wisdom or Piety, v. 23.

Hitherto of the Doctrinal part of this Epistle.

II. *In the Practical part of this Epistle* are Corollaries from the former; he Instructs them in and Exhorts them to divers Christians duties. 1. *General* 2. *Special.*

I. *General duties* of Christianity, commonly concerning all believers, are divers, *As*

1. Seeking and setting their minde and affections on things above, not on things on the earth, 1. *Because* they are risen with Christ. 2. *Because* Christ sits at Gods right hand, Ch. III. 1, 2. 3. *Because* they are spiritually dead to those earthly things ver. 3. 4. *Because* our life is now hid with Christ in God, will hereafter appear gloriously in Christs appearing, ver. 3, 4. Chap. 3.

2. Mortification of their corrupt lusts, *Carnal* or *Spiritual*. I. *More carnal corruptions*, Here 1. Mortification is generally perscribed. 2. The lusts to be mortified, are instanced in ver. 5. 3. This Mortification of these lusts is urged, *Partly*, from the pernicious event that will follow upon these lusts, ver. 6. *Partly*, from their carnal course herein, formerly, ver. 7. II. *More Spiritual corruptions.* Here 1. The evils to be put off are enumerated, ver. 8, 9. 2. This putting them off is urged, from their present spiritual estate, having put off the old man, and put on the New-man, v. 9, 10. 3. These Reasons are strengthned by removing false causes of Helping or Hurting us before God: viz. all outward Priviledges, Conditions or Relations; Christ being all in point of Religion to commend us unto God, ver. 11.

3. Putting on and exercising of divers vertues, Here I. He exhorts to certain vertues, intermingling divers Arguments urging thereunto, ver. 12. to 16. II. He incites to the Study, Knowledge and use of the Word of Christ, as a singular guide and furtherance

therance in all the former vertues, v. 16. III. He prescribes a general Rule for all their actions, 1. That all be done in Christs Name. 2. That all be done with thankfulness to God in Christ, ver. 17.

II. *Special duties* of Christianity, peculiarly concerning some particular Relations, prescribed and urged by divers Arguments, As 1. Of Wives and Husbands, v. 18, 19. 2. Of Children and Parents, v. 20, 21. 3. Of Servants and Masters, v. 22. *to the end, and Chap. IV. 1.*

Chap. 4. III.

THE CONCLUSION of the whole Epistle, wherein

1. He exhorts the Colossians to divers necessary duties, As 1. Continuance and watching in Prayer with thanksgivings and Prayer for *Paul* himself in particular, ver. 2, 3, 4. 2. Walking wisely towards them that are without, by redeeming time, ver. 5. 3. Discreet savourines in Communication, v. 6.

2. He declares why he sent *Tychicus* and *Onesimus* to them, whom he worthily commends to them, *vers.* 7, 8, 9.

3. He sends divers salutations to the *Colossians* and others, from several Persons singularly commended, ver. 10. to 16.

4. He directs the Colossians 1. To cause this Epistle to be read in the Church of the *Laodiceans*, and themselves to read the Epistle from *Laodicea*, v. 16. 2. To admonish *Archippus* to be diligent and faithful in his Ministry, ver. 17.

5. He closeth up the Epistle, 1. Shewing that he was wont to send his salution under his own hand. 2. Craving the remembrance of his *Bonds*. 3. Apostolically saluting them, wishing *Grace to be with them*, ver. 18.

I. Thessalonians.

Sect. I. *Name and Penman.*

a 1 Thes. 1. 1.

THE *first Epistle of* Paul *the Apostle to the* THESSALONIANS.] So denominated, because written by *a Paul* to the Church of the *Thessalonians*. And they from their City *Thessalonica*, which was the *b* Metropolis, or Mother City in *Macedonia*, situate on the edge of the *Macedonian* shore. Anciently it was called *Therma*, and thence the *Thermaick Haven*. *c* Some give this Reason of the change of the name; *Philip* King of *Macedonia* in a memorable battel in these parts over-came the People of *Thessaly*. For monument of which victory, the neighbouring City was re-edified and enlarged, and named *Thessalonica*; as it were (Θὶς ἄλλο νίκην) i. e. *Put the Victory to another*. It was sold by *Adronicus* to the *Venetians*, but they did not long enjoy it, for it was (as other parts of *Greece*,) quickly possessed by the Turks. Is now a famous Empory for *Indian Merchandize*, (but under the dominion and Idolatry of the Turks,) *d* known by the name of *Saloniki*.

b D. Pareus in Advers. in 1. Ep. ad Thes. Dr. Wil. Slat. his Expos. on 1 Thes. 1. 1. Hen. Alsted. Præcog. Theol. l. 2. c. 124.

c Suidas.

d Meginus in Geograph

In *Thessalonica* God pleased to plant a Church, by the Ministry of *Paul* and *Silas*; converting both Jews and Greeks. See the History of it in the *e* Acts. There the unbelieving *f* Jews, moved with envy, raised tumults against *Paul* and *Silas*, and also against the Saints that entertained them, *Jason*, &c. so that *g* *Paul* and *Silas* were glad to fly away by night to *Berea*, and after that to *h Athens*, whence he is thought to have written this Epistle.

e Acts 17. 1. &c.

f Acts 17. 5, 6, 7, 8, 9.

g Acts 17. 10.

h Acts 17. 10. to 16.

Sect. II. *Occasion.*

i As may appear from Acts 17. and 1 Thes. 2. *throughout. and* 3. 1, 2.

k Jo. Calv. Arg. in 1. Ep. ad Thes.

The *Occasion* of *Pauls* writing this Epistle seems *i* evidently to be this, *viz. Paul* being forced by tumults to depart from *Thessalonica*, and fearing lest the Church there newly collected, should be hazarded through fear *k* of troubles and persecutions, and going to *Athens* he sends *Timothy* back to confirm the *Thessalonians* in the faith, and report their state to him. Whereupon *Timothy* informing him of their constancy notwithstanding persecutions, and of all their Affairs, from *Athens* Paul wrote this Epistle to them, for their encouragement. When this Epistle was written, see in *Table* above.

Sect. III. *Scope.*

The *Scope* of *Paul* in this Epistle, is, 1. *To encourage* the *Thessalonians* to *l* constancy and perseverance in the Faith and Grace received, by means of the Apostles *m* faithful Ministry, which the Lord made exceeding effectual upon them; and that they *n* faint not by reason of his or their sufferings and afflions for the Gospel. 2. *To incite* them unto all holiness of conversation, *o* pleasing to God, branched out into many Christian duties; and to progress therein unto *p* perfection. 3. *To urge* all Christians proportionably, to constancy in the Faith received against all tribulations, and to sanctity of Life in all holy Performances, till they come to be compleat.

l 1 Thes. 3. 2, 10, 12, 13.

m 1 Thes. 1. 5, 6. & 2. 1. 13, 14.

n 1 Thes. 3. 3, &c.

o 1 Thes. 4. 1, 2, 3, &c.

p 1 Thes. 5. 23.

Sect. IV. Principal Parts,

In this I. *Epistle to the Thessalonians* are 1. *A Preface*, 2 *The Matter*, or *Substance of the Epistle*. 3. *The Conclusion.*

THE PREFACE, contains I. *The Inscription*, describing 1. The Parties writing. 2. The Parties written to. II. *The Salutation*, or Apostolical Prayer, Chap. I. v. 1. I, Chap. 1.

THE SUBSTANCE, or MATTER of the Epistle is chiefly *Hortatory*. Herein he exhorteth the Thessalonians, I. *To Constancy and perseverance in the Faith and Grace received*. 2. *To Sanctity of Life, and progress in Grace unto perfection.* II.

I. *To Constancy and Perseverance in the Faith and Grace received*, he exhorts them by many Arguments. *As*

1. *From the consideration of Gods rich Grace, bestowed on them by the Apostles Ministry, and the general*

Fayre thereof in the Churches of Christ, from which confequently they fhould not go back. Here note, I. The Apoſtles conſtant Remembrance and Prayer for them, ver. 2. II. The Grounds of this his Thankfulneſs, &c. viz. the ſupernaturalness of their Graces, eſpecially *Faith, Love and Hope*, which are *Amplified* (1) *Severally*, by their ſeveral and peculiar effects, (2) *Jointly*, by the Sincerity of them all, ver. 3. (3) His knowledge of their divine Election, (the Fountain of all their graces) ver. 4. *The evidences whereby he knew that by which they were elected*, viz. (1) The power of his Miniſtry upon them. (2) The gifts of the Holy Ghoſt attended. (3) The fulneſs of the Spirit, viz. much aſſurance, in which things he appeals to their own Conſciences, v. 5. (4) Their holy practice, following the Apoſtles and Chriſt upon their receiving of the word with patience and joy, *ver.* 6. *This grace of theirs is amplified* by the eminent events thereof, viz. *Partly* their exemplarineſs to all believers in *Macedonia* and *Achaia*, ver. 7. *Partly* the fame of their Faith, not onely in *Macedonia* and *Achaia*, but in every place, *ver.* 8. *Partly* the teſtimony which other Churches gave to the Apoſtle touching the *Theſſalonians* Converſion by his Miniſtry, which Converſion is notably deſcribed by the parts of it. v. 9, 10.

Chap. 2. 2. *From the faithfulneſs of the Inſtrument, whereby they were effectually converted*, viz. *Paul*, Here I. The efficacy of his firſt preaching to them is declared, *Ch.* II. ver. 1. II. The means or helping cauſe to this efficacy, *viz. Pauls* faithfulneſs in his Miniſtry, is *deſcribed* and *amplified*. 1. *By his Boldneſſe* in his Miniſtry; ſet forth, *Partly* by the meaſure of it, holding up even againſt all his afflictions. *Partly* by the Author of it, *God*, ver. 2. 2. *By his Sincerity*, in his Miniſtry according to the truſt committed to him of God; which *Sincerity* he evidenceth; *Partly by removing from himſelf the evil properties of hypocritical falſe-hearted Miniſters.* As [1] Impoſture, [2] Impurity, [3] Guile, ver. 3. [4] Men-pleaſing. *Amplified*, by his contrary care to pleaſe the heart-ſearching God, ver. 4. [5] Flattery, [6] Covetouſneſs, ver. 5. [7] Vain-glory, &c. (as it may be rather interpreted) Mercenarineſſe, v. 6. *Partly by aſcribing to himſelf the properties of a ſincere and faithfull Miniſtry*, viz. (1.) Nurſe-like gentleneſs towards them, ver. 7. (2) Affectionate love and deſire after them, ver. 8. (3) Conſtant laboriouſneſſe and diligence in his employment, that he might not be chargeable to them in preaching the Goſpel, ver. 8. (4) Unblameableneſſe of life among them, ſet forth, *Partly* by the witneſſes thereof, *God* and *them*. *Partly* by the branches thereof *Holineſs* and *Righteouſneſs*, ver. 10. (5) Faithful diſcharge of his miniſterial acts, *Exhorting, Comforting, Charging*. Amplified, *Partly* by the manner thereof, *As a father doth his children*, ver. 11. *Partly* by the matter thereof. *That they would walk worthy of God*, who had called them, v. 12.

3. *From their own experience of the efficacy of the doctrine of faith upon themſelves.* Here note I. The Manner of their receiving the Word, *viz.* Not as Mans, but Gods. II. The fruit of this their receiving the Word, 1. *Upon the Apoſtles* conſtant Thankfulneſs, *ver.* 13. 2. *Upon themſelves*, viz. Effectual Operation, *ver.* 13. This effectual operation upon them, is evidenced by their willing ſuffering affliction of their own Country-men for the Goſpel, as the Churches in *Judea* did of the Jews, *ver.* 14. The Jews cruel perſecuting acts being mentioned particularly, *ver.* 15, 16.

4. *From the Apoſtles ſingular care and tenderneſs over them, who (though he could not come to them himſelf, yet) ſent* Timothy *to them, to comfort and ſtabliſh them in the faith, notwithſtanding the Apoſtles afflictions.* Here I. He makes Apology for his abſence from them, *ſhowing* 1. That his abſence from them was Forced, Short, Not in heart, *ver.* 17. 2. That his deſire to ſee them was great, and his endeavours divers, but hindred by Satan, ver. 17, 18. 3. That this his deſire did ariſe from the high eſteem he had of them, and hope of reward, accompanied by them in their converſion, in the Day of the Lord, *ver.* 19, 20. II. He declares his ſending Timothy to them from *Athens*, to compoſe his diſtreſs. More note, The moving cauſe of ſending him, he loved them, *he could no longer forbear*, Chap. III. ver. 1, 2. The Commiſſion of Timothy ſent, ver. 2, 3. The end of his ſending him to them, viz. To confirm and ſtabliſh them in the faith, leaſt they ſhould be ſtaggered although *Paul* aboundeth, ver. 2, 3. Againſt which afflictions he comforts them, *Partly* from divine Appointment, ver. 3. *Partly* from the Apoſtles Prediction thereof before they came, ver. 4. 5. The Reaſonableneſs of his former end in ſending Timothy, v. 5. III. The ſeaſonable Timothy's good report to him of their ſpiritual ſtate at his return, where conſider 1. The matter of his report, viz. Their faith, love, good remembrance of the Apoſtle, deſire to ſee him, v. 6. 2. The event of his report in *Paul*, viz. *Partly* his chearening comforts in all their ſufferings by their ſtedfaſtneſs, v. 7, 8. *Partly* his thankfulneſs for his joy in them, v. 9. *Partly* his conſtant Prayer and earneſt deſire to ſee them, for further perfecting of their faith, v. 10. beſeeching the Lord to direct his way to them, to increaſe their love, and eſtabliſh them unblameable in holineſſe at the coming of Chriſt, v. 11, 12, 13.

II. *To Stability of life and Progreſſe in grace unto Perfection therein*, he exhorts them 1. *More generally.* 2. *More particularly.*

1. *More generally*, where obſerve, I. The Manner of his exhortation, *we beſeech*, &c. II. The matter exhorted, *to abound in walking acceptably before God.* III. The motives or reaſons whereby this is urged, 1. Their receiving and knowing the Apoſtles commands to this end, *Chap.* IV. 1, 2. Chap. 4. Gods Will, *ver.* 3. 3. The end of Gods calling, ver. 7. 4. The hainouſneſs of the neglect hereof, defiling God, v. 8. 5. The bounty of God in giving his Spirit, v. 8.

II. *More particularly*, he exhorts them to divers duties; (wherein perhaps they were defective or endangered.) As

1. To Chaſtity, not in fornication and the luſt of Concupiſcence, according to the manner of the Gentiles, v. 3, 4, 5.

2. To Juſtice, *where note* 1. The ſin to be avoided, viz. Over-reaching and Fraud, v. 6. 2. The reaſons againſt it, viz. (1) Their relation of brotherhood. (2) The Lords avenging of ſuch, v. 6. [*Here are annexed divers Reaſons to the general duty aforementioned*, v. 7, 8.]

3. To brotherly love, 1. *Acknowledging* they are taught hereunto of God, *ver.* 9. 2. *Commending* them for practiſing it towards all the brethren in *Macedonia*, ver. 10. 3. *Inciting* them yet to abound more and more, v. 10.

4. To care of quiet and peaceable living together in Chriſtian ſociety, *where note* I. The duty *ſtudy to be quiet.* II. The means helpful thereto, 1. Doing their own buſineſs. 2. Induſtry in their private callings; urged, *Partly* from *Pauls* former command. *Partly* from the benefits thence enſuing, whereat they ſhould aim, *ver.* 11, 12.

5. To moderation of ſorrow and lamentation for the dead in Chriſt, *where conſider* I. The duty it ſelf required, *viz.* Moderation in mourning, &c. II. The Arguments upon which its urged; 1. *Becauſe* immoderate mourning for them, *Partly* diſcovers their ignorance of the deceaſed Saints happy condition. *Partly* makes Chriſtians appear like hopeleſs Heathens. 2. *Becauſe* their death is but a ſleep, *ver.* 13. 3. *Becauſe* the Reſurrection of the Saints at Chriſts coming is certain, in as much as Chriſt (their head) is riſen, ver. 14. 4. *Becauſe* the dead in Chriſt ſhall at his coming have this Prehemineence beyond the Saints then found living, that they ſhall riſe firſt at Chriſts

Christs glorious coming, and afterwards they with those that remain alive, shall be caught up together to meet Christ in the ayre, and so be ever with him, *ver.* 15, 16, 17, 18. *The coming of Christ be amplified by way of Erotesis*, meeting with that curious question, *When shall Christs coming to judgement be?* Shewing (1) *That* though the particular time be not known; yet themselves know it shall be sudden, and this when the world is in deepest security. This is illustrated by two similitudes, *viz.* Of a Theefs coming in the night. Or travel coming upon a woman, *Chap.* V. ver. 1, 2, 3. (2) *That* they should not be discomfited by the suddenness of that dreadful day of Christs coming; *Partly* because they are not in the sad state of darkness liable to surprizal, v. 4. *Partly* because they have the Priviledge of being *children of the light and of the day*, ver. 5. whence they are exhorted not to sleep, but to watch; be sober, and put on the spiritual Armour, that they may still be prepared for Christ, ver. 6, 7, 8. *Partly* because God hath ordained them in Christ, not to wrath, but to salvation and life, whether they wake or sleep; to which end they should comfort and edifie one another, v. 9, 10, 11.

Chap. 5.

6. To give due respect to the publique Ministry set over them, *where* I. The Object of their duty, the Ministers are described, 1. As *labouring among them.* 2. As *over them in the Lord.* 3. As *admonishing them*, ver. 12. II. Their duties to their Ministers are specified, *viz.* 1. *Knowing* them, vers. 13. 2. *Loving* them; set forth, *Partly* by the measure of it. *Partly* by the ground of it, *ver.* 13. 3. *Peace* and concord with them, (as * some Greek Copies insinuate.) ver. 13.

* *Pacem habete.*]

Quanquam hic locus varie legitur etiam apud Graecos, mihi tamen magis arridet ea lectio, quam reddidit vetus interpres & sequutus est Erasmus: nempe, *Pacem habete cum eis*, vel *colite.* Voluit enim (meo judicio) Paulus Satanae artibus obviam ire, qui non cessat omnia molliri, ac vel turgia, vel dissidia, vel simulcares excitet inter Plebem & Pastorem, Inc. *Joan. Calv. Com. in loc.*

7. To warning of the unruly.
8. To comforting of the feeble-minded.
9. To supporting of the weak.
10. To Patience towards all.
} ver. 14.

11. To forbear revenging of injuries, rather overcoming them with good, *ver.* 15.

12. To constant rejoycing, *ver.* 16. *For maintaining whereof they must*; 1. Pray unceasingly, *ver.* 17. 2. Give thanks, in all things, this being Gods will, *ver.* 18, 3. Not quench the Spirit, *ver.* 19. 4. Rightly use prophecying, *viz.* (1) Not despise publike preaching, *ver* 20. (2) Prove all they hear. (3) Hold fast what is found to be good, *ver.* 21.

3. To abstain from all appearance of evil, *ver.* 22.

The CONCLUSION *of the whole Epistle*, conrains I. His supplications for them. 1. That the God of Peace would sanctifie them wholly. 2. That they wholly may be preserved blameless till Christs coming, *ver.* 23. in hope whereof he confirms them from Gods fidelity calling them, *ver.* 24. II. His requesting of their prayers for himself, *ver.* 25. III. His Salutation, *ver.* 26. IV. His charge to read this Epistle to all the Brethren, *ver.* 27. V. His Valediction, or Farewel-Prayer for them, *ver.* 28.

II.

II. Thessalonians.

Sect. I. *Name and Penman.*

THE *second Epistle of* Paul *the Apostle to the* THESSALONIANS.] So denominated from *a Paul* the *Penman* thereof, (of whom see what hath been *b* formerly spoken,) and from *the Church of the Thessalonians* written to, *c* formerly also described.

When and *Whence* this Epistle was written, see in the *Chronological Table* before *the Epistle to the Romanes.* It is of like Argument with the former; and probably written not long after it. In *d Calvins* judgement, *It is not probable it was written from* Rome, *for then he would have touched something of his bonds, as he doth in others. And about the beginning of the third chapter he intimates some instant peril upon himself from absurd men; whence it may be conjectured he wrote it in his journey when he went to* Jerusalem. *And that it was written long before at* Athens, *is the commonly received opinion among Latine Writers.* The Postscript (if it may be credited,) saith, it was written from *Athens.*

a 2 Thes. 1. 1.
b On Epistle to Romans Sect. II.
c On I. Thessa. Sect. 1.
d Hanc Epistolam Româ esse missam, ut vulgo habent Græci codices, mihi non est probabile.

Nam de suis vinculis aliquid attigisset, &c. *Jo. Calv, Arg. in Poster. ad Thessal.*

Sect. II. *Occasion.*

Occasion seems to be; 1. *Partly* the intimation of *Pauls e* fervent love to them, and earnest *f* desire to come and see them, in his former Epistle: whereupon being detained from coming to them according to his desires, he labours by this Epistle to supply the want of his Presence, and to *perfect what was lacking in their faith*; lest the *Thessalonians*, should think themselves neglected, by *Pauls* hastening some whither else, and not coming to them, as *g Chrysostome* and *h Calvin* hath well noted. 2. *Partly* the information or reports which the Apostle had received, 1 *Touching* the Persecutions which the Church of the *Thessalonians* had undergone for the Gospel; 2 *Touching* false teachers, who (perhaps taking occasion by some passages of the *i* former Epistle, about Christs second coming to judgment,) insinuated to them, (pretending they had it from *Paul* himself, *k by Spirit, by Word*, or *by Letter*,) *That the day of Christ was at hand*; that his coming would be speedily and in that age; and 3 *Touching* the *l* exorbitant walking of some in idleneſse, neglecting their particular callings Church-discipline mean while sleeping among them;

e 1 Thes. 2. 7. to 13.
f 1 Thes. 2. 17, 18, 19, 20. & 3. 1, 10, 11.
g Joan. Chrisost, *Arg. in* II. Ep. ad Thessal.
h Jo. Cal. *Arg. in poster. ad Thessal.*
i 1 Thes. 4. 15. to the end, and 5. 1, 2, 3, 4. &c
k 2 Thes. 3. 1, 2. l. 2. Thes. 3. 6. &c

them; the whole contexture of the Epistle ephinces these *Occasions*.

Sect. III. *Scope.*

The *Scope* and *Intent* therefore of the Apostle in this II. *Ep. to the Thessalonians* principally is 1 *To testifie* his *sincere* love to them and care of them & their spiritual welfare by writing, though he should not as yet attain to them, according to his longing Desires and Prayers. 2. *To encourage* and *confirm* them against all the *Persecutions* and *Tribulations* they endured for Christ and his Gospel. 3. *To convince* them of the vanity and falshood of that opinion spread among them, *That the day of Christ was present at hand*; forasmuch as before the day of Judgement, there must first be an *Apostasy* and *Antichrist* must be revealed, whose *mistery of iniquity* even began to work in the Apostles, days but his Revealing was hindred till he that letted should be taken out of the way. And so he takes occasion notably to describe Antichrist, by his Properties, Revealing, Reign and Ruine. 4. *Finally to exhort them* to divers Christian duties, and particularly to *withdraw* themselves from those disorderly and idle Persons, (if they should contumaciously disobey this Epistle,) *separating* them from Church-communion.

a 1 Thes. 1, 3, 4.

b 2 Thes. 1, 2, 3, &c.

c 2 Thes. 2. 1, 2, &c.

p 2 Thes. 3. 1. &c.

q 2 Thes. 3. 6. &c.

Sect. IV. *Principal parts.*

In this II. *Epistle to the Thessalonians*, are 1 *The Preface*, 2 *The Substance*, or *Subject matter of the Epistle*. 3 *The Conclusion*.

I. *THE PREFACE* contains I. *The Inscription*, denoting 1. The Parties writing. 2. The Parties written to, Chap. I. ver. 1. II. *The Apostolick Salutation*, ver. 2.

Chap. 1.

II. *THE SUBSTANCE* or *SUBJECT MATTER* of the Epistle, is 1. *Consolatory*, 2. *Informatory*, or *Monitory*. 3. *Hortatory*.

I. Consolatory. *In this part he comforts the Thessalonians against their Persecutions and Tribulations which they endured for Christ and his Gospel.* Herein.

1. *He insinuates his dear affection to them*, in that expression of true love, *viz.* his singular Gratulation or thankfulnesse for their spiritual welfare. In this Gratulation note I. *The Act*, *viz.* Constant Thanksgiving to God for them, *ver.* 3. II. *The ground thereof, we are are bound*, Which Obligation ariseth, 1. From their neer spiritual Relation, *Brethren*. 2. From Congruence of the duty, *As it meet*. III. *The matter* of his Thanksgiving, *viz.* Their eminent growth, 1. In faith. 2. In brotherly love, *ver.* 3. 3. In Patience and faith under all their persecutions and tribulations. *Amplified* by the effect thereof in the Apostle his *glorying in them, in the Churches of God*, *ver.* 4.

2. *He comforts them* over all their Persecutions and Sufferings, upon divers grounds. As I. *From* Gods just judgment to come hereby manifestly vindicated. II. *From* the end to which these sufferings are subordinate, *viz.* fitting the Thessalonians for Gods Kingdom. III. *From* the cause of their sufferings, *For which*, &c. *ver.* 5. IV. *From* the Justice of God, which shall be especially manifested for his People, against their Persecutors at the day of judgement; where note 1. The Acts of Gods Justice, (1) *Punitive*, to wicked Persecutors, *ver.* 6. 2. *Remunerative* on persecuted Saints, *viz.* Rest, *ver.* 7. 2. The time of this Justice, at Christs glorious coming to judment, *with his mighty Angels*, v. 7. 3. The terrible manner of his coming, *in flaming fire*, ver. 8. 4. The notable effects or events of his coming, *Partly* to them that *know not God*, nor *obey Christs Gospel*, most terrible damnation, v. 8, 9. *Partly* to Saints and Believers, Gods most comfortable *Glorification and Admiration* in them, ver. 10.

3. *He prays for the Thessalonians*, in order to their comfort herein. *Here note* 1. The Occasion of his Prayer, *Wherefore*, or as the Greek (εἰς ὃ) *Unto which* viz. for loving you for which glory at Christs coming. 2. The constancy of his Prayer. 3. The Blessings prayed for, viz. That God would (1.) *Count them worthy of his calling*. (2.) *Fulfill all the good pleasure of his goodnesse*. (3.) *Accomplish the work of faith with power*, v. 11. 4. The end of this Prayer, the mutual glorification of Christ in them, and them in Christ, *verse* 12.

II. *Informatory* or *Monitory*. *In this part he warnes the Thessalonians against that erroneous opinion which false teachers suggested to them, touching the time of Christs second coming.* Touching which 1. *He cautions them.* 2. *He confutes the errour.* 3. *He comforts them.* 4. *He dirests them.*

I. *He cautions them against this errour*, wherein consider. I. *The Manner*, how he cautions them, *viz.* with 1. Meeknesse, *We beseech you*. 2. Love, *Brethren*. 3. Earnestnesse, *by Christs coming, and our gathering together to him*, *Chap.* II. ver. 1. II. *The Matter*, against which he cautions them, *viz.* unsetledness of mind, and trouble of spirit about the *Instant approach of the day of Christ*, *Amplified* by the methods which false teachers used to unsettle them herein, 1. *By Spirit*, i. e. Revelations or Prophecies. 2 *By Word of mouth*. 3. *By Letter*, all pretended to be from the Apostle, ver. 2.

Chap. 2.

II. *He confutes the errour*, **That the day of Christ was at hand*, by a prophetical Prediction of two noble Antecedents, which must be before Christs coming, neither of which was yet come to passe, and therefore Christs coming could not be instant and at hand in their dayes, *ver.* 3. *&c.* These Antecedents are

* *Judgement day not at hand in the Apostles days*

1. *A general Apostasy*, from true faith and Religion in the Church, v. 3.

2. *The Revealing of Antichrist*, ver. 3. This * *Antichrist* is notably described by his 1 *Properties*, 2 *Revealing*, 3. *Ruine*, 4. *Reign*. I. *By his Properties*, 1. That man of sin. 2. That son of Perdition. ver. 3. 3 Who opposeth all that is called God, ver. 4. 4. That exalteth himself above all that is called God. 5. Who as God sitteth in the Temple of God, *viz.* in the Church, ver. 4. *These things are amplified*, By the Apostles intimation of his informing them in these things formerly, *ver.* 5. II. *By his Revealing* and the time of it, where he declares 1. That Antichrist was not yet revealed, there being an *Impediment* hindring it, (*viz.* according to the general consent of Writers, the *Roman Empire*, and that as it was both *Heathen* and *Christian*,) consequently Christs coming could not be instant, v. 6. 2. That the mystery of iniquity even then was working, though obstructed, v. 7. 3. That the said *Impediment* shall be taken out of the way, *ver.* 7. 4. That when the *Impediment* should be removed, That *wicked* should be revealed, *ver.* 8. III. *By his ruine* and destruction, set forth 1. By the Authour of it, *The Lord Christ*. 2. By the manner whereby Christ shall consume him, *viz.* *Partly* by the spirit of his mouth, *Partly* by the brightenesse of his coming. *ver.* 8. IV. *By his Reign* and Dominion betwixt his Revealing and Ruine. Here are set forth 1. *His Manner and means of Advancement* to his Reign, *More generally*, *after the working of Satan*. *More particularly*, (1) *With all power*, (2) *With signes and lying wonders*, v. 9. (3) *With all deceivablenesse of unrighteousnesse*, ver. 10. 2. *His Subjects* or *Vassals* over whom he shall exercise dominion, *Them that perish*, v. 10. 3. *The reasons of their coming under his dominion*, *Partly* their own sin, in not receiving the love of the truth to salvation, v. 10. *Partly* Gods just judgement upon them, *sending them strong delusion to believe a lye*, to their damnation, v. 11, 12.

* *Antichrist*, described.

III. *He comforts the Thessalonians* against fear of Apostacy, and of Antichrists seducements: 1. *Giving*

ing Thanks to God for their grounds of ſtedfaſtneſſe, *Partly* for their Election to ſalvation, through Sanctification and faith, *ver.* 13. *Partly* for their vocation by the Goſpel thereunto, *ver.* 14. 2. *Exhorting* them to ſtedfaſtneſſe in his Doctrine, delivered them by word or writing, *ver.* 15. 3. *Praying* earneſtly that *Jeſus Chriſt and God the Father would comfort and ſtabliſh them in every good word and work*, *ver.* 16, 17.

III. *Hortatory. In this part he peremptorily preſcribes Reformation of certain corruptions of Manners and Practice among them, intermingling divers ſharp reproofs therefore.* Here

1. *He promiſeth*, before his ſomewhat ſharp Reproof, an inſinuative *Preface*, wherein I. He craves their prayers for himſelf. 1. That the Word of the Chap. 3. Lord may have free courſe, and be glorified, *Ch.* III. *ver.* 1. 2. That he may be delivered from abſurd, wicked, faithleſſe men, *ver.* 2. II. He expreſſeth 1. His hope in the faithful Lord for them, that he will *ſtabliſh* them in good, *Keep* them from evil, *v.* 3. 2. His confidence in them, that they are and will be obedient to his Commands, *ver.* 4. III. He prayes for them that the Lord would direct their hearts, 1. *Into the love of God*, 2. *Into the patient waiting for Chriſt*, *ver.* 5.

2. *He Preſcribes* the Reformation of two evils, *viz.* I, *The Remiſſeneſſe of Church Diſcipline towards diſorderly walkers.* Here note, 1. *The Manner* of his preſcribing, moſt peremptorily and gravely. 2. *The Matter* or duty preſcribed, withdrawing from diſorderly walkers, *ver.* 6. 3. The enforcement of this duty, from their own knowledge thereof, *Partly* by *Pauls* example when among them for their imitation, *ver.* 7, 8, 9. *Partly*, by his command, **That* Manual work. *they who would not work ſhould not eat*, *ver.* 10. II. *The idleneſſe of ſome among them neglecting Manual labour*, contrary to the Apoſtles rule. *Where note*, 1. His information of the fault. 2. The fault it ſelf, *Diſorderly walking* of ſome, *Not working, being buſie bodies* *ver.* 11. The remedy preſcribed, *work*, *ver.* 12. 4. His direction to the Church in caſe ſuch inconſiſtent walkers reform not, after they are warned by this Epiſtle *Partly*, that they themſelves be not weary of orderly walking, *ver.* 13. *Partly*, that they cenſure the Contumacious; which cenſure is (1) *Preſcribed*, They muſt Note ſuch; They muſt not company with ſuch, *ver.* 14. (2) *Mitigated* and qualified, *ver.* 15.

THE CONCLUSION *of the whole Epiſtle*, Containing I. *His Supplication* for them: 1. That they may have conſtant Peace by all means. 2. That the Lord would be with them all, *ver.* 16. II. *His valedictory Salutation* under his own hand unto them, ſet forth, 1. By the end and intent of it, To be a *Token* to the Churches that the Epiſtle was his own, and not counterfeit, *ver.* 17. 2. By the Matter of it, *The Grace of our Lord Jeſus Chriſt be with you all, Amen* *ver.* 18.

Thus farre of Pauls IX. *General Epiſtles, written to* whole Churches.

Next come to be conſidered Pauls IV. *Particular Epiſtles, directed to certain* particular Perſons, *viz. two to* TIMOTHY, *and one to* TITUS, *all about affairs* Eccleſiaſtical, *and one to* PHILEMON, *about matters* Oeconomical or Domeſtical *Thoſe Epiſtles to* Timothy *and* Titus, * Auguſtine ſaith, He ought to have before his eyes, who hath the office of a Teacher in the Church of God impoſed upon him.

* Aut Apoſtolum Paulum Timotheo & Tito non de buiſſe præcipere quid vel quem admodum preciperent aliis, Quas tres Apoſtolicas Epiſtolas ante oculus habere debet, cui eſt in Eccleſia Doctoris Perſona impoſita. *Aug. de Doctr. in Chriſt. l.* 4. *c.* 16. *Tom.* 3.

I. TIMOTHY.

Sect. I. *Name and Penman.*

a 1 Tim. 1. 1, 2.

THE *firſt Epiſtle of the Apoſtle* Paul *to* TIMOTHY. So denominated from *a Timothy* to whom *Paul* wrote.

TIMOTHY is a Greek name; ſignifies, *An Honourer of God.* Probably his godly Parents deſired he might be ſuch an one when they gave him his name: and he proved an excellent Inſtrument of *Honour to God*, both in Doctrine and Converſation, according to the happy *Omen* and *Preſage* of his name. He is

b Acts 16. 1, 2. compared with Acts 14. 6.

ſuppoſed to be of *b Lyſtra* a city of *Lycaonia* in *Aſia*; *c* becauſe there *Paul* firſt found him, and there the brethren reported well of him, as familiarly knowing him. His *d* father was a Greek and a Proſelyte; His Mother a Jeweſſe who believed, her name *e Eunice*, daughter of *Lois*, his Grandmother: both ſincere believers; *f from a child* they trained him up in the *knowledge of the holy Scriptures.* Whence *Paul* is perſwaded that the *g* like *unfained faith* dwelt in him, as did in his Mother and Grandmother. His father being a Greek, he was not circumciſed in infancy after the cuſtome of the Jewes, but being come to maturity *h Paul* circumciſed him for the gaining of the Jewes, by his Miniſtry, And having *i* good commendation of him by the brethren of *Lyſtra* and *Iconium*, *Paul* made him his companion in travels throughout the Churches farre and near; whom he moſt diligently and faithfully ſerved and aſſiſted in the work of the Miniſtry, ſometimes being left with the Churches by the Apoſtle, further to inſtruct them by his preaching: ſometimes being ſent as a Meſſenger to the Churches, *to comfort and ſtabliſh them.* So that *Chryſoſtome* deſervedly ſaith of him *k He was an admirable young man,* ——— *who at once became both a Diſciple, and a Maſter.* Though he had many bodily *l* infirmities upon him, yet he abounded with many eminent graces, gifts, and ſpiritual endowments, as *m* ſincere faith, *n* ſaving wiſedome, *o* faithfulneſs, *p* temporance, *&c.* And in proceſs of time being ordained a Miniſter of the Goſpel; *q with impoſition of the hands of the Preſbytery,*

b Acts 16. 1
i Acts 16. 2, 3, 4, &c.
k Θαυμασιος τις νεος ην, ος αμα τη μαθητης ειναι ηξιωτο. και διδασκαλος. Jo. Chryſ. Arg. in 1 Tim Tom. 6. in N. T.
l 1 Tim. 5. 23.
m 2 Tim 1. 5
n 2 Tim. 3. 15.
o 2 Cor. 4. 17.
p 1 Tim. 5. 23.
q 1 Tim. 4. 14 & 2 Tim. 1. 6.

He so much rejoyced at himself, that he became most affectionately drawn to the Apostle, of whom therefore he often makes such honorable mention, especially to the Philippians. *For I have no man like-minded, who will naturally care for your estate, for all seek their own, not the things which are Jesus Christs: but ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.* And elsewhere he dignifies him with divers excellent Titles, calling him *f his brother, g his beloved son and faithfull in the Lord. h a workman unreprovable. i his fellow-helper. k his dearly beloved son. l the minister of God, and his fellow-labourer in the Gospel of Christ. m his work-fellow.* Yea *Paul* joyns Timothy with himself in the *n* Inscriptions of divers Epistles to the Churches, that so he might both commend Timothies worth and authority to the Churches, as also propound him as an exemplary pattern to all faithfull Ministers. *Paul* made use of his Ministry in his travels, in preaching with him; and in messages from him to the Churches. He *b* leaves him and *Silas* at *Thessalonica* and *Berea*, himself being persecuted thence by the Jewes. *Paul* going thence to *Athens*, sends for *c Timothy* and *Silas* to come to him; Who came to him *d* at *Corinth*. Whence he again sends *Timothy* into *Macedonia*, to *e Thessalonica*, to comfort the believers against tribulations and persecutions. Thence returning to *Paul*, he comes to *Corinth*, whence he accompanies *Paul* into *f Asia*, where, as *Paul* (knowing him to be most able and trusty,) *besought him so to be g abode still at Ephesus*, There to instruct that Church, (touching which employment *Paul* gives him Precepts and Directions throughout this whole I. *Epist. to Timothy*,) Thus *Paul* committed the care of the church of *Ephesus* to *Timothy*. Which Church he, with other Overseers, *h* happily taught and governed. But how long, (though some determine,) is most *k* uncertain. And some apprehend when *Paul* wrote his second Epistle to *Timothy*, *Timothy* seems not to be at *Ephesus*, because Paul therein tells him, *I Tychicus have I sent to* Ephesus. His death is uncertainly reported; but some think that at last, more grievously inveighing against the idolatrous worship of *Diana* neer unto her Temple, he was slain of the Gentiles with arrows and stones, as is testified by *m Ecclesiastical History*. Some think that his Bones, together with the reliques of *Andrew* and *Luke*, were translated to *Constantinople*, by *Constantine* the Emperour, as *n Hierome* is of opinion: By *Constantius*, as *o Nicephorus*.

When this Epistle was written, see in the *Table* before the Epistle to the *Romanes*.

f Phil. 2. 19, 20, 21, &c. 1 Cor. 4. 17. 1 Thes. 3. 2, 6.
g 1 Thes. 3. 2.
h Heb. 13. 23.
k 1 Cor. 4. 17.
l 1 Tim. 1. 2.
m 2 Tim. 1. 2.
n 1 Thes. 1. 1. 2 Cor. 1. 1. Phil. 1. 1. Col. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 1. Philem. 1.
b Acts 17. 13, 14.
c Acts 17. 15
d Acts 18. 5.
e Acts 19. 22. with 1 Thes. 3. 2, 3.
f Acts 20. 4.
g 1 Tim. 1, 3. 4.
h Acts 20. 28.
i Ger. loc. Com. t. de Scri. Sac. Cap. IX. Sect. 166. in Exeget.
k D. Paræus in advers. in 2 Tim. Aut. Sadeel. de Vocat. Ministrorum. p. 68.
l 2 Tim. 4. 11.
m Hist. Eccles. Magd. Cent. 1. l. 2. c. 10. Timotheus.
n Hieron. Adver. vigilantium. Tom. 2.
o Nicep. h. Hist. Eccl. l. 3. c. 45.

Sect. II. *Occasion.*

Paul p *being to depart into* Macedonia, *besought* Timothy *to abide still at* Ephesus, for the better ordering, instructing and establishing of that eminent Church, which the Apostle had there planted; and particularly, *that he might charge some that they teach no other doctrine, nor give heed to fables and endlesse genealogies, which Minister questions rather than edifying in the faith.* And *Timothy* being at *Ephesus* about this work, *Paul* upon this *Occasion* (not knowing how long he might tarry elsewhere,) writes this I. Epistle to him, purposely to encourage and *q* instruct him in his duty, about managing all Ecclesiastical affaires there. *Chrysostome* moving this question, *r Why should* Paul *write onely to* Timothy *and* Titus, *and not also to* Luke, Silas *and* Clemens *his other Associates*; *Answers it thus, because to* Timothy *and* Titus *he had committed the Care and Government of the Church: but the others did still accompany him.*

p 1 Tim. 1. 3, 4.
q 1 Tim. 1. 3, 5.
r Jo. Chrysost. Arg. in 1 Ep. ad Tim.

Sect. III. *Scope.*

Scope therefore of the Apostle in this Epistle is *Timotheus*, to furnish him by with all necessary directions & instructions in the Apostles absence touching his ministerial duty to the Church of *Ephesus*, *that as if Paul* (as he had long, *he might know how he ought to behave himself in the house of God, which is the Church of the living God, the Pillar and Ground of truth.* An I this. 1. *Touching* the maintaining the *t* truth of Faith and Gospel-doctrine, against false teachers of the Jewish corrupting the time. 2. *Touching* due manner of publick worship, *u* for whom and how they were to pray; and how to demean themselves in publick Assemblies. 3. *Touching* Church-Officers, *x Bishops* and *Deacons*, and their qualifications. 4. *Touching* the great corruption in *y* Faith and Manners, which in the last Times would befall the Church: of which the Church was to be forewarned. 5. *Touching* z his Doctrine and Life, how he should teach and behave himself towards *a* all sorts of Persons in the Church respectively. II. *Mediately*, to furnish all faithful Pastors and Ministers of the Gospel, with rules & directions how to manage their Ministerial Function faithfully, *in Doctrine, Worship, and Government in the Church, and exemplary Conversation before the Church, and how they are to arme themselves and their flocks, against future corruptions in Faith and Life.* So that this Epistle may not unfitly be stiled *Saint Pauls Directory for the due managing of the Ministerial Office in the Church of God.*

f 1 Tim. 3. 15.
t 1 Tim. 4. 3.
u 1 Tim. 2. 1, &c.
x 3 Tim. 3. 1, &c.
y 1 Tim. 4. 1, &c.
z 1 Tim. 4. 12. to the end of the chapter.
a 1 Tim. 5. 1. to the end of the Epistle.

Sect. IV. *Principal Parts.*

In this *I. Epistle to Timothy*, are 1. *The Preface.* 2. *The Matter*, or *Substance of the Epistle.* 3. *The Conclusion.*

THE PREFACE contains (as in other Epistles) I. *The Inscription.* Wherein are signified, 1 The Person writing, *Paul*; described, *Partly*, by his Office; *Partly*, by the Divine Authority of his Office *Ch.* I. *ver.* 1. 2. The Person written to; *Timothy*, described by his spiritual Relation to *Paul*, *ver.* 2. II. *The Apostolical Salutation*, *ver.* 2. I. Chap. 1. II.

THE MATTER, or SUBSTANCE of the Epistle is chiefly *Practical.* Herein the Apostle instructs *Timothy* in the *due discharge of his Ministerial Office. More Particularly,*

I. He directs him in point of Faith, How to maintain against the teachers of the Law, the Truth of the Gospel (*wonderfully committed to* Paul) *inviolable against all impediments and oppositions, with a good conscience.* Here consider,

1. *The charge formerly imposed on* Timothy *by the Apostle, whereof he is now remembred, in reference to the Church of Ephesus.* This is set forth, I. *By the Occasion*, of it; *viz. Pauls* going to *Macedonia*, *ver.* 3. II. *By the Matter* of it, viz. *Timothy's* Restraining and charging false Teachers, that they preach not 1. Heterodox Doctrines, other than *Pauls*, *viz.* mingling works and faith in point of Justification, *ver.* 3. 2. Fabulous Speculations, *ver.* 4. 3. Endless Genealogies; condemned *Partly*, As Matter of Contention, *Partly* As Unedifying, *ver.* 4. III. *By the ground* of this charge, drawn from the right use *b* of the Law, so much abused by false Teachers. Here 1. The true end of the Law is propounded, viz *Love*; which Love is described by the root thereof, *A pure heart, A good Conscience, An unfeigned Faith*, *ver.* 5. 2. The Deviation of false Teachers from this true end of the Law is blamed, *Partly*, from the ill effect ensuing thereupon; *vain jangling*, *ver.* 6. *Partly*, from the bad cause thereof, the *ignorance* of these false-Teachers of the Law, *ver.* 7. 3. The usual Objection

b Right use of the *Law*

jection made by false teachers, when their abuse of the Law was taxed by the Apostle, (viz. *That he wholly destroyed all use of the Law.*) is here by way of *Prolepsis* prevented. Wherein (1) *He grants* that the Law, lawfully used, is good, *ver.* 8. (2) *He asserts* that the Law was not given (in respect of the damnatory and terrifying use of it) to the righteous, but to the unrighteous; and therefore the regenerate of all men have least cause to oppose the Law, *ver.* 9, 10. (3) *He Declares* that the Law rightly understood and used, is not contrary, but consonant to the Gospel, which was committed to him by Jesus Christ, *ver.* 11. *&c.* Here he takes occasion, *Partly*, to magnifie Christs incomparable grace to himself in calling him, being so unworthy, into the Ministry, *ver.* 12. *to* 16. *Partly*, to extoll Christs wonderful long-suffering towards all sinners, that hereafter should believe, in his exemplary dealing with *Paul*, *ver.* 16, 17.

2. *The Re-inforcement of this former charge upon Timothy.* Wherein note I. *The duty impos'd*, against all impediments or difficulties from false teachers, intimated in a Warfare, *ver.* 18. II. *The grounds*, whereby its urged, are drawn. 1. From his Relation to *Paul*, *Son Timothy*, 2. From the Prophecy touching *Timothy*. 3 From the goodness of this Warfare, *ver.* 18. III. *The way* how he should fulfill this charge 1. By holding the Faith. 2. By maintaining a good Conscience, without which, Faith will be shipwrackt, as in *Hymenæus* and *Alexander*, delivered therefore to Satan by the Apostle for their *blasphemy*, *v.* 19, 20.

II. *He instructs him in point of Ecclesiastical worship.* And particularly,

1. *Touching* c *Publick Prayer.* I. *For whom* Prayer is to be made, Generally, *for all sorts of men*, Chapter II. *ver.* 1. Particularly, *for Kings and all in Authority, that we may lead a quiet and peaceable life in all godliness and honesty*, *ver.* 2. This is urged from divers Reasons 1. *Because*, this course is *good and acceptable with God*, ver. 3. 2. *Because God will have all men* (i. e. all sorts of men) *to be saved*, which he proves; *Partly*, by Christs dying for all sorts; *Partly*, by his own Ministry even to Gentiles, the worst of men. Now if all sorts of men shall be saved, consequently all sorts are to be prayed for, *ver.* 4. *to* 8. II. *Where* Prayer is to be made, *In every place*; All Ceremonial distinction of place being now removed, *verse* 8. III. *How* Prayer is to be performed; 1. Holily. 2. Charitably. 3. Believingly, *v.* 8.

c Publick *Prayer*, how to be managed. Chap. 2.

2. *Touching Womens deportment in Church-Assemblies*, Whom he regulates both in their *Habits* and *Actions* there. I. *In their Habits*, that Women adorn themselves in modest apparel, with shamefastness and sobriety; 1. Forbearing the contrary excess in apparel. 2. Chiefly minding the spiritual adorning with good works, as most becoming their profession of godliness, *ver.* 9, 10. II. *In their Actions.* Here 1. *They are commanded to bear:* (1) with Silence, (2) with Subjection, *v.* 11. 2. *They are forbidden to* d *teach*, because that were to usurp authority over the man, *ver.* 12. which usurping over the man he condemns, *Partly*, from the Order of the womans creation, after the man, *ver.* 13. *Partly*, from the Order of the womans sinning before the man, and being Satans instrument to seduce the man; whence God imposed upon her subjection to her Husband, *v.* 14. in which subjection and sorrows in child-bearing he comfortably lenifies, assuring women, that notwithstanding this their condition, they may be saved by perseverance in *Faith, Love, Sanctity and Sobriety*, *ver.* 15.

d *Women* not to *teach* in the church

III. *He instructs him touching Church-Officers, Bishops and Deacons, and their due Qualifications*, viz.

Chap. 3. e Qualifications of *Bishops or Overseers*, And of *Deacons.*

I. *Touching Bishops* or *Overseers*, here are 1. *The Commendation* of the Office it self, as *A good work*, Ch. III. *ver.* 1.

2. *The* e *Qualification of the Persons that are to be admitted into that Office* of a Bishop or Overseer. (All which Qualifications agree as well to the meer *Ruling Overseer* or *Ruling-Elder*, as to the *Over-seer that teacheth* also; except that (*Apt to teach*,) which yet in some sort, in a lesser measure and degree ought to be in the *Ruling-Elder*, in reference to *Admonition*, and other publick Censures; compare with this place *Tit.* 1. 6, 7.) *These Qualifications*, are 1. More general, *he must be blameless*, *ver.* 2. II. More particular, that he be 1. *The husband of one wife*. 2. *Vigilant*. 3. *Sober*. 4. *Of good behaviour*. 5. *Given to Hospitality*. 6. *Apt to teach*, *v.* 2. 7. *Not given to Wine*. 8. *No Striker*. 9. *Not greedy of filthy lucre*. 10. *Patient*. 11. *Not a brawler*. 12. *Not Covetous*, *v.* 3. 13. *One well ruling his own house, having his children in subjection with all gravity*, *ver.* 4. This is urged as necessary, by an Argument from the lesse to the greater, *v.* 5. 14. *Not a Novice* (viz. newly converted to the Faith,) which is urged from the spiritual danger that may ensue, *v.* 6. 15. *Well reported from them that are without*, *v.* 7. this is urged from the inconvenience of the contrary.

II. *Touching Deacons*, 1. *He declares their Qualifications*, viz. that they be 1. *Grave*. 2. *Not double tongued*. 3. *Not given to much wine*. 4. *Not greedy of* filthy *lucre*, *ver.* 8. 5. Holding the Mystery of Faith in a pure conscience, *ver.* 9. 6. *Blameless*, upon tryal before they exercise their Office, *verse.* 10. 7. *Husbands of one wife*: And their (as also the Bishop's) *wives*, (1) *Grave*, (2) *Not slanderers*, or as the Greek, *not Devils*, (3) *Sober*, (4) *Faithful in all things*, *v.* 11, 12. 8. *Ruling their children and their own house well*, *ver.* 12. II. *He exhorts Deacons* to the well managing of their Office, from the double benefit thence ensuing, 1. An honourable esteem in the Church, *they purchase to themselves a good degree.* f *Jo. Calv Com. in loc* 2. *Great boldness in the Faith in Christ*, viz. from conscience of their faithful discharge of their Office, they serve Christ with greater confidence, *&c.* *v.* 13.

III. *Touching both Bishops and Deacons*, (and proportionably other Ecclesiastical matters in this Epistle) *Paul* shewes *Timothy* why he wrote these things to him, viz. That, in his absence; he might sufficiently instruct *Timothy how to behave himself in the Church of God*, ver. 14, 15. This Church of God he commends as most worthy of his utmost care, it being 1. Gods habitation, *the House of God*. II. Truths publisher and maintainer; *The pillar and ground of Truth* or *Gospel-Doctrine* is 1. Singularly commended, *without controversie great is the mystery of Godliness*. 2. Particularly described in some particular heads of it, viz. (1) *God manifest in the flesh*. (2) *Justified in the Spirit*. (3) *Seen of Angels*. (4) *Preached to the Gentiles*. (5) *Believed on the world*. (6) *Received up to Glory*, *v.* 16. IV. *He Prophetically forewarns Timothy* (that he may forewarn the Church) *of the* g *Apostacy of some from the Faith in the latter times.* This *Apostacy* is described, 1. By the certain Detection of it, *viz.* by the Spirit, Chap. IV. *ver.* 1. II. By the time of it; *in the latter times*. IV. By the means, or Causes procuring it, viz. *Seducing spirits, and their Doctrines of Devils*, which Seducers are branded, 1 For hypocritical lying. 2. For their *seared Conscience*, *v.* 1, 2. IV. By the errours that shall be introduced, 1. Forbidding *Marriage*. 2. Forbidding of *Meats* (*both which notably agree to Romish Doctrine*) *ver.* 3. This forbidding of Meats he condemns, *Partly*, as repugnant to Gods end in creating them, *ver.* 3. *Partly*, as derogating from the creature; which is good, if rightly used, *viz. If it be received with thanksgiving; it being Sanctified by the Word and Prayer*, *ver.* 4, 5. V. *He practically exhorts and directs Timothy.*

g Apostacy of latter times foretold. Chap. 4

1. *How to behave himself, both in Doctrine and Conversation, in reference to his Ministerial function*, viz. I. *To remember* the brethren of these things, which *Paul* had written to him. This is 1. *Urged* from the benefit ensuing, the approving himself thereby a good Minister of Christ, *&c.* *ver.* 6. 2. *Amplified* by the opposite old wives fables, which he is to shun, *v.* 7. II. *To exercise* himself unto Godliness in the spiritu-

spiritualty of it. 2. *Because* outward corporal exercise comparatively profiteth little. 3. *Because* godliness in the spiritualty of it, is profitable for all things, as having the *Promise of this and the life to come*, ver. 6, 8. This he commends and enforces, *Partly* by his reverent offering and commending the saying, ver. 5. *Partly* by mention of his labour and suffering for the truth, undergone in confidence of Gods salvation according to this promise, ver. 10. *Partly* by charging him to command and teach these things, ver. 11. III. *To compose his Youth*, by his exemplary gravity in manners, which may procure respect and reverence from all, instancing in divers particulars, ver. 12. IV. *To improve* h his ministerial facultie and ability. 1 By diligent reading the Scriptures, ver. 13. 2. By frequent preaching, ver. 13. To which he presseth him from the consideration of his solemn call to the Ministry, ver. 14. 3. By Meditation, ver. 15. 4. By devoting and addicting himself wholly to these things ver. 15. 5. By especial heedfulnesse to himself and doctrine, ver. 16. 6. By Perseverance in these courses, ver. 16. All which are pressed upon him as conducible, (1) To his own: (2) To his hearers salvation, ver. 16.

h *Ministerial abilities*, how improved.

2. *How to order and temper his Reproofs*, to Elder or younger, men and women, with respect to their age, with all love and purity, Ch. V. v. 1, 2.

Chap. 5. *i What Widows* are to be relieved by the Church

2. *How poor* i *widows are to be provided for by the Church*, which is called *Honouring them*, v. 3. Here he directs, I. *What widows are to be taken into the number*, viz. Those 1. That are destitute of children and nephews, by whom upon divers grounds they should be maintained, ver. 4, 8. 2. That trust in God. 3. That are constant in devotion, ver. 5. Opposite to whom are they that *live in pleasure, dead while they live*, ver. 6, 7. 4. That are sixty years old, ver. 9. 5. That have been the wife of one husband, ver. 9. 6. That are well reported of for good works: sundry particulars being instanced in, ver. 10. II. *What widows are to be refused*, viz. 1. The younger widows, *Partly* because of their inconstancy and levity, unbecoming that state, ver. 11, 12. *Partly* because of their idleness, ver. 13. *Partly* because of their tatling and pragmaticalness, ver. 13. Whereupon these younger widows he directs to marry, and in that state to walk inoffensively; and this because *some had already turned aside after Satan*, v. 14, 15. 2. The widows of believers, who are appointed to Relieve their own widows, that the Church be not needlesly charged, v. 16.

4. *How Presbyters or Elders are to be dealt with, in regard of their* 1 *Maintenance*, 2 *Accusation*, 3. *Reproof*, 4 *Ordination*. I. That, in point of *Maintenance*, they are to be *counted worthy of double honour by the Church*. This is 1. Amplified by a clear distribution of the *Elders*, (thus to be honoured) into two sorts, (1) *Those that rule well*, (2) *Those that labour in the Word and Doctrine*, who especially are to be thus honoured, ver. 17. 2. *Pressed* with Reasons, *Partly* from the Analogy of that law of *Moses*, *Against muzling the oxe that treads out the corn*. *Partly* from that Rule of Christ, *The labourer is Worthy of his reward*, ver. 18. II. *That no accusation be received against an Elder, but under two or three witnesses*, ver. 19. III. *That Elders offending be reproved before all*. 1. That others may fear, ver. 20. 2. That so Ecclesiastical administrations may be done without partiality or respect of Persons, which he most solemnly charges to be observed, ver 21. IV. *That no Elders or Church-officers be suddenly ordained with laying on of hands*. This is, 1. *Urged* from the peril of partaking in other mens sins, in sudden laying on of hands, ver. 22. [Here in a short digression he adviseth *Timothy* for his healths-sake to drink a little wine, ver. 23.] 2. *Qualified*, by intimation of the difference of both mens sins and good works who desire Ordination, *Some mens sins are open aforehand*, such are presently to be rejected: *Some follow after*, and therefore require a longer time to search them. *Again some mens good works are so manifest aforehand*, that they may be presently admitted; *others cannot long be hid*, and will need less time to approve them, v. 24, 25.

5. To teach *Christian Servants* to honour and obey their Masters, whether *infidels or believers*. 1. Their infidelity notwithstanding, *Let as many servants as are under the yoke count their own Masters worthy of all honour, that Gods name and doctrine be not blasphemed*. Ch. VI. ver. 1. 2. Their *believing Masters*, so much the rather because they are such, v. 2. Chap. 6.

6. To *withdraw fellowship from unsound Heterodox teachers, Heretical and schismatic*, that Paul hath *charged Timothy*. And this he enforceth. I. *Partly* from the evil properties of these teachers. 1. *Differing from the wholesome doctrine of Christ*, v. 3. 2. *Proud*. 3. *Ignorant*. 4. *Doting about questions and strifes of words*, v. 4. II. *Partly* from many ill effects of their doctrine. 1. *Envy*. 2. *Strife*. 3. *Railing*. 4. *Evil surmisings*, v. 4. 5. *Perverse disputes of corrupt minded men, who suppose Religion by worldly gain*, and are therefore to be avoided, ver. 5. In opposition unto which he asserts, *Godliness with Contentment to be great gain*, ver. 6. which *Contentment* he urgeth (1) *From* the like naked state of our birth and death, ver. 7. (2) *From* supposed enjoyment of necessaries food and raiment, ver. 8. (3) *From* the manifold and damnable mischiefs ensuing upon a fixed resolvedness to be rich, and the love of money; particularly enumerated, v. 9, 10.

7. How to approve himself as a faithful Minister and *man of God*, in better courses, and contrary to these of false teachers. I. *By flying* all those evil ways and manners of false teachers, ver. 11. II. *By following* the contrary vertues and pious courses, 1. *Righteousness*, 2. *Godliness*, 3. *Faith*, 4. *Love*, 5. *Patience*, 6. *Meekness*, 7. *Fighting the good fight of Faith*, 8. *Laying hold of eternal life*. To which he is incited, *Partly* from his calling thereto. *Partly* from his former good Profession thereof, wherein he therefore should persevere, ver. 11, 12. III. *By the faithful, fruitful, and unspotted discharge of his ministerial function in all the duties of it commanded and prescribed in this Epistle*, wherunto he solemnly chargeth him.

In which *Charge*, note, 1. *The manner of it*, most gravely and solemnely, viz. (1) *Before God, who quickens all things*, and therefore can quicken those that suffer for the faith. (2) *Before Christ Jesus, who before* Pontius Pilate *witnessed a good Confession*, and therein gave us an example of confessing the truth even to the death, *ver.* 13. 2. *The matter of it*, to keep this Commandement without spot unrebukeable, ver. 14. 3. *The Continuance of it*, how long, *until the appearing of our Lord Jesus Christ*; this respects not only *Timothy* but all Ministers, till Christs second coming to judgement ver. 14. This appearing of Christ is *Amplified*, (1) By the time when it shall be, viz. *in Christs time*, v. 15. (2) By the glorious description of Christ that shall appear, *ver.* 15, 16. (3) By a Doxology to Christ, *ver.* 16.

8. Finally, *what charge* Timothy *is to give to them that are rich in this world*, viz. I. Forbidding them, 1. *To be high-minded*. 2. *To trust in the uncertainty of riches*, ver. 17. II. Commanding them, 1. *To trust in the living God*, because he richly gives all things, *ver.* 17. 2. *To do good, to be rich in good works &c.* ver. 18. because in so doing they lay up a good foundation of future happiness for themselves, *ver.* 19.

III. THE CONCLUSION *of the whole Epistle*, which contains I. *His final exhortation* to *Timothy*, 1. To keep faithfully the Gospel-doctrine committed to him in trust. 2. To avoid *profane vain bablings and oppositions of science, &c.* because they cause men to erre from the faith, v. 20, 21. II. *His Apostolical Malediction*, v. 21.

II. TIMOTHY.

Sect. I. *Name and Penman.*

a 2 Tim. 1. 1, 2. *b Joan. Chryſoſt. Homil.* 1. *in* 2. *Ep. ad Tim.*

THe *ſecond Epiſtle of* Paul *the Apoſtle to* TIMOTHY. So denominated from *a Timothy*, to whom *Paul* wrote now this ſecond time. A deſcription of this *Timothy* ſee in the former Epiſtle. *But* (ſaith *b Chryſoſtome*,) *what means it that he ſends to* Timothy *even a ſecond Epiſtle? He had ſaid*, I hope to come to thee ſhortly. *This came not to paſſe; he therefore comforts him by letters, inſtead of his Preſence, perhaps ſorrowing for this, and for that he had now began to take upon him the burden of Government*, &c.

Sect. II. *Time.*

c In Chro. Table before Epiſtle to Romans. d Hiſt. Eccleſ. Magd. Cent. 1. *l.* 2. *c.* 10. Paulus. *e Jo. Calv. Arg. in* II. *Ep. ad Tim.* *f* Hic autem præcipuus eſt cardo in quo verſatur, ut Timotheum tam in fide Evangelii, quam in conſtanti ſinceràque ejus prædicatione confirmet, Sed non parum his exhortationibus momenti addit temporis circumſtantia. Mortem habebat Paulus ante oculos, quam ſubire paratus erat pro Evangelii teſtimonio. Quæcunque igitur hic legimus de Chriſti regno, de ſpe vitæ æternæ, de Chriſtianâ militiâ, de fiduciâ Confeſſionis, de certitudine doctrinæ, non tanquam ATRAMENTO SCRIPTA Sed IPSIUS PAULI SANGUINE, accipere convenit. Nihil enim aſſerit pro quo mortis ſuæ pignus non opponat. Proinde hæc Epiſtola quaſi ſolennis quædam eſt ſubſcriptio Paulinæ Doctrinæ. *Jo. Calv. Arg. in II. Epiſt. ad Tim.*

Though there be ſome difference about the particular circumſtance of time when this Epiſtle was written, ſome taking it to be written a little before *Pauls* death, as was *c* formerly intimated: Others *d* ſuppoſing it to be written a little before *Pauls* firſt liberty, and before his bringing to *Rome* from *Jeruſalem*, becauſe this Epiſtle ſeems to mention divers things done about that time. Yet herein all agree that it was the laſt of all theſe Epiſtles which *Paul* wrote. *e Calvin.* doubts not, but betwixt the time *Paul* wrote his I. Epiſtle to *Timothy*, and this ſecond, *Paul* ſpoke with *Timothy*, and uſed him as his aſſociate and fellow-helper in many places; and he collects that *Timothy* was yet at *Epheſus*, when this Epiſtle was written, becauſe herein *Paul* ſalutes *Priſcilla* and *Aquila*, and *Oneſiphorus*, the laſt of whom was an Epheſian, and the other ſtayed there when *Paul* ſailed into *Judea*, as *Luke* teſtifies. *f And this* (ſaith he) *is the chief hinge upon which he turns, to confirm* Timothy *both in the faith of the Goſpel and ſincere preaching thereof. But the circumſtance of time is of no ſmall moment to theſe exhortations. Paul had death before his eyes, which he was ready to undergo for the Teſtimony of the Goſpel. Whatſoever things therefore we read here touching Chriſts Kingdome, The hope of eternall life, The Chriſtian Warfare, Faithfull Confeſſion, and certainty of Doctrine, we ſhould take them as written, not with ink, but with the blood of Paul himſelf; for he aſſerts nothing, but what he is ready to ſeale with his death. Therefore this Epiſtle is as A certain ſolemne ſubſcription of Pauls Doctrine.* So that this Epiſtle written at ſuch a time, and being *Pauls* concluding Epiſtle, and laſt farewel-letter before his death, and as it were the ſealing up of all his other, Epiſtles, and of all the doctrines, exhortations conſolations, &c. contained in them; ſhould make great impreſſion upon all Readers, as being the words of a dying Apoſtle.

Sect. III. *Occaſion.*

The Apoſtle having left *Timothy* at *g Epheſus* to take care of the Church there; when he departed from the Elders of *Epheſus*, after he had called them to *Miletus*, and given them charge of the flock, *b they all wept ſore*. Probably, *k Timothy* was one of thoſe that poured out tears; and perhaps the Apoſtle that he might comfort *Timothy*, lamenting him, *l* intimated ſome hopes of his return unto him to *Epheſus*. But *Paul* mean while being caried away captive to *Rome*, and by his bonds hindred from coming thither again to *Timothy*, (though perhaps he might ſee him elſewhere, and employ him alſo,) thought it neceſſary by this Epiſtle to ſtabliſh and comfort him, both againſt the *m* Apoſtles ſufferings and martyrdome approaching, as alſo againſt all the preſſures and proſecutions of the Church, and that he ſhould be moved by none of them, to deſert and neglect the faithful keeping of that excellent Treaſure of Truth and Goſpel-doctrine, commited of truſt to him, and that they might more effectually be comforted in one another, he deſires him to *n do his diligence to come ſhortly to him*, that ſo they might take their laſt farewell one of another. For this was *o Pauls* laſt Epiſtle, (as his *Swan-like Song*,) a little before his death.

g 1 Tim. 1, 3. *b* Acts 20, 36, 37. *k* 2 Tim. 1 4. *l* 1 Tim. 3. 14. *m* 2 Tim. 1 8. 13. and 2. 1, 2. and 3. 14. and 4. 1, 2, 5, 6. &c. *n* 2 Tim. 4. 9. *o* 2 Tim. 4. 6, 7, 8.

Sect. IV. *Scope.*

The Apoſtles *Scope* in this Epiſtle, is I. *More Immediate*, in reference to *Timothy*, *p* moſt effectionately dear to *Paul*; *Partly* to exhort and encourage him to conſtant faithfulneſſe in his miniſterial office; and to that end, 1 To *q* ſtirre up the gift given him. 2 *Not* to be aſhamed of the *r* Lords teſtimony, nor of *Pauls* ſufferings. 3 To *ſ* hold faſt the Patterne of ſound words. 4 To *t* keep inviolable that Depoſitum of Goſpel-truth and Miniſtry committed to him. 5 To *u* propagate this Goſpel-truth to other faithfull men. 6 To *x* endure hardneſſe and perſecutions for the Goſpel. 7 To *y* ſuppreſſe Logomachies. 8 To *z* approve himſelf to God in his miniſterial dexterity. 9 To ſhun *a* prophane and vain bablings of proud Hereticks. 10. To decline *b* ſtriſes and contentions in the execution of his miniſtry. *Partly* To *c* forewarne *Timothy* of the perilouſneſs of the laſt days, by reaſon of wicked hypocriticall ſeducers, and enemies of the truth, even beginning to ariſe in the Church: whom he warns him to flie, preſcribing him divers remedies againſt them. II. *More mediate* in reference to all true *Timothies*, the faithful Miniſters of the Goſpel in after times, *To incite and provoke them* unto all faithfulneſſe and diligence in their miniſterial calling, notwithſtanding all difficulties or ſufferings. *And to caution and arme them* againſt evil men and ſeducers, endangering the Church of God.

p 2 Tim. 1. 3, 4, 5. *q* 2 Tim. 1. 6. &c. *r* 2 Tim. 1 8. &c. *ſ* 2 Tim. 1. 13. *t* 2 Tim. 1. 14, &c. *u* 2 Tim. 2. 1, 2. *x* 2 Tim. 2. 3. &c. *y* 2 Tim. 2. 14. *z* 2 Tim. 2. 15. *a* 2 Tim. 2. 16. &c. *b* 2 Tim. 2. 22. &c. *c* 2 Tim. 3. 11. &c.

Sect. V. Principal parts.

In this II Epistle we have chiefly these 3 *The Preface*. 2. *The substance of the Epistle*. 3. *The conclusion*.

I. THE PREFACE to the Epistle, contains I. *The Inscription*, describing 1. The Author writing, described, [1] By his name, *Paul*. [2.] By his office, Chap. I. *An Apostle of Jesus Christ*, which Office is *Amplified*, *partly* from the Divine cause thereof, *of the will of God*. *Partly*, By the matter of his Apostolical Doctrine in that Office, *viz. The promise of life in Christ Jesus*, Chap. I. ver. 1. 2. The Person written to, set forth [1] By his name, *Timothy*. [2] By his spiritual relation to *Paul*, *his dearly beloved son*, ver. 2. II. *The Salutation*, wherein are, 1. The blessings wished and prayed for; *Grace, Mercy, Peace*. 2. The fountain from whom they are desired, *viz. Gods Father, and Christ Jesus our Lord*, ver. 2. III. *The introduction*, or Entrance into the Epistle. Wherein *Paul* (to win more benevolent obedience to what he wrote) affectionately testifies his dear spiritual love to *Timothy*, 1. By the Signes of this love in *Paul*, *viz.* [1] His constant remembrance of *Timothy* in his prayers, v. 3. [2] His great desire to see him, v. 4. 2. By the grounds or causes of *Pauls* love to *Timothy*, *viz.* [1] *Timothies* tender affection to *Paul*, testified with tears, v. 4. [2] *Timothies* unfeigned faith, like that of his parents, v. 4, 5.

II. THE SUBSTANCE of the Epistle is chiefly, 1. *Hortatory and Consolatory*. 2. *Monitory*.

1. *Hortatory* and *Consolatory* (divers Consolations being interwoven among the Exhortations.)

He exhorts and encourages Timothy chiefly to Constant faithfulness in the discharge and execution of his Ministerial Calling. And to this end

1. To stir up (like fire under the ashes) and expresse that Ministerial Gift which he received by the *positive of Pauls hands*, as one of the *d* Presbytery, v. 6. This is urged from the nature of the Spirit which God gives his Ministers, described 1. *Negatively*. It is not a *Spirit of fear*, that we should sluggishly and cowardly let our gifts lye idle. 2. *Affirmatively*, It is a *Spirit of Power, of love and of a sound minde*; that against all heights and difficulties we should be thereby enabled and guided sweetly to act to the Churches edification, v. 7.

d 1 Tim. 4. 14.

2. Not to be ashamed of the *Testimony of our Lord*, the Gospel; nor of *Pauls* sufferings for it: but rather to be willing himself to take part of the Gospels afflictions, v. 8. Hereto he encourageth him, I. *From* Gods Power, engaged for his Ministers in such sufferings, v. 8. II. *From* the greatness of the benefit *viz. Eternal Salvation*, preached in the Gospel to the Gentiles, richly worth all manner of suffering for. This *Salvation* is described, 1. By the actual application of it to us in Effectual Calling, v. 9. 2. By the Impulsive cause of it, set forth *Negatively*, not our works, *Affirmatively*, but Gods eternal purpose and Grace in Christ, v. 9. 3. By the meritorious cause of it, *Christ abolishing death*, &c. v. 10. 4. By the instrumental cause, manifesting, and bringing to light this Salvation in Christ, *viz.* the Gospel, ver. 10. III. *From* his own example; who, being the Apostle and preacher of this Gospel to the Gentiles, and suffering for that cause, yet is not ashamed of these sufferings. *And this from his own assurance*, 1. Of Gods faithfulness in his promises, *whom he hath believed*. 2. Of Gods Power in keeping his Salvation for him, with which he hath betrusted him, *ver.* 11, 12.

3. To hold fast the *Platform of sound words*; which he heard of *Paul*. Consisting chiefly of two branches, which comprehend the two chief *Parts of Divinity*, viz. 1. *Faith*, under which are all things to be believed. 2. *Love*, under which are all things to be observed, ver. 13.

4. To keep constantly inviolable that excellent *e* Treasure of Gospel Truth, Ministry and Ministerial endowments committed of trust to him, v. 14. This he *Amplifies* I. By directing him how to keep it, *viz. By the holy Ghost inhabiting in him*, ver. 14. II. By warning him of the contrary known perfidiousness of *All in Asia*. 2. *Specially*, Of Phygellus and Hermogenes, v. 15. From which Defection he wishes the Lord mercifully to preserve the house of Onesiphorus; As one who [1] Often refreshed *Paul*. [2] Was not ashamed of his chain, but diligently sought him out in *Rome*. [3] Ministred unto him in many things, v. 16, 17, 18.

e Jo. Calv. in loc. Piſc. in loc.

5. Strenuously and courageously to communicate Gospel-truth received from *Paul*, to other faithful Ministers who may teach and propagate it to others, Chap. II. ver. 1, 2.

Chap. 2.

6. To endure hardness and persecutions for the Gospel and the Ministry thereof, v. 3. This he urgeth upon divers grounds. I. *From* the Nature and Obligation of his Calling; He hath as a good Soldier listed himself under Christ, and therefore neglecting private affairs, he must endeavour to please his Commander in chief, v. 3, 4. II. *From* the happy fruits and reward which he shall reap hereupon at last, set forth under a double Metaphor, 1. *Of a man striving for masteries lawfully*, who is therefore crowned, v. 5. 2. *Of an Husbandman labouring* who first partakes of the fruits, v. 6. These he *amplifies* by wishing him understanding in all things upon due consideration thereof, v. 7. III. *From Pauls* exemplary sufferings for the truth of the Gospel. *Here* 1. Some special Gospel-truths for which he suffers, are influenced in viz. (1) Christs Manhood, of *Davids* seed. (2.) Christs Resurrection, v. 8. 2. His sufferings for this truth are described, *Suffering trouble as an evil doer unto bonds*. Against which he comforts himself, *Partly* from the Gospels free course notwithstanding his bonds, ver. 9. *Partly* from the end of his sufferings, *viz.* for promoting the salvation of the Elect thereby, ver. &c. *Partly* from our future conformity to Christ in his Crown, as well as in present in his Cross, v. 11, 12. which he *amplifies* by the contrary peril of denying Christ, Christ will deny them; yet in so doing is faithful and just, consistent with himself, and cannot deny himself, v. 13.

7. To Suppress *Logomachies* or strifes about words. As 1. Unprofitable. 2. Pernicious, v. 14.

8. To approve himself to God in his Ministry, as 1. A laborious *Workman that need not be ashamed*. 2. *A Right Divider* or *Distributer of the Word of Truth* ver. 15.

9. To shun prophane and vain babblings of proud Heretick and erroneous persons, 1. *Because* they will increase to more ungodliness ver. 16. II. *Because* they will by degrees mortally eat like a *f* Gangrene in the Church, ver. 17. This mischief, he 1. *Evidenceth* by a notorious instance of the Heresie of *Hymeneus* and *Philetus*, affirming *that the Resurrection was past already*, v. 17, 18. 2. *Qualifieth*; by obviating the offence that might arise by reason of such Apostacy, *viz. Partly* comforting Gods Elect that they shall escape such Apostacy, being immoveably his, ver. 19. *Partly* cautioning Professors of Christ, sincerely *to depart from iniquity*, lest they fall, ver. 19. *Partly* declaring that its not unsuitable to the state of the visible Church, Gods great house, to have in it several sorts of vessels, some to honour, some to dishonour, *viz.* both Elect Saints, and reprobate Apostates, Hereticks, &c. ver. 20. Partly directing how a man may approve himself a vessel of honour, *viz. by purging himself from these*, i. e. these heretical and Apostatical Teachers or their evil ways, *ver.* 21.

f That the word is here to be translated *Gangrene* not *Canker* (which are two divers diseases,) *Calvin* learnedly shews, from the judgement of divers learned Physicians, *Jo. Calv. Com. in loc.*

10. To avoid distempered strifes and contentions in the course of his ministry. *And to that end*. I. To flee youthful lusts, *i. e.* impetuous and arrogant heats, to which youth is subject, as the tinder that kindles these contentions, *ver.* 22. II. To follow the contrary vertues opposite to contentiousnesse, which

which are instanced in, *ver.* 22. III. To shun foolish and unlearned questions, as gendring strifes, *ver.* 23. *Here* 1. This *striving* is prohibited to him that serves the Lord in the Ministry. 2. The contrary Gentleness, Patience and Meekness in instructing Opposers is prescribed to him, *ver.* 24. 25. And urged from the hopes of winning opposers to repentance; which *Repentance* is described, *Partly* by the Author of it, *God. Partly* by the consequent effects of it, *viz. Acknowledging of the truth; and recovery out of the devils snare, under whom they were utterly captivated*, v. 25, 26.

II. *Monitory, wherein the Apostle Prophetically forewarns* Timothy *of the dangerous Seducers and Enemies of the Truth, that were even then arising, and should much more in future times arise in the Church; charging him to turn away from such.* Here we have 1. *A discovery of these Seducers.* 2. *A Remedy against them and their Seducements.*

1. *These Seducers are described and discovered to us.* I. *By the time* when they should spring up; *In the last days*, viz. in all these Gospel-days since Christ, for even in *Timothies* days there were such Seducers, *from whom he must turn away. Ch.* III. ver. 1. II. *By the evil influences they should have upon their days* wherein they appeared, rendring them *perilous times*, ver. 1. III. *By the notorious and prodigious abominations* wherewith they should abound; eighteen of them being enumerated, *ver.* 2, 3, 4. IV. *By their specious hypocrisie*, (under which they cloak all the former villanies) Here these hypocrites are delineated, 1. By what they have; *viz.* besides their foresaid corruptions; *A forme of godlinesse.* 2. By what they want, *viz. The power of Godlinesse*, ver. 5. V. *By their Art in seducing.* 1. Slily *creeping into houses* ver. 6. 2. Craftily inveighing and captivating *silly women*; described, *Partly* by their corrupt consciences, *laden with sins, &c. Partly* by their ignorant minds; as fitting them for such seducements, *ver.* 6, 7. VI. *By their Opposition of the Truth*; which is 1. *Illustrated* by the similitude of *Jannes* and *Jambres* withstanding of *Moses* in *Egypt.* 2. *Evidenced* by the Causes of their Opposing the Truth; they being (1) *Men of corrupt mindes* (2) *Reprobate* (or void of judgment) *concerning the Faith*, *ver.* 8. 3. *Threatned, Partly* with a stop to their seducing proceedings; *Partly* with a manifestation of their folly to all, as it fell out to *Jannes* and *Jambres*, v. 9.

Chap. 3.

2. *The remedy against these Seducers and their Seducements* is prescribed to *Timothy, viz. I. A careful imitating of* Pauls *Exemplary Doctrine and Conversation* Here are set forth, 1. *Timothies* full knowledge of them. 2. The Doctrine and vertues wherein *Timothy* should follow him, especially in suffering Persecutions for the Gospel. 3. The Lords delivering him out of them all; for his encouragement, *ver.* 10, 11. 4. The inevitable lot of Persecution to all the godly; therefore godly Ministers should not think much at it in themselves, *ver.* 12. II. *A due consideration of the vile Condition of Seducers*, which shall waxe worse and worse, 1 Deceiving. 2 Being deceived; may arme against them, *ver.* 13. III. *A Constant continuance in the Gospel truths*, which he had learned and been assured of, *ver.* 14. This is pressed upon him, 1. *From* the Authority of *Paul* of whom he learned them, *ver.* 14. 2 *From* his long acquaintance with the Scriptures, from a child, which are able to make him savingly wise, through Faith, *ver.* 15. 3. *From* the g SCRIPTURE'S (1) Divine Authority, *ver.* 16. (2) Manifold utility. *For Doctrine*, of Truth; *For reducing, Reproof* of Error; *For Correction* of corrupt manners. *For Instruction* in righteousnesse, ver. 16. (3) Compleat Perfection, able perfectly to furnish the man of God to all good works, vers 17.

g *Scriptures* Authority, Utility, and Perfection.

IV. *A Diligent and faithfull preaching of the word*, whereby others may be preserved from seducements. Here 1. He most solemnly chargeth him before God and Jesus Christ, Judge of quick and dead, to performe this duty, *Ch.* IV. *ver.* 1. 2. He prescribeth and describeth this diligent and faithfull preaching of the Word, in several parts of it, ver. 2, 3. 3. He presseth this diligent preaching upon him; (1) *From* the future Apostacy of men from *sound Doctrine and the truth to fables: After their own lusts gaining to heap to themselves teachers, having itching ears.* Therefore he must make advantage of the present opportunity, *ver.* 3, 4. (2) *From* the infirme approach of *Pauls death*, (by whom Timothy was guided and encouraged in his Ministry hitherto.) *ver.* 5, 6. Against his death he comforts both himself and *Timothy*; *Partly* by the assurance of his Death, His Offering of himself up for sealing of the truth, and *the Departure*, ver. 6. *Partly* from his sincere and full discharge of his Apostolical function, metaphorically described, *ver.* 7. *Partly* from the glorious *Crown of Righteousnesse, reserved for him by Christ the righteous Judge, and for all that love his appearing*, v. 8.

Chap. 4.

III. THE CONCLUSION *of this Epistle*; wherein

1 He earnestly desires *Timothy*, 1. *To come shortly to him* before his death, and to bring *Mark* with him. And this 1. Because *Demas* had forsaken him through worldlinesse. 2. Because he had sent upon publick service, *Crescens* to *Galatia*, *Titus* to *Dalmatia*, and *Tychicus* to *Ephesus*. 3. Because only *Luke* was with him, *ver.* 9. to 13. II. *To bring with him at his coming the Cloak, and Books*, but especially the *Parchments* which he left at *Troas*, v. 13.

2. He warns him against *Alexander* the Coppersmith, who did him much evil, greatly withstanding his preachings, upon whom he imprecates a reward according to his works, v. 14, 15.

3. He gives him a brief Narrative of his *first Answer viz.* before *Nero*, I. *How* no man stood with him, but all deserted him; praying that this may not be laid to their charge, *ver.* 16. II. *How* yet the Lord stood with him, 1. *Strengthening him*, to make the preaching fully known to the Gentiles. 2. *Delivering* him out of the Lyons mouth, *viz. Nero's* devouring wrath, *ver.* 17. Upon which experience he takes occation, *Partly* to assure himself of the Lords Protection from all evil, and of his Preservation of him to his heavenly Kingdome, *Partly* to glorifie the Lord, *v.* 18.

4. He desires Timothy to salute divers Persons, *v.* 19.

5. He signifies to him, *Erastus* his abode at *Corinth*, and *Trophimus* his being left sick at *Miletum*, v. 20.

6. He importunes him to come before winter, *v.* 21.

7. He sends him salutations from all the brethren, *v.* 21.

8. Finally, he closeth up his Epistle with a valedictory prayer, 1. *For* Timothy. 2. *For* the brethren with him, *v.* 22.

Titus

TITUS.

Sect. I. *Name and Penman.*

The Epistle of Paul to TITUS.] So intituled from the name of the a Person to whom *Paul* wrote. *Titus* is evidently a Greek name, either derived b from (τίτος) *Titos*, *A little Bird*, or *Dove*; (as *Jonah* in Hebrew hath his name from a *Dove*) or rather from (τιω) *Tio*. i. e. *To honour, esteem*, &c. thence τίτος *Titus*, *Honoured*, whence *Titus* is named; a fit name for him, that was truly *Honoured both by God and man*.

Titus was by Nation c a Grecian, a Gentile, and uncircumcised probably till his death; yet effectually converted by *Paul* to the faith, hence called his d *naturall son after the common faith*. Yea he calls him his e *Partner* and *fellow helper concerning the Gentiles*, and his f *brother*, having enjoyed him as a g companion in his travels, *a Comfort in his sorrows*, and having used him as a Legate or Messenger unto diverse Churches, and herewithall him with the h Collections for the poore Saints in *Judea*. *Paul* having planted a Church in the Isle of *Crete*, (now called *Candy*, situate upon the *Aegean* Sea, opposite to *Morea* or *Peloponnesus* southwards, at this day subject to the *Venetians*,) he left *Titus* there behind him to finish the work, *in appointing him to set in order things that were wanting, and to ordain Elders in every city*. And in that Island of *Crete*, there were (as the i *Commentators* and others note,) an hundred cities. So that there was ample matter and opportunity for enlarging the Church of Christ. And there it is thought k *Titus* died and was buried.

a Tit. 1. 1, 4.
b Piscat. Lexicon in nomen (τίτος) *Titus*
Quærentem sive bonum, sed melius muratum. *Hier. de Nomin. Hebr. ad Cor. II. Tom.* 3.
c Gal. 2, 3.
d Tit. 1. 4.
e 2 Cor. 8. 23
f 2 Cor. 2, 13.
g Gal. 2, 1.
h 2 Cor. 7. 6.
i 2 Cor. 8. 6.
k 2 Tim. 4. 10.
k 2 Cor. 8. 16, 17.
l See Dr. Tho. Taylor his Comment on Titus, in Occasion of the Epistle, f. 2. Camb. 1619. D. Pareus in advers. in Ep. ad Tit.
m Tit. 1. 5.
n Hist. Eccles. Magd. Cent. 1, l. 2. c. 10. Titus. D. Pareus in Advers. in Ep. ad Tit.
o Hist. Eccles. Magd. quo supr.
p Jo. Calv. Arg. in Ep. ad Tit.

Sect. II. *Occasion and Scope.*

Paul having left *Titus* in *Crete*, to order things wanting, &c. in the Church now planted there, and p preceiving that in his absence, many ambitiously aspired to the Pastorall office; and false teachers, erroneous in judgement, and scandalous in life, crept in, seeking *Partly* to destroy the faith, by mingling Christ and *Moses* together, *Partly* to disturbe Church Government planted, and *Partly* to disjoyne the practice from the Profession of Piety.

Paul therefore solicitous for the Church, writes this Epistle to *Titus* from *Nicopolis*, 1. To strengthen and gain Authority to his Ministry there, against all contempt. 2. To direct him in this Epistle, (which is of the like Argument with the I. *and* II. *Ep. to Timothy*,) (1) How to q order and stablish things wanting in the Church; especially in due ordaining of well qualified Bishops or Presbyters, of whom see the sence of the Apostle *Paul*, as also of r *Hierom.* (2) How to suppresse false teachers and seducers, s that obtruded upon them circumcision, Jewish fables, and Commandements of men, to the subverting of many. (3) How to demean himself both in t soundnesse of Doctrine, and exemplarinesse of Conversation towards all sorts of Persons in the Church.

p Pauli, *Ego sum Paulus, Hic Apollo, Hic autem Cephas*, communi Presbyterorum cœtûs Ecclesiæ gubernaculum. Postquam vero unusquisque eos quos baptizaverat, sibi putabant esse, non Christi, in toto orbe decretum est ut unus de Presbyteris Electus superponeretur cæteris, ad quem omnis Ecclesiæ cura pertineret, & schismatum semina tolleremus. *Jerom. Ad Titum* 1. Non nostra hæc sententia, sed Scripturarum, sed nostrani esse sententiam, Episcopum & Presbyterum unum esse, & aliud ætate, aliud esse nomine: audiat Apostoli ad Philippenses verba, dicentis ——— Hæc proposui ut ostenderemus apud veteres eosdem fuisse Presbyteros quos & Episcopos, Paulatim vero ut dissensionum plantaria evellerentur; ad unum omnem sollicitudinem esse delatam. *Sicut ergo Presbyteri sciunt se ex Ecclesiæ consuetudine ei qui sibi præpositus fuerit esse subjectos: ita Episcopi noverint se magis consuetudine, quam Dispositionis dominicæ veritate, Presbyteris esse majores; & in Communi debere Ecclesiam regere. Hier. Com. plenior in Ep. ad Tit. c. 1. v. 5. Tom.* 9.
q Tit. 1. 9, 10, 11. &c.
r Tit. 2. 1. &c. and 3. 1. &c.

Sect. III. *Principal Parts, or Analytical Explanation.*

In this *Epistle to Titus* (of like nature with the *two Epistles to Timothy*, especially the former) are considerable, 1. *The Preface.* 2. *The Matter, or Substance of the Epistle.* 3. *The Conclusion.*

THE PREFACE contains 1. *The Inscription.* 2. *The Salutation.*

1. *The Inscription* Expresseth I. *The Person writing this Epistle; Paul.* Described by his Office in the Church; 1. More Generally, a *A servant of God.* a. More Specially and Particularly, *And an Apostle of Jesus Christ.* This his *Apostleship* he commends by the Harmonious concord betwixt it, and the Common Faith of all the Elect in all ages, as preaching no other Doctrine than what the Elect had professed, *According to the Faith of Gods Elect.* This *Faith* he Exegetically explains, (1) By the Nature of it, *An acknowledging of the Truth which is after Godliness*, Chap. I. ver. 1. (2) By the end of it, *In hope of Eternal life.* This *Hope of eternal life* he describes, *Partly* by the ground of it, Gods faithful and ancient Promise, *which God that cannot lye, promised before the world began.* (Greek, *before Times of ages,*) v. 2. *Partly* by the Instrumental Means discovering it to men in due time, *viz.* The preaching of his Word; *But hath in due times manifested his Word through preaching.* This *preaching of Gods Word* he *Amplifies* by the Divine Commission and Command thereunto given *Paul* himself particularly; *which is committed unto me, according to the commandment of God our Saviour*, v. 3. II. *The Person written to, Titus*; described by his Spiritual Relation to *Paul* who converted him to the faith; *To Titus mine own Son according to the common faith*, v. 4.

2. *The Salutation*, wherein are 1. The blessings prayed for in *Titus* behalf. 2. The fountain whence they flow, v. 4.

THE SUBJECT MATTER, or SUBSTANCE of the Epistle, Here

I. *Paul Declareth* for what ends he left *Titus* in *Crete*, *viz.* 1. *To set in order the things that were wanting*, in these new planted Churches. 2. *To ordain Presbyters* (or *Elders*) *in every City*; both to be done, *As Paul had appointed*, v. 5.

I.

s Tenendum etiam memoriâ est, quod alibi dixi *Servi* nomen hic aliud sonare quàm communem subjectionem, qualiter *servi Dei* vocantur omnes fideles: sed accipi pro ministro, cui certum aliquod munus injunctum est, &c. *Jo. Calv. Com. in Tit.* 1. 1. Chap. 1.

II. *Paul*

II. *Paul directeth* Titus *in reference to these ends.* 1. *Touching Ordination.* 2. *Touching the faithful Execution of his Ministerial Office.*

y *The Qualifications requisite in Presbyters, or Bishops.*

I. *Touching Ordination*, what y *Qualifications* are requisite in the Persons that are to be ordained *Bishops*, or *Presbyters* (whom he here makes one and the same.) and this 1. *In life.* 2. *In Doctrine.*

1. *In life*, The Qualifications of a Bishop or *Elder*, are laid down, I. More Generally, *If any be blameless.* II. More Particularly; His Particular Qualifications are either *Relative* or *Absolute.* 1. *Relative*, in respect of his Family-Relations (1) To *Wife*, Conjugal Chastity; *The Husband of one Wife.* (2) To *children*, Religious and inoffensive education of them, *having faithful children*, and these, Neither intemperate, *not accused of Riot.* Nor disobedient, *Or unruly*, ver. 6. These *Qualifications* are urged from the Nature of his Office, *Partly* in that he is a *Bishop* or *Overseer* to others. *Partly* in that he is the *Steward of God*, ver. 7. 2. *Absolute*, his Absolute Qualifications are Propounded *Negatively* and *Positively*; *Negatively*, shewing what a one he must not be, viz. (1) *Not self-willed.* (2) *Not soon angry.* (3) *Not given to wine.* (4) *No striker.* (5) *Not given to filthy lucre*, ver. 7. *Positively*, shewing what a one he must be, viz. [1] *A lover of Hospitality.* [2] *A lover of good men*; or *good things.* [3] *Sober.* [4] *Just.* [5] *Holy.* [6] *Temperate*, v. 8.

2. *In his Doctrine*; His Qualification is Described by the *Matter, End and Ground* thereof. I. *By the Matter*, that he *Hold fast the faithful Word, in Doctrine.* II. *By the End, that he may be able by sound Doctrine*, 1. To *exhort*, viz. the flock. 2. To *convince Gain-sayers*, ver. 9. III. *By the Grounds* or Reasons why he must be thus Qualified to these ends *viz.* both in respect of the *false-teachers* in *Crete*: and in respect of the *people* of *Crete*. 1. The *false-teachers* in *Crete*, (to be convinced, whose mouthes must be stopped,) He describes. (1) By their multitude, *Many.* (2) By their Adjuncts or Manners, *viz. Unruly, Vain talkers, Deceivers, especially they of the Circumcision*, ver. 10. (3) By their practice, *teaching things which they ought not for filthy lucre sake.* (4) By the pernicious effect of this their Practice, *Subverting whole houses*, ver. 11. 2. *The people in Crete*, to be reproved and exhorted, are Described By their corruptions testified by *one of their own Prophets, viz.* Epimenides the Cretian Poet, ver. 12. Which testimony the Apostle, *Partly* Ratifies, *This witness is true. Partly* Improves, hence inferring a Duty of reproving them, *Wherefore rebuke them sharply*, &c. *cuttingly.* This *Rebuke* is *Amplified* by the end thereof, *That they may be sound in the faith*, ver. 13. Which *soundness in faith* should discover it self (1) By their rejecting of errour; *Not giving heed to Jewish Fables and Commandments of men*, &c. ver. 14. (2) By their right apprehension and notion of Christian liberty, *viz. That to the pure all things are pure.* This is Amplified, and Confirmed; *Amplified* by the Opposite state of impure ones, *But unto them that are defiled, and unbelieving is nothing pure; but even their mind and conscience is defiled*, ver. 14. *Confirmed* by the Reasons hereof, Their Hypocrisie, Their wickedness. *They profess they know God, but in deeds they deny him*, &c. v. 16.

II. *Touching the faithful discharge of his Ministerial Office*; *Paul* Directs *Titus.*

Chap. 2.

1. *More Generally*, what to preach, *But speak thou the things which become sound Doctrine.* Chap. II. ver. 1.

2. *More Particularly*, how to accommodate his Doctrine. 1. More Peculiarly to some Sorts of persons. 2. More Commonly to all sorts of Christians.

1. How to fit and accommodate sound Doctrine *more peculiarly* to some sorts and ranks of persons. Here consider, 1 The Directions themselves. 2 The Grounds thereof. I. *The Directions themselves* shew how *Titus* was to teach. 1. *Aged men*, to be (1) *Sober.* (2) *Grave.* (3) *Temperate.* (4) *Sound in in Faith, in Charity, in patience*, ver. 2. 2. *Aged women* to be (1) *In Behaviour as becometh holiness.* (2) *Not false accusers*, Gr. *nor Devils.* (3) *Not given to much wine.* (4) *Teachers of good things*; that they may teach young women their duties, Gr. *That they wive the young women*, &c. ver. 3, 4. 3. *Young Women* to be [1] *Lovers of their husbands.* [2] *Lovers of their children.* [3] *Discreet.* [4] *Chaste.* [5] *Keepers at home.* [6] *Good.* [7] *Obedient to their own husbands.* And all this, *That the Word of God be not blasphemed*, v. 4, 5. 4. *Young men to be sober minded*, ver. 6. Upon occasion of this Direction to young men, he gives *Titus* himself, (perhaps he was young, like *Timothy*) his Lessons, exhorting him [1] In his life, to be Exemplary to the flock; *In all things shewing thy self a Pattern of good works.* [2] In his Doctrine to shew, *Incorruptness, Gravity, Sound speech that cannot be condemned.* All being urged from the End, viz. The *Shaming*, and *Silencing* of Opposers hereby, ver. 7, 8. 5. *Servants*, (1) *To be obedient to their own Masters.* (2) *To please them well in all things.* (3) *Not answering again.* (4) *Not purloyning, but shewing all good fidelity.* These are urged from the commodity thence redounding, *That they may adorn the Doctrine of God our Saviour in all things*, ver. 9. 10. II. *The grounds upon which all these more Peculiar Directions foregoing, (or also these more common directions following) are urged*, are; *Partly* the Doctrine of the Gospel. *Partly* the End of Christs death. 1. *The Doctrine of the Gospel*; Here, *The Gospel is Described*, and *The Doctrine of the Gospel is Declared.* The Gospel is Described, (1) By the Denomination of it, *The Grace of God.* (2) By the blessed tidings it brings, or chief Subject matter of it, *bringing Salvation to all men*, i. e. to all sorts of men. (3) By the Manifestation of it, *hath appeared*, ver. 11. The Doctrine of this Gospel is Summarily Declared, *Teaching us*; *Partly* for this present world, (1) What to shun or deny, *viz. Ungodliness*, i. e. All sins against the first Table. *Worldly lusts*, i. e. all sins against the second Table, (2) What to do, or how to live, viz. *Soberly*, in respect of our selves. *Righteously*, in respect of our brethren. *Piously*, in respect of God, ver. 12. *Partly* for the world to come, to expect (1) Eternal Salvation, and bliss hoped for, *looking for that blessed hope* (2) The glorious coming of Christ to Judgement, *and the glorious appearing of the Great God, and our Saviour Jesus Christ*, ver. 13. 2. *The End of Christs Death*, viz. (1) *Redemption* of us from all iniquity. (2) *Sanctification* or *purifying of us to himself.* *Partly* In our persons, *to be a peculiar people.* *Partly* in our actions *to be zealous of good works*, ver. 14. These more peculiar Directions he closeth up with a command to *Titus*, that he press these things with all authority, so as none may despise him, v. 15.

2. How to accommodate sound Doctrine, *More commonly* to all sorts of Christians, touching their behaviour and conversation. Here I. *Their duties are propounded.* 1. Towards Civil-powers and Magistrates, that they be *subject* to them, and *obey* them, Chap. III. ver. 1. 2. Towards one another; More generally, *to be ready to every good work*, v. 1. More particularly, (1) *To speak evil of no man.* (2) *To be no brawlers.* (3) *To be gentle shewing all Meekness to all men*, v. 2. II. *These duties are urged by divers Arguments*, 1. *From their present Christian condition, far differing from their former carnal state.* Both their states are described; Their former carnal condition in which they were, (1) *Foolish*, (2) *Disobedient*, (3) *Deceived*, (4) *Serving divers lusts and plea-*

Chap. 3.

z Here betwixt *Gravity* and *sound speech*, our English Translation hath inserted, *Sincerity*, which I find not in the Greek Original. *Beza* confesseth that in some Ancient Greek Copies he findes ἀφθαρσίαν added, (which ours do Translate *Sincerity*, more properly signifies *Incorruption*) but he thinks this word is redundant and to have crept out of the Margent into the text, in stead of ἀδιαφθορίαν *incorruptness*, *Bez. An.* in Tit. 2. 7. This exhortation to *Titus* somewhat troubles Interpreters, and methinks they force the words too much to a sence scarce genuine. I have in this *Analysis* hinted what to me seems most natural.

forts. (5) Stirring up to faithful and strong (6) Merciful (7) Christian goodness, [8] Assurance of the love which they are happily brought into, [9] The author, Efficient, God.

No marks of [illegible] are here given, distinctively. God [illegible] manner; Especially, [10] The Means of Salvation, by the working of Almighty power. Instrumentally, by the Spirit also the worker of grace and Salvation, [11] The Object, God absolutely, by the bestowing of the gifts God absolutely freely on us through Christ. v. 4, 5. [3] The end; viz. Justification by his grace. Adoption and Heirship of eternal life, v. 7. 3. From the peculiar excellency of this Doctrine. That believers maintain good works. This is a faithful saying ——— That they that have believed in God, might be careful to maintain good works, ver. 8. Here Titus is directed, [1] To urge and affirm these things constantly; because they are good and profitable to men, ver. 8. [2] To avoid contentious, foolish questions and genealogies, and contentions, and strivings about the Law; because they are unprofitable and vain, v. 9. [3] To reject an Heretick, after the first or second admonition. Partly because such an one is subverted, or turned from the foundation. Partly because such a one sinneth against his own conscience, verse. 10, 11.

THE CONCLUSION of the Epistle contains [illegible] III.

a Et Jo. Calv. Ib. Pistor. D. Paræus &c. Died. &c. expound this place.

The time of Paul's Epistle written to particular Persons about Ecclesiastical affairs. Note of his Epistle written to a particular Person, yea to a b Church, about Oeconomical or Houshold affairs, viz. His Epistle to Philemon. b Philem. 1, 2.

PHILEMON.

Sect. I. *Name.*

a *Phil.* m. 1, & b Philemoni, *Mire donato, vel certe Os panis eorum. Hier. de nom. Hebr. de Philem. Tom.* 3. Interpretatur autem secundum Judæos, Paulus *Admirabilis*; Timotheus *Beneficus*; Philemon, *Mire donatus*: sive *Os panis*: ab Ore, non ab Osse. Apphia. *continens*, aut *libertas*: Archippus, *Longitudo operis*; *Onesimus*, respondens; Epaphras, *Frugifer*, & *videns*, sive *increscens*; Marcus, *sublimis mandato*; Aristarchus, *Mus operis amplioris*; Demas, *silens*; Lucas, *ipse consurgens*. Quæ si nomina juxta interpretationem suam volueris intelligere, non est difficile; *Admirabilem* & *Beneficum* præcipue ad eum scribere, cui universa concessa sunt vitia, & *Os* ejus pateat ad cœlestem *panem*. Deinde ad *continentem* & *liberam* & ad *longitudinem operis*, quod nunquam a sancto labore desistat. Scribere autem pro eo qui *Respondet* testimonio suo, nec non ei cui specialiter Epistola dedicatur, salutari ab *ubertate crescente*. Et eum qui factus sit, per *mandata sublimior* illo: qui per *majora opera* in *montem* usque succreverit ab eo quoque qui posuit custodiam oti suo, & ostium munitum labiis suis, qui idcirco forsitan *siluit*, quia ad modicum Apostolum dereliquerat. Et ad extremum ab eo qui per se *ipse consurgens*, quotidie augeatur, processusque habeat, dum ejus Evangelio orbis impletur, & toties crescit quoties auditus & lectus ædificat. *Hier. Comp. plenior in Epist. ad Philem. in fin. Tom.* 9. c Philemon 7. d *Phil. Paræus in præm. in Ep. ad Philem* Sect. V. *Pasor, Lexic. in N. Test.*

THE Epistle of Paul to Philemon.] So called because *a* peculiarly and in the first place directed to him by *Paul*.

PHILEMON] as *b* some think, sounds like an Hebrew name, and signifies, either *Marvellously bestowed*, or *The mouth of bread*, so denoting his beneficence and bounty, *c* releiving them with bread, &c. that were poor and needy. *d* Others rather taking this *Etymon* to be uncertain, count *Philemon* a Greek name, signifying *kissing*, from (φίλημα) *Philema*, i. e. *A kiss*. So intimating his kindnesse.

This is not *e* that ancient Comick Poet called *Philemon*, which *Paul* seems to have read, by some *f* expressions in his Epistles: The fragments of which Poet are extant, collected by *Hen. Stephen*. But this *Philemon* is supposed by *g Theophylact*, to be by Country a *Phrygian*, and in particular by *Hierome* to be a *h Colossian*, and one of the Ministers of the Church at *Colosse*, an eminent Town in *Phrygia*. *Paul* here calls him *i fellow-labourer*, viz. in preaching the Gospel, and *k Partner*. He is called a *Bishop* by *Anselme*, an *Evangelist* by *Hierome*: As 1. *Gerhard* hath observed. And elsewhere saith *Hierome*, *m* Paul and Timothy *write to* Philemon, *Dearly beloved, and a fellow-labourer: wherefore is called dearly beloved, because he was exercised in the same work of Christ.* And here is mentioned *of the n Church in his House*. Probably *Philemon* was converted, or much edified by *Paul's* Ministry, from that intimation: *o Albeit I do not say unto thee how thou owest unto me, even thine own self besides*. VVas dear to *Paul*; he calls him *p brother*, and his *q Dearly beloved*. He is commended for his *r Faith in Christ, and bountiful love to all the Saints*. Though rich, yet is suspected to be somewhat too covetous, from that expression, *s If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand, I will repay it.* VVe finde no mention of him in Scripture, but only in this Epistle.

e *Phil. Parens in præm. in Ep. ad Philem.* Sect. V. f *As in* 1 Tim. 2. 12 & 5. 23. Tit. 2, 3. g *Alsted. Præcog. l.* 2. c. 124. h *Hieron.-Com. plenior in Philem. Tom.* 9. *Oed. Arg. of Ep. to Philem.* i Philem. 1 k Philem. 17. *compare* Philem. 1. 2. *with* Col. 4. 17. l Jo. Gerh. loc. Com. I. de Script. Sac. c. 9.

Sect. 2. in Exeg. m Scribunt igitur Paulus & Timotheus *Philemoni charissimo & cooperatori*; qui ideo *charissimus* dictus est quod in eodem Christi opere versetur. *Hier. Com. plenior. in Ep. ad Philem. ver.* 1. *Tom.* 9. n Philem. 2. o Philem. 19. p Philem. 7. 20. q Philem. 1. r Philem. 5. 7. s Philem. 18. 19.

Sect. II.

Sect. II. *Occasion.*

Onesimus servant to *Philemon*, had much wronged him in purloyning his goods, (as is probably thought he stole some money from him,) and so ran away from him to *Rome*, where (Providence so ordered things,) hearing *Paul* preach he was converted, gave good evidence of his true Repentance and Faith, and ministred to *Paul* in prison. But *Paul* understanding the cause of his departing from his Master, sends *Onesimus* back again to his Master with this Epistle, written upon that *Occasion*, perswading him to forgive the injury he had done unto him, to be reconciled to him, and entertain him again into his service.

Sect. III. *Scope.*

Pauls Scope *in this Epistle, is to reconcile* Onesimus *(now converted to Christ by* Pauls *preaching,)* to Philemon *his Master, whom he had much wronged formerly, in purloyning his goods, (being unconverted,) and had thereupon run away from him, deserting his service.*

Sect. IV. *Principal Parts,* or *Analytical Explanation.*

In this most Elegant and Pathetical Epistle to Philemon (*in every word whereof,* as† *Hierome* well observed, *there is so much force and wisedom,*) Consider 1. *The Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.*

† Sed mihi videntur: dum Epistolam simplicitatis arguunt, suam imperitiam prodere: non intelligentes quid in singulis sermonibus virtutis ac sapientiæ lateat. *Hier. proœm. in Epist. ad Philem. Tom. 9.*

I. THE PREFACE contains I. *The Inscription*, Denoting 1. The persons writing, viz. 1 *Paul*, described by his present suffering condition, 1 *A Prisoner of Jesus Christ.* 2 *Timothy*, described by his spiritual Relation to *Paul, Our Brother.* 2 The parties written to, *viz.* 1 To *Philemon* especially, Described *partly* by his dearness to *Paul, Our dearly beloved. Partly* by his fellowship with *Paul* in the Ministry, *and fellow-labourer, Philem, vers.* 1. 2 To *Appia*, whom *Paul* stiles, *beloved.* 3 To *Archippus*, described by his Co-partnership with *Paul* in the Spiritual Warfare of the Ministry, *Our fellow-souldier.* 4 *To the Church in* Philemons *House, ver.* 2. II. *The Salutation. v.* 3. III. *The Introduction*, or entrance into the Epistle, wherein *Paul* ingratiates and endears himself to *Philemon*, that he may more effectually prevail in his following request. And this he doth 1. *By declaring* his Devout Actions in behalf of *Philemon, viz.* 1 *Thanksgiving to God* 2 *Constant prayers, ver.* 4. 2. *By describing* the Matter of this his Thanksgiving and prayer. 1 *Of his thanksgiving*, viz. *Partly* Philemons *faith towards the Lord Jesus. Partly his love towards all Saints, ver.* 5. 2 *Of his prayer*, viz. That *Philemons* faith by communicating it self, may evidence and demonstrate its effectualness in all good, *v.* 6. 3. *By testifying* his great *Joy* and *Consolation* in *Philemons* love; of which love he mentions one eminent Act; *His refreshing the Saints bowels, ver.* 7.

II. THE SUBSTANCE of the Epistle, is touching the Reconcilement of *Onesimus* a false and fugitive servant, (but now converted by *Pauls* Ministry in his bonds) unto *Philemon* his Master, Here note, 1 *The Matter.* 2 *The Manner.* 3 *The motives or Reasons of* Pauls request.

I. *The Matter* requested by *Paul* is intimated 1. More generally, *I beseech thee for my Son Onesimus, &c. v.* 10. 2. More particularly, *Thou therefore receive him, v.* 12.

II. *The Manner* of *Pauls* propounding this his request, 1. *Not* by way of commanding or *enjoyning* him what was meet, though in Christ he had power so to do, ver. 8. 2. *But* rather by way of *beseeching*, and that because of the love he bears to *Philemon*, ver. 9.

III. *The Motives* or *Arguments*, (every word almost being an Argument,) wherewith *Paul* emphatically urgeth his request, are drawn, I. *From the Person requesting or beseeching, being such an one, as* 1. *Paul the aged*; beseeching him by his grey hairs. 2. Paul *a Prisoner of Jesus Christ*, beseeching him by his Chains for Christ, ver. 9. II. *From the Person intreated for, Onesimus*; To be received again. 1. *Because* he is *Pauls Convert-son, and begotten in his bonds*, ver. 10. 2. *Because* though in *times past he was unprofitable to* Philemon, *yet now he will be profitable both* to Philemon *and* Paul, ver. 11. 3. *Because* he is most dear to *Paul, even his own bowels*, ver. 12. 4. *Because* his service was now so valuable, that *Paul* had a desire to have retained him, to have ministred to himself in his bonds in *Philemons* stead, but that he would do nothing without his consent, and he shews why; *That* Philemons *benefit should not be as it were of necessity, but willingly* ver. 13, 14. 5. *Because* providence seemed so to order and over-rule his departure, (making it an occasion or opportunity of his Conversion by *Paul*) as if God did thereby prepare and intend him for his service *for ever*, ver. 15. 6. *Because* he went away a *Servant*, but returns a *brother beloved*, both to *Paul* and *Philemon*, temporally and spiritually, ver. 16. III. *From the mutual dearness, interest and obligations, betwixt Paul intreating, and Philemon intreated*, 1. They are partners, and therefore wishes him to receive *Onesimus as himself*, ver. 17. 2. *Paul* engages himself to *Philemon*, repay all the dammage and injury he hath sustained by *Onesimus*, ver. 18, 19. 3. *Philemon* himself is much more in *Pauls* debt, than all this amounts to; *albeit I do not say to thee, how thou owest unto me even thine own self besides*, probably being converted by *Paul*, ver. 19. 4. Hereby *Philemon* shall rejoyce *Paul*, and *refresh his bowels in the Lord*, ver. 20. 5. Finally, Paul *wrote in confidence of* Philemons *obedience, knowing he would do more than was desired*, ver. 21.

III. THE CONCLUSION *of the Epistle*. contains 1. *Pauls* request to *Philemon, to prepare him a lodging, hoping through their prayers to be given unto them*, ver. 22. 2. *Salutations* from divers brethren to *Philemon*, ver. 23, 24. 3. *The Apostolical Valediction*, or farewell-Benediction to them whom he wrote unto, *ver.* 25.

Hitherto of the Epistles written to the Believing Gentiles, whether whole Churches, or particular Persons, and all by Paul: *Now of the Epistles written to the Believing Jews by several Apostles.*

HEBREWS.

HEBREWS.

Sect. I. *Name.*

THE *Epiſtle of* Paul *the Apoſtle to the* HEBREWS.] So intituled in the *Greek Copies*, from the *Penman* writing it, *Paul*: and the Parties to whom he wrote, *The Hebrews*. The *Syriack verſion* hath it, *The Epiſtle to the Hebrews*.

HEBREWS, viz. Jews, ſo denominated; Not from *Heber*, *Selahs* ſon, *Sems* grandchild: But rather from *b Abram*, the father of the faithful. And that not from the name *Abram*, or *Abraham*, (as it were *Abrahamans*, as ſome think, becauſe *Abrahams* Poſterity were beloved of God,) which is written with (א) whereas *Hebrews* is written originally with (ע) *viz.* עִבְרִי *Hibbiri*: But from the Epithet given firſt to *Abram*, viz. *c Abram the Hebrew*, *Abram* being called עִבְרִי *Hibbiri*, i. e. the *Hebrew*; from עָבַר *Hibbabar*, ſignifying *To paſſe over*, or *paſſe through*: becauſe from *Meſopotamia* he paſſed over *Euphrates* into *Canaan*, and ſo *d paſſed through the land*. So that *Abram the Hebrew*, ſounds as much as *Abram the Paſſenger*, or the *Paſſer through*. Hence *Abrams* poſterity are called *Hebrews*, which name ſeems ſomwhat more worthy than the name *Jews*, becauſe the name *Jews* came but from *Judah*, *Jacobs* ſonne, the Kingly ſtock.

To *Hebrews* by nation, but now become Chriſtians by *Profeſſion*, This Epiſtle was written. *e* Some think the Apoſtle wrote onely to thoſe *Hebrews* that dwelt in *Jeruſalem* and *Judea*, for whom *Paul* had made many Collections among the Gentiles in *Aſia*, *Achaia*, &c. As *f James*, *Cephas* and *John* had requeſted him, whom he ſometimes ſtiles *g the poor*, ſometimes *h the Saints*, ſometimes *i the poor Saints at* Jeruſalem. To theſe Hebrews only this Epiſtle is thought to be written by the Apoſtle, becauſe in the latter end thereof he *k* promiſeth *to ſee them*. But *Peter* ſeems remarkably to teſtifie that this Epiſtle was written to the *l Diſperſed Hebrews*, who believed in Chriſt. Why might not the Epiſtle be written to them all?

a Mentioned in Gen. 10. 24.
b D. Pareus in Proœm. in Ep. ad Hebr. Sect. II.
c Gen. 14. 13.
d Compare Gen. 12. 1, 2, 3, 4, 5. (eſpecially) 6. with Act. 7. 2, 3, 4.
e D. Pareus in Proœm. in Ep. ad Hebr. Sect. II. Jo. Diod. Arg. of the Epiſtle to the Hebrews.
f Gal. 2, 9, 10.
g Gal. 2. 10.
h 1 Cor. 16. 1.
i Rom. 15. 26.
k Heb. 13. 23.
l Compare 2 Pet. 3. 15. & 3. 1, 2. with 1 Pet. 1. 1, 2.

Sect. II. *Penman* of this Epiſtle, *Paul.*

Penman of this Epiſtle is not ſo infallibly agreed upon, by learned men.

Some of old *m* aſcribed it to *Luke*, or *Barnabas* or *Clement*, or ſome uncertain Author. Some *n* to *Barnabas*, Some to *o Apollos*. *Calvin* himſelf, though in his Argument before this Epiſtle, he ſaith, *p he cannot be brought to think it was* Pauls, yet *q* after, ſeems to incline to that Opinion that *Paul* wrote it.

m Euſeb. Hiſt. Eccleſ. l. 3. c. 3. & l. 6. c. 19. Origines ibid. apud Euſeb.——Platina in vita Petri, p. 10. Hier. Com. in Jerem. c. 31. *n* Tertul de Pudicit. l. c. 20. *o* Luth. in Geneſ. 48. fol. 643. D. Luc. Oſiand. in Prefat. ſup. Ep. ad Hebr. *p* Ego ut Paulum agnoſcam authorem, adduci nequeo. Calv. Arg. in Ep. ad Hebr. *q* Joan. Calv. Comment. in Hebr. 13. 22.

But that *Paul* was *Penman* of this Epiſtle, was the unanimous opinion of all the ancient Greek Writers, (except *Caius* mentioned by *r Nicephorus* and *Hierome*, who onely reckons thirteen Epiſtles of *Paul*) and of many *Latin Authors*, ancient and modern. It is evident to them that will diligently conſult their writings; And is particularly cleared out of multitudes of Authors, by *Jo. ſ Gerhard* that learned Lutheran, by *t David Pareus* that induſtrious and elaborate Commentator upon Scripture: And by that acute *u Dr. Whittaker*, in his time *The Glory of* Cambridge, eſpecially for polemick Divinity, who ſaith, *Should I reckon them all up who aſcribe this Epiſtle to the Apoſtle* Paul, *I ſhould be infinite*. And he recites very many, to whom I referre the learned Reader; though for his own judgement, he leaves the determination of it *in medio*, as being ſomewhat unreſolved. I like well that paſſage of *Hierome*: x "This I "ſay to ours: This Epiſtle which is inſcribed *to the Hebrews*, is received as the Apoſtle *Pauls*, not only by the Oriental Churches, but of all the Eccleſiaſtical Greek Writers backwards, though many "think it is the Epiſtle of *Barnabas* or *Clemens*; but "it matters not whoſe it be; ſeeing his the Epiſtle of "an Eccleſiaſtical man, and is daily celebrated by the "Churches reading of it. And ſince we are ſure it was *inſpired* and *indited* by the Holy Ghoſt, we may be leſſe ſollicitous what Inſtrument he uſed in *penning* of it. Yet *That the Apoſtle* Paul *was* Penman *of this Epiſtle, may be evinced by divers conſiderable Arguments*, As.

r Niceph. Hiſt. Eccl. l. 4. c. 34. Hier. in Catal. Scr. Eccl. Tit. Caius. Scripta ad Hebræos Epiſtola ad authorem Pauum referri confeſſione Eccleſiarum plurimarum. Cameram. de Ep. Jac. c. 10. Sect. 275. Exegeſ. of it. t D. Pareus Proœm. in Ep. ad Heb. Sect. 1.

u Jam vero ſi vellem eos omnes percenſere, qui hanc Epiſtolam Paulo Apoſtolo tribuunt, infinitus eſſem. G. Whittak. De ſacr. Scrip. Controverſ. 1. Quæſt. 1. c. 16.

x Illud noſtris dicendum eſt: Hanc Epiſtolam quæ inſcribitur ad Hebræos, non ſolum ab Eccleſiis Orientis, ſed ab omnibus retrò Eccleſiaſticis Græci ſermonis Scriptoribus, quaſi Pauli Apoſtoli ſuſcipi; licet plerique eam vel Barnabæ, vel Clementis arbitrantur: Et nihil inter eſſe, cujus ſit; cum Eccleſiaſtici viri ſit, & quotidie eccleſiarum lectione celebretur. *B. Hier. Dard, p.* 68. *D. Tom.* 3. *Baſil.* 1553.

I. All the Greek Copies of the Epiſtle to the Hebrews, as *y Beza* teſtifies, (except one wherein the Title was only πρὸς Ἑβραίους, i. e. *To the Hebrews*) have this Title (Παύλου τοῦ ἁγίου ἡ πρὸς Ἑβραίους ἐπιστολὴ, i. e. *The Epiſtle of* Paul *the Apoſtle to the Hebrews*.

y Theod. Beza Annot. ante Ep. ad Heb.

II. The Teſtimony of *Peter* is moſt conſiderable, z *As our beloved brother* Paul *alſo according to the wiſedome given unto him hath written unto you. As alſo in all his Epiſtles ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, &c.* 2 *Pet.* 3, 15, 16. wherein note (with *a Gerhard*, *Piſcator*, and others) for the ſtrengthning of this Argument, theſe enſuing particulars, *viz.*

z 2 Pet. 3. 15, 16.

a 1 Gerhard. quo ſup. b 1. Piſc. in Prol. in Ep. ad Heb.

1. *That* Paul *wrote to them alſo to whom* Peter *wrote.* But *Peter* wrote to the *Hebrews*, c both his Epiſtles. Therefore *Paul* wrote to the *Hebrews*, and either this Epiſtle is that which *Paul* wrote to the *Hebrews*, or its loſt. That it ſhould be loſt is unlikely, when Gods Providence hath preſerved ſuch a ſmall Epiſtle, and of private concernment, as his *Epiſtle to Philemon*, for the uſe of the Church: but doubtleſſe

c. Compare 1 Pet. 1, 1. with 2 Pet. 3. 1, 2.

leſſe what *Paul* wrote to the *Hebrews* was more large and full, and touching the myſtery of ſalvation by Chriſt crucifyed, as moſt neceſſary to them, who ſtuck too much to the *Levitical Prieſthood*, as if it ſhould be perpetuated; and ſtumbled at Chriſt crucified: and this is the Argument of this Epiſtle.

2. *That* Paul *wrote to them of the ſame things that* Peter *wrote.* Now herein *Peter*'s Epiſtle and this to the Hebrews agree; as 1 *Peter* writes, d *That by Chriſt are given to us all things pertaining to Life and Godlineſſe.* That Jeſus Chriſt is e *the Son of God in whom the Father is well pleaſed with us, of whom the Prophets ſpoke.* So theſe things are largely handled f in this Epiſtle to the *Hebrews*. 2. *Peter* exhorts them to g faith and holineſſe. So the Epiſtle to the Hebrews largely inciteth, h to faith and holineſſe. 3. *Peter* ſhews the i *danger of Apoſtacy.* So the Epiſtle to the k Hebrews.

3. *That* Paul *wrote wiſely*; now much wiſdome appears, both in Words, Matter, and Method of this Epiſtle to the *Hebrews*.

4. *That herein* (*viz.* in Pauls Epiſtles,) *are ſome things hard to be underſtood.* As touching l *Predeſtination*, *Election*, and *Reprobation*. Touching m *Antichriſt* and his *Revealing*, and divers other intricate points, So this Epiſtle to the *Hebrews* hath its remarkable difficulties, as touching n *Apoſtates*, and the *Sin againſt the Holy Ghoſt*, &c.

III. *Pauls* zeal and affection was great to the o *Hebrews*: And can we think he ſhould never write to them that were ſo exceeding dear to him? And what could he write more proper and neceſſary for them, then touching the abrogation of the *Levitical Prieſthood*, and the ſurpaſſing excellency of Chriſts Perſon and Office, eſpecially of his true ſpiritual and eternal Prieſthood, whereof the *Levitical* was but a dim ſhadow, which this Epiſtle treats of, above any other?

IV. Mention is here made of p *Timothy his brother*, and that he is *ſet at liberty.* Now elſewere *Paul* calls *Timothy* q *his brother*; And in what accions *Timothy*, (*Pauls* Companion) was with Paul, hath r before been evidenced.

V. The Authour of this Epiſtle mentions his s *bonds.* And this is Pauls manner in his other Epiſtles, which were written after he came into *bonds* for Chriſt and the Goſpel, to make ſome t mention or other of his *Bonds*.

VI. The character of the ſtile and language in this Epiſtle, ſeems ſo plainly to be the ſame with Pauls in his other Epiſtles, that they indigitate Paul to be the *Penman*. Well conſider and parellel the enſuing places.

Heb.1,2,3.——*with* Col.1.14,15,16,17.
Heb.5,12,13.——*with* 1 Cor.3.1,2.
Heb.9.15.——*with* Rom.3.25.
Heb.10.34.——*with* Phil, 1. 13. and Philem. *verſe* 1,9, 10.
Heb.10.34.——*with* 1 Theſſ.2.14.
Heb.10.36.——*with* Gal.3.22.
Heb.11.11,12.——*with* Rom.4.18,19.
Heb,12.1.——*with* 1. Cor.9.24.
Heb.13.7.——*with* Phil. 2,25,29.
Heb.13.9.——*with* Eph. 4.14
Heb.13.15,16.——*with* Rom.12.1,2.
Heb.13 17.——*with* 1 Theſ. 5.12,13.
Heb. 13,18.——*with* 2 Cor. 1.11,12. Acts 23.1,24,26.
Heb.13.20,21.——*with* 1 Theſ.5.23.Rom.14.23. and 16.20.2 Cor.13 13.Phil.4.9.

VII. Finally that which the Apoſtle himſelf counts as it were the Character and Seal of all his Epiſtles his Token, u *The grace of our Lord Jeſus Chriſt be with you all, Amen*: is the valedictory cloſe of this Epiſtle, u *Grace be with you all, Amen.*

Theſe Arguments may ſtrongly perſwade that the Apoſtle *Paul* was Author of this Epiſtle, and conſequently that this Epiſtle is of Apoſtolical, yea of *Divine Authority*, as well as his other Epiſtles. Nor are the objections usually brought to the contrary, of ſuch difficulty, but that they may eaſily receive ſatisfactory Anſwers, and are anſwered by *Beza*, *Pareus*, *Piſcator*, in their Prologue before this Epiſtle, and others.

When and *Whence* this Epiſtle was written, ſee in the Chronological Table, before Epiſtle to *Romans*.

Sect. III. *Language, in which this Epiſtle was written.*

That it was written in *Hebrew*, by *Paul* an *Hebrew*, to the *Hebrews*, and ſo tranſlated into Greek by *Luke* or *Barnabas*, 2 *ſome think*; Hierome *notably inclined to this opinion, ſaying,* ‘ a The Epiſtle to ‘ the Hebrews is not thought to be *Pauls*, becauſe ‘ of the difference of ſtile and ſpeech, but either ‘ *Barnabas*'s according to *Tertullian*; or *Luke*'s the ‘ Evangeliſts according to ſome; or *Clement*'s, after ‘ Biſhop of the Roman Church, whom they report to have ordered and adorned *Pauls* ſentences in his own Language. Or certainly becauſe *Paul* wrote ‘ to the Hebrews, and by reaſon of the Jews envy a‘ gainſt him, in the beginning of the Salutation cut ‘ off his name. He wrote as an Hebrew to the He‘ brews in Hebrew, i. e. moſt skilfully in his own ‘ tongue, that thoſe things that were eloquently writ‘ten in Hebrew, might more eloquently be tranſlated ‘ into Greek. And this is the cauſe, why it ſeems to ‘ differ from the reſt of *Pauls* Epiſtles. But b others ‘ rather are of opinion that *Paul* wrote this Epiſtle ‘ at firſt in Greek; which may be probably believed ‘ upon theſe enſuing grounds.

1. The ſtile and phraſe of this Epiſtle, ſeems rather to Grecize, (and to conſiſt of pure and elegant Greek, as c *Euſebius* noteth out of *Origen*,) then to *Hebraize*, there being fewer *Hebraiſms* in this Epiſtle, then in *Pauls* other Epiſtles. But there would have been more, had it been writ in Hebrew.

2. The places alledged out of the Old Teſtament are not alledged according to the Hebrew Original but the *Greek Verſion of the Septuagint*.

3. The *Hebrew* names are interpreted, as d *Melchiſedec*, King of Righteouſneſs, and *Salem*, Peace.

4. Moſt Jews then underſtood the Greek Tongue, eſpecially thoſe that lived in *Aſia Minor*, and therefore there was no inconvenience in writing to them in *Greek*.

5. *Peter* and *James* wrote their Epiſtles to the diſperſed Jews in Greek, and *Paul* wrote all his other Epiſtles to the Gentiles in Greek; why then ſhould we imagine this to be written in *Hebrew*?

6. To think that *Paul* wrote in Hebrew to the Hebrews, is an opinion attended with divers inconmodities, (as that learned and acute e *Junius* hath well obſerved,) eſpecially with theſe two, 1. ‘ That ‘ at that time *Paul* could not determine with himſelf ‘ in what Dialect he ſhould write to the Hebrews, ‘ which all the Hebrews might underſtand. For there ‘ was then pure Hebrew Language in the Scriptures, ‘ but not in popular uſe. Among the people there ‘ were many Dialects, *Chaldee*, *Syriack*, *Jeruſalem*, ‘ *Samaritane*, and others: which alſo by reaſon of ‘ the places, where the Jews were diſperſed, at that ‘ time ſuffered many alterations and corruptions; ‘ whence it came to paſs, that neither the Hebrew ‘ tongue was underſtood of many, nor this or that ‘ Dialect of theſe or thoſe. Had *Paul* therefore writ

d 1 Pet. 1. 3, 4
e 1 Pet. 1. 16. 17. 18.
f Heb. 1. 1. to cap. 10. 19
g 2 Pet. 1. 5. to 16. and 3. 1. to 15.
h Heb. 3. 1. & 5 and 3 1, 6 to the end and 4 throughout and 6, 11, 12. and 10, 19. to Chap. 13 10. 1 2 Pet. 2 20, 21.
i Heb. 6 4 to 9. and 10. 26 to 32.
k Rom. 9. Rom. 11 Eph. 1 4. &c.
l 2 Theſ. 2. 3. &c.
m Heb 6. 4. &c. and 10. 26. &c.
n Rom. 9. 1, 2, 3, 4. &c.
o Heb. 13. 23.
p 1 Th. 3. 2. Phil 1.
q See on I. Tim. Sect. 1.
r Heb. 10. 14. and 13. 23.
s Eph. 6. 20. Phil. 1. 7. 13, 14, 16. Col. 4. 3, 18. 1 Tim. 2 9. Phil. 9. 10, 13
t 2 Theſ. 2. 17, 8.
u Heb. 13. 25.
a Euſeb. Hiſt. Eccl. l. 3. c. 38. Clem. Alex. and Jerom. l. 4.
b Fran. Jun. in Parallel. l. 3. in cap. 9 Ep. ad Hebr. p. 1595. in fol. Tom. 1. Geneva 1613. So. Gerh. loc. Com. 1. de Sac. Scrip. c. 10. Sect. 277. &c. in Exegeſi.
c Euſeb. hiſt. Eccleſ. l. 6. cap. 19.
d Heb. 7. 1, 2.
e Fran. Jun. l. 3. Parall. in c. 9. Ep. ad Heb. 1595. in fol. Tom. 1. Genev. 1613.

'In Hebrew, he had already taught among him the 'learned Hebrews; besides what he knew of the other 'Dialects, he had easily learned (some say also) 2. 'That by this Argument of writing to Hebrews, he had easily taught his own Countrymen this Argument 'when written by him, that though (which among 'the Jews were deemed a crime) they had entertained 'the baptized Jesus (which more deeply wounded 'more audaciously have mocked Flesh Eating, 'and more maliciously have traduced it as unfaithful 'ones and strangers: unless he had written in their 'tongue, which might both have infected his own 'people, and also many others have appeared and 'asserted his faithfulness against their virulent ca'lumnies.

Now hence consequently the commodities and advantages accruing by his writing to them in Greek, are evident. *Viz.* 1. *That his writing might be understood of all the Jews, in what places soever they were* (and they were chiefly in Asia minor, *as by the beginning of Peters first Epistle, and of the Revelation is confirmed,*) *as using the popular language of the places wherein they lived.* 2. *It should also be understood of all the Gentiles, for whom also consequently the Apostle would provide by this writing. For why did he write to the Romans in Greek, but for this cause? therefore by the like ground he wrote to the Hebrews in Greek. For though then the Romans had the Empire, yet the Greek Language remained in most parts of the World.*

7. The Ancient Writers witnesse not that they have seen any Original Hebrew Copy of this Epistle.

Sect. IV. *Occasion.*

The *Occasion* of the Apostles writing to the Hebrews, seems to be the infirmity and affliction of the believing *Hebrews*. For the whole current of this Epistle seems to insinuate, That though they had entertained Christ, yet they adhered too much to *Moses* and the Levitical Priesthood; and perhaps some of them had some hesitancy about Christ, whether he were the promised *Messiah*: and yet for their entertaining of Christ so far as they did, they seem not only to be reproached by their Countrymen, as Apostates from the Law, but were greatly persecuted for Christ; the Apostle understanding this their state, [e] wrote to instruct and support them herein.

[e] Vid. Athanas. in Synopsi.

Sect. V. *Scope.*

The Apostles *Scope* in this Epistle, is (in order to the *Confirmation* and *Consolation* of the *weak* and *afflicted* Christian *Hebrews.*) 1. *To inform them,* [f] That the Gospel under the New Testament by Jesus Christ, farre excelleth the Ministry of the Law under the Old Testament by the Prophets: Jesus Christ incomparably surpassing all the Ministers of the Old Testament in Person and Office. *In Person,* being both [g] *Eternal God*, even above Angels, and therefore his [h] Gospel more to be attended to than the Law spoken by Angels: and also [i] *True man*, like us in all things, (sin only excepted,) and therefore the only true *Messiah*, promised in the Old Testament, and exhibited in the New. *In Office.* being 1. The Churches only *King*; 2. The chief [k] *Prophet* and Apostle, more faithful in the Church than even *Moses* himself, whom therefore they must [l] believe and obey, lest by unbelief they lose the spiritual and eternal, as *Israel* did the temporal Rest of *Canaan.* 3. The great *High-Priest*; farre surpassing *Aaron* the Levitical High-Priest, [1] In [m] Call unto his Office [2] In eminency of [n] his Sacrifice: [3] In Order of Priesthood, being of [o] *Melchizedech's* everlasting Order, and by oath sworn to the unremovall all that [p] were given God by him. [4] In [q] Unchangeableness, Spiritualness, and Truth of his Office. [5] In Excellency of [r] Covenant, viz. the *New Covenant*, (which is the Mediatory) [s] In Excellency of [t] Tabernacle, his own Body, and of his Ministry thereby. [7] In Efficacy of [u] Sacrifice, being one Sacrifice of infinite value, of perpetuall vertue, and perfecting for ever. [8] In entering into Heaven. 1. To confirm in the [w] Faith and Confession of the Doctrine of Christ, from the Perfection of Ministry, and the Everlasting [x] Reward of Faithfull witnessing of it. 2. To [y] reform the Conversation, agreeable to the Gospel Doctrine of Christ. [1] By patiently bearing the Cross without fainting. [2] By following [z] Peace with men, and Holiness towards God. [3] By a [a] brotherly love. [4] By [b] Marriage-chastity. [5] By true [c] Contentment. [6] By following the [d] faith and constancy of their Teachers. [7] By [e] Beneficence. And [8] By due [f] Subjection and obedience unto their Church-Governours, that have the rule over them.

[f] Heb. 1. 1. &c.
[g] Heb. 1. 2. to the end
[h] Heb. 1. 2. 11
[i] Heb. 2. 11. to the end.
[k] Heb 3. 1. to 7.
[l] Heb. 3. 7. to Chap. 5. 1.
[m] Heb. 5. 1. to 7.
[n] Heb. 5. 7, 8, 9, 10.
[o] Heb. 5. 10. to Chap. 8. 1.

Sect. VI. *Principal Parts.*

In this Divine, Elegant and sweet Epistle to the Hebrews, (viz. Those Believing Jews, who were with much difficulty won from *Levitical Observances* into the Simplicity and *Spirituality of the Gospel*: and were in great danger of Departing from the *Gospel Faith*, through manifold tribulations and persecutions:) The Apostle 1. *Doctrinally informs them.* 2. *Practically exhorts them.* 3. *And so finally concludes his whole Epistle.*

I. HE DOCTRINALLY INFORMES the believing Hebrews, *That the Gospel-Ministry under the New Testament, wherein God hath spoken to us by Jesus Christ his Son, God and man, farre surpasseth and excelleth the ministry of the Law, under the Old Testament, wherein God spoke to the Fathers several times and wayes only by the Prophets*, Ch. I. v. 1, 2. This he clears, 1. *By the transcendent Dignity of Christs Person.* 2. *By the surpassing Excellency of Christs Office.* Chap. I.

1. The Transcendent Dignity and Glory of *Christs person* is declared and evidenced, in respect of his two natures in that one person, 1. *His Divinity*, or *Godhead.* 2. *His Humanity*, or *Manhood.*

1. *Christs glorious* [g] *Godhead* is 1. *Evidenced.* 2. *Applyed.* [g] Christs Godhead.

1. Christs Godhead is Evidenced *Absolutely* and *Comparatively*, 1. *Absolutely*, Christs Godhead is evidenced; in that, 1. He *is heir of all things.* 2. He *made the worlds*, *ver.* 2. 3. He is *the brightnesse of the Fathers glory, and expresse character of his person.* 4. He *sustaineth all things by the word of his power.* 5. He *by himself expiated*, or *purged our sins.* 6. He *sits on the right hand of God*, *ver.* 3. II. *Comparatively* Christs Godhead is evidenced by his infinite Superiority to the Angels, In as much As 1. He is the Eternal *Son* of God, and so hath a *more excellent name than they*, *ver.* 4, 5. 2. Divine worship is due to him, even from all the Angels, *ver.* 6. 3. All the Angels are but his servants, *ver.* 7. 4. He is eternall God, and King over all, *Annointed* with the spirit, as man, to this office *above all his fellows*, ver. 8, 9. 5. He is the Eternall unchangeable Creator of Heaven and Earth, *ver.* 10, 11, 12. 6. He sits at Gods right hand, in supreme Authority, *ver.* 13. 7. Angels Minister to him and to his Elect, *v* 14.

2. Christs Godhead is Applyed, by the Apostles inferring thence, That seeing Christs person is so excellent, therefore his Gospel-Doctrine is the more heedfully to be believed and stedfastly retained, *Ch.* II. *ver.* 1. This exhortation is further urged. 1. *Because* the Neglect of Christs Doctrine is dangerous; which is proved by an Argument from the lesser to the greater, the neglect of *Moses Doctrine* (spoken but by Angels,) was justly punished, *ver.* 2. How much Chap. 2.

much more shall the neglect of the *Gospel-Doctrine*, (that reveales so great Salvation, *Spoken by the Lord*, and confirmed both by the Apostles testimony, and the Holy-Ghosts gifts,) be severely plagued, ver. 3, 4. 1. *Because* God hath not put the *world to come*, *here spoken of* (viz. the world as Restored to man by Christ) in Subjection to *Angels*, ver. 5. But unto Christ, which is proved by the Testimony of David. This Testimony is, 1. *Propounded*, viz. That God *visited man*, viz. in Christ, *made a little lower than Angels*, that he crowned him with glory and honour, putting all things without exception in subjection under him, ver. 6, 7, 8. 2. *Applyed to Christ*. *Partly* by way of Concession, *That we see not yet all things* compleatly *put under him*, ver. 8. *Partly* by way of exposition, *That Jesus made a little* (or, a little while) *lower than Angels, for the suffering of Death was crowned with Glory and Honour*, viz. At Gods right hand, ver. 9. *Object. But why must Jesus suffer Death? Answ.* 1. Because so it pleased the grace of God. 2. He *tasted death*, not for himself, but for man, *for every man*, i.e. For every one of the Elect sons of God, ver. 9, 10. 3. It became the Justice of God, to consecrate the Captain of our salvation through Death, that so God might *bring many sons unto Glory*, ver. 10.

h Christs *Manhood.*

II. *Christ's true* h *Manhood is also evidenced and cleared*, (besides divers intimations thereof in the former passages,) *by many causes of his Incarnation*, laid down, viz. 1. *That* he that Sanctifieth, and they that are Sanctified in their nature by him might be all of one, and they his brethren, as was in the Old Testament fore-prophecied, ver. 11, 12, 13. 2. *That* partaking flesh and blood with us, he might dye, and by dying both destroy the Devil that had the power of Death, as also deliver his own from bondage and fear of Death. (As in the Law the right of Redemption belonged to the next kinsman) ver. 14, 15. *That he thus partook flesh and blood*. He *Partly* proves by Scripture, testifying he was to descend of *Abraham* and his seed; *Partly amplifies* by denying this priviledge to the Angelical Nature, *Christ took not hold of Angels*, v. 16. 3. *That* being made like to his brethren in all things, he might be a merciful and faithfull high-priest for them, ver. 17. Which he further clears from *Naturall Sympathy* betwixt partners in afflictions, Christ himself being more experimentally prepared to succour and sympathize with us in Temptations and afflictions, in that *himself hath suffered being tempted*, ver. 18.

II. The surpassing excellency of *Christs Office*, is asserted and proved in the three Principall Parts thereof, *viz.* 1. *His Kingship.* 2. *His Prophecy.* 3. *His Priesthood.*

i Christs *Kingship.*

I. The i *Kingship* of Christ is but briefly and accidentally touched. As Ch. I. 2, 3, 8, 13. II. 9. VII. 2. VIII. 1.

k Christs *Prophecy.*

II. The *Prophecy* or *Prophetical Office* of Christ, is preferred farre before that of *Moses*, whom therefore the Christian Hebrews must much more believe and obey, lest as unbelieving *Israel* came short of the temporall, they also misse of the eternal rest. Here therefore the Dignity of Christs Prophetick office, is 1. *Asserted.* 2. *Applyed.*

I. *The dignity of Christs Prophetick office especially, is asserted.* Here note, *I. The Preface to this assertion*, containing 1. *An insinuative Compellation* of the Christi-Hebrewes, *Holy Brethren, Partakers of the heavenly calling.* 2. *An Exhortation* of them upon the former dignity of his Person, to consider Christ in his office, *wherefore consider Christ Jesus* ——— Ch. III. ver. 1.

Chap. 3.

II. *The Grounds whereupon the dignity of Christs Prophecy is asserted*, viz. 1. He is the Apostle and High priest of our Profession, ver. 1. 2. He is as faithful in his message, in changing the Levitical Ordinances and Priesthood, as *Moses* was in his message in delivering the same, ver. 2. 3. He is farre more honourable than *Moses* himself. [1] *Partly* in as much as he being God, is the Builder of the house, the Church; of which house *Moses* himself is but a part ver. 3, 4. [2] *Partly* because *Moses* continued in the Church only as a *Servant*, v. 5. But Christ as a *Son*, and Lord over his own house, ver. 6. This he *amplifies*, shewing how we may approve our selves to be Christs house, viz. by Stability and Continuing of our Faith and Hope, ver. 6.

2. *The Dignity of Christs Office is pressed by way of Earnest Exhortation.* The Apostle exhorts the Christian Hebrews, Faithfully to hearken to and obey Christs Doctrine, and constantly to persevere in the Faith of the Gospel, and that against all grounds or occasions of Apostacy. 1. *From* the Holy Ghosts Authority; who 1. Commands them to *day* to hear *Christs voice*. 2. Prohibits their *hardning of their hearts*, like unto rebellious *Israel in the wilderness*, under the severe penalty of being excluded from entring into Gods rest, ver. 7. to 12. II. *From* the benefit of enjoying communion with God, and with Jesus Christ; Here 1. *Unbelief* is declared to be the ground of Apostacy from God, ver. 12. 2. *The deceitfulness of sin* is insinuated to be the cause of *hardning*. To prevent which, they are to exhort one another, ver. 13. 3. *Stedfast perseverance* in the Faith, is commended to them as the only means making them Partakers of Christ, ver. 14. III. *From* the peril of being shut out of Gods rest, through unbelief, as the provoking and unbelieving Israelites were. Here 1. This exclusion of Israel is limited, *Not all that came out of Egypt*, ver. 15, 16. 2. This exclusion of some is evidenced, *Partly* by the death of the murmurers in the Wilderness, ver. 17. *Partly* by the Oath of God against their entring into his Rest, because *of their unbelief*, ver. 18, 19. 3. Upon this exclusion of Israel of old, the Christian Hebrews are charged to fear, lest they also through unbelief come short, and be shut out of Gods promised Rest, Ch. IV. ver. 1. And this for divers Reasons; [1] *Because* the *preaches* of this rest is made to us in the preaching of Christs Gospel, as well as to Israel, ver. 2. [2] *Because*, The Word preached, tendring this rest to Israel, became unfruitful to them through unbelief; so it will to us, v. 2. [3] *Because*, By Faith we enter into rest, as Israel contrariwise entred not, through unbelief, ver. 3. *Object. But what is that Rest which we are invited by Christs word to enter into? Answ.* This he resolves, by giving distribution of several *Rests* mentioned in Scripture, 1. There's *The Seventh-dayes Rest*, wherein God rested from his works of Creation finished at the beginning, ver. 3, 4. But this rest is not intended here, [1] *Because*, The promise of the rest is repeated [2] *Because*, long after the seventh-Day's rest, Another day is limited, ver. 5, 6, 7. 2. There's *Canaans rest* given Israel by *Joshuah*; but that's not meant, because after *Jesus* (viz. *Joshua*) had given them possession of *Canaan*, he speaks still of another day of Rest, ver. 8. 3. There's therefore another Rest besides both these, and shadowed out by them, especially by the seventh dayes Rest, *viz. A Spiritual and Eternal Rest*, remaining to the people of God, wherein they cease from their own works, ver. 9, 10. And this Rest all should labour to enter by Faith, taking heed they miss not of it by unbelief, v. 11. IV. *From* the lively penetrating and searching nature of *Gods Word*: And from the All-seeing eye of God with whom we have to do, whereby all the unbelief, hypocrisie, and back-sliding Principles of our hearts are most accurately discovered and laid naked; so that no unbeliever or back-slider, though but in heart, may think to escape his notice and judgment, ver. 12, 13. V. Finally, *From* Christs *Priesthood*, these Hebrews are encouraged to Perseverance and stedfastness in their profession of Faith (taught them by Christ their great Prophet.) Here 1. Christ our Priest is commended, as [1] Most High, *We have a great High Priest.* [2] Most glorious, *that is passed into the Heavens*, ver. 14. [3] Most compassionate over our infirmities, *being in all points tempted as we are, yet without sin*, vers. 15. 2. They are

Chap. 4.

here

here exhorted herunto to come boldly to Christ as to a Throne of Grace, for obtaining all seasonable Grace and Assistance in the way of Holiness, ver. 16. *And thus the Apostle passes from the Doctrine about Christs Priesthood to the Practical Uses thereof, which he much inlarges.*

I Christs Priest-hood

III. The *Priesthood*, or *Priestly Office* of Christ. That Christ is our great High Priest, compassionate, merciful, and of all others compleatly qualified for us, by comparing him with, and preferring him before *Aaron* in all Priestly completions and perfections in this and

1. *The Requisites and Perfections of Aarons Priesthood are reckoned up in a Typical high Priest.*

1. Was of Men or chosen by them for whom he was consecrated, *in things pertaining to God.* 2. *Offered Gifts and Sacrifices for sin.* Ch. V. ver. 1. 3. Could compassionate sinners, *ignorant and out of the way, himself being compassed with infirmity*, ver. 2. 4. Ought therefore to offer for his own sins, as well as the peoples, ver. 3. 5. Must be *called of God as Aaron*, and not take the honour of that Office to himself, ver. 4.

2. *Christs Priestly Perfections are Declared to Equallizing, yea far excelling all those perfections of the Levitical High-Priest*, viz.

1. *Christ* assumed not the Glory of his Priesthood to himself, but was called thereto of God; As is proved by a double Testimony. 1. *More obscurely*, by a Testimony Synechdochally m alledged; the words wherein the Argument lies not being expressed, *Thou art my Son, this day have I begotten thee; Ask of me*, &c. This *Asking* implyes his Priesthood, v. 5. 2. *More clearly, Thou art a Priest*, &c. v. 6.

m *Vid. Jo. P. scat. in loc. Et. Fran. Jun. Parallel. in loc.*

2. *Christ* Offered up Sacrifices farre beyond the Levitical, *viz.* Prayers and Supplications, and himself by dying, ver. 7, &c. which are *Amplified*, 1. By the circumstance of Time, when he offered up these Sacrifices, *viz. In the dayes of his flesh.* So that he was able to Sympathize with us, ver. 9. 2. By the Adjuncts, Object and Success of his Prayers. (1) *The Adjuncts* of his Prayers, *with strong crying and tears.* (2) *The Object* to whom he prayed, *to him that was able to save him from Death.* (3) *The success* of his Prayer, *He was heard, in that he feared*, v. 7. 3. By the eminency of his Obedience, *Though he were the Son of God* (and so without sin,) yet by his Actual suffering the *learned* experimental *Obedience*, ver. 8. 4. By the effect of his sufferings, being made perfect, he *became Author of Eternal Salvation to all that obey him*, therefore he suffered for them, nor for himself, v. 9. 6. By Gods Authorizing & calling him hereunto, v. 10.

3. Christ was of Melchizedec's *everlasting Order*, far surpassing *Aaron's*, v. 10. In the farther unfolding of this, 1 *He Prefaceth.* 2 *He Paralleleth Christ and Melchizedec together.*

"HE PREFACETH to the Christian Hebrews to "stir up their attention to this Mystery of Christs be-"ing after Melchizedec's Order. Herein I. He propoundeth to speak much of Christ, as a Priest of Melchizedek's Order, *of whom we have many things to say*, ver. 11. II. He intimateth the difficulty of their Doctrine, by reason of their incapacity, being Dull of hearing, v. 11. Their Dulness he reprehensorily evidenceth, 1. *In the Hypothesis*, declaring, *Partly*, what they might and ought have been for their long time of learning, *for the time ye ought to be Teachers.* Partly, what they were notwithstanding, *viz.* Such as needed to be *taught the first Principles of Gods Oracles, needing milk not strong meat*, ver. 12. 2. In the Thesis Describing (1) Who are babes, *viz. they that use milk, and are unskilful in the word of righteousnesse*, v. 13. (2) Who are riper Christians, grown men, *viz.* Partly, they who can digest strong meat, more perfect Doctrines, Partly, they who by use have their spiritual *Senses exercised to discern Good and Evil*, v. 14. III. He earnestly exhorts them hereupon to Go on with him to perfection, and stedfastly to Persevere to the end. *And this by divers Arguments*; 1. *From* the absurdity of sticking still in Principles, and *Laying*

n *Fundamentals* of Christian Religion o *The Sin against the Holy Ghost.* See also afterwards upon *Ch. X. Chap. 6.*

p Christ a Priest after *Melchizedecs* Order. Chap. 7.

p HE PARALLELETH Christ and Melchizedec "together. And thence infers the excellency of "Christs Priesthood beyond *Aarons*. I. Christ and Melchizedec are compared together, Melchizedec being described. As 1. *King of Salem*, and *Priest of the most High God.* 2. Blessing *Abraham*, meeting him *returning from the Slaughter of the Kings*, Chap. VII. vers. 1. 3. Receiving Tenths of all the spoyls from *Abraham.* 4. Being mystically, (1) *King of Righteousnesse*, (2) *King of Peace*, ver. 2. (3) *Without Father*, (4) *Without Mother*, (5) *Without Discent*, (6) *Without beginning of dayes*, (7) *Without end of life*, as he stands mentioned in Scripture. 5. *Abiding a Priest continually.* Herein resembling the Son of God, Jesus Christ, ver. 3. II. Hence the excellency of Christs *Melchizedec-like Priesthood* above *Aarons* is inferred and evidenced by divers Arguments, 1. *From* the excellency of Melchizedec, (the Priest of God and type of Christ, *above Abraham and all the Levitical Priests. Above Abraham, Partly* in that *Abraham* himself paid him Tenths, whilst only *Abrahams* Posterity paid the Levitical Priests Tenths upon which ground yet the Levites were superiour to their brethren, *vers.* 4, 5, 6. *Partly* in that he blessed *Abraham*, the lesse being blessed of the better, *ver.* 6, 7. *Above all the Levitical Priests. Partly*, in that they receive Tithes, who yet die; but he receiveth Tithes who liveth, *ver.* 8. *Partly*, in that *Levi*

Levi himself being in *Abrahams* loynes when *Melchizedec* met him, in *Abraham* paid Tithes to *Melchizedec*, ver. 9, 10. 2. *From* the insufficiency of the Levitical Priesthood, (and of the Ceremonial Law, stablished by that Priesthood) to bring any Persons to true Perfection, whereupon they were to be abrogated, and to give place to Christs Melchizedec-like Priesthood, bringing to Perfection. *That Perfection came not by Levitical Priesthood*, he proves, Because the Priesthood was changed from the order of *Aaron* to the order of *Melchizedec*, which needed not, had *Aarons* Priesthood been sufficient, v. 11. And with the Priesthood the Ceremonial Law also was consequently exchanged & abrogated, v. 12. *This change of Priesthood and Law he evinceth*, (1) By the translation of the Priesthood to another Tribe, Christ our High-Priest *Springing out of Judah*, which tribe afforded no Levitical Priests, ver. 13, 14. (2) By the testimony touching *another Priest after Melchisedec's Order*, constituted *not by the law of a carnal commandement, but by the power of an endlesse life*, v. 15, 16, 17. [3] By the declaring the true cause why the Ceremonial law was changed, *viz.* the laws weaknesse and unprofitableness, *making nothing perfect*, which is *Amplified* by the contrary perfection of Christs Priesthood, *but the bringing in of a better hope*, did; *by the which we draw nigh to God*, ver. 18, 19. 3 *From* the different manner of the constitution of these two Priesthoods; the Levitical Priests were made *without an oath*. But Christs *Melchizedec*-like Priesthood *with an Oath*, that it might be unalterable. In which respect Christ is a surety of a better Testament, ver. 20, 21, 22. 4. *From* the different continuance of the Levitical Priests and Christ, They were *Many* and *Mortal*, and therefore continued not. Christ but One, and Immortal; and therefore executing an everlasting Priesthood; and consequently able everlastingly to save all that believe in him, ver. 23, 24, 25. 5. *From* the different condition of Christ and those Levitical Priests, in *Purity* and *Glory*. Christ as was necessary) is pure, being *holy, harmelesse, undefiled, separate from sinners*, and therefore needs not offer sacrifice for his own sins: Christ is glorious, being *made higher than the heavens*. But these High-Priests need daily to sacrifice for their own sins, &c. *ver.* 26, 27. 6. *From* the different efficacy of their sacrifices; the Levitical Priests perfect not, though they offererd *daily sacrifices*: Christ perfects by offering himself once; and no wonder, for the Levitical Priests were sinners; but Christ constituted by Oath since the Law, is the spotlesse and perfect Son of God, *v.* 28.

4. *Christs* Priesthood, (which is a capitall, or chief matter herein to be considered, is *Celestial, Spiritual*, and *True*; and therefore far more excellent than *Aarons*, which was but *Earthly, Carnal*, and *Typical*. This is evidenced 1. By the heavenly state of Christ our High-Priest, *at Gods right hand*, *Ch.* VIII. *ver.* 1. 2. By the heavenly place wherein he ministers, *viz.* in the Sanctuary of heaven, and the true Tabernacle, *viz.* of his body,) pitched by the Lord not by man, *ver.* 2. 3. By the spiritual and true sacrifice which he offered, *viz.* the true Tabernacle of his body wherein he ministers, *ver.* 2. This is proved, *Partly* because every High-Priest must have some gifts and sacrifices to offer; and therefore so must Christ, *ver.* 3. *Partly* because though Christ were on earth, yet he could not offer the typical sacrifice by the law, forasmuch as he was not of *Levies* tribe, who medled with shadows of heavenly things, according to the Pattern in the Mount, *ver.* 4, 5.

Chap. 8.

5. *Christ* is Mediatour of a better *Covenant* than *Aaron* was, therefore his Ministry or Priesthood is more excellent than *Aarons*. That the *Covenant* whereof Christ is Mediatour, is better than that of the Levitical Priests, is proved, I. *Because* Christs Covenant is *stablished upon better Promises*, ver. 6. II. *Because* the former Covenant was faulty and defective, as is evidenced by the Prophet *Jeremiahs* testimony touching a *New Covenant*, largely recited, ver. 7, 8, &c. wherein we see, 1. Gods Promise of making a *New Covenant*, containing [1] The Author of this New Covenant, *The Lord*. [2] The Parties with whom the Lord will Covenant, *the house of Israel and the house of Judah*, viz. 1 All the Elect which shall be gathered into one body. [3] The time when this Covenant shall be made, *The days come*, viz. The days of Christs coming under the New Testament, ver. 8. 2. Gods opposing of this New Covenant to that Old Covenant, as unlike to it, and short of it; *Not according to the Covenant*, &c. That Old Covenant he describes, [1] By the Parties with whom it was made, *with their Fathers*, viz. the Israelites that came out of *Egypt*. [2] By the time when it was made, *In the day when I took them by the hand to lead them out of the Land of Egypt*. [3] By the insufficiency or faultinesse of that Covenant, (which occasioned their making of a New Covenant) discovered, *Partly* in the Israelites breach of it; *because they continued not in my Covenant*. *Partly* in the Lords punishing of them for that breach, *and I regarded them not, saith the Lord*, ver. 9 2. Gods preferring the New Covenant (to be *made after those days*, viz. after the days of the Old Covenant, in the days of Christ) before the former Covenant, in respect of the excellent Nature and Promises thereof. He Promiseth [1] *A new promulgation* or *Inscription* of his Laws, viz. Not in Paper, Parchment, or Tables of stone, &c. but *in their minds*, enlightning them in the knowledge of God and his will; and *in their hearts*, enclining and enabling them to the Love and performance of Gods Will and Lawes known; *I will put my Lawes into their mind, and write them in their hearts*. [2] *A new Stipulation*, or Covenant-Obligation betwixt God and them in respect of their gratuitous Adoption; wherein God undertakes for both Parties to the Covenant, *viz. For himself, That he will be to them a God*; This is the highest Promise in the world, God being the only Supream Good that can be enjoyed. *For them* with whom he Covenants, *That they shall be to him a People*: This is the fullest and yet sweetest Obligation upon them; *Fullest*, in that they must be wholly Gods people; *Sweetest* in that God undertakes they shall be his, ver. 10. [3] *A new Illumination* touching God and his ways. And this *Partly* in respect of the Intensiveness or degree thereof, they shall not be so ignorant even of Principles of Faith, and stick in first Rudiments as they of old, not knowing who God was; but they shall discern more deep, intimate and perfect mysteries of Religion; *And they (shall not teach every man his Neighbour, and every man his Brother, saying, Know the Lord. Partly* in respect of the Extensiveness thereof, to all that are in Covenant with God of all ranks or conditions, *for they shall all know me from the greatest to the least*, ver. 11. (4) *A new Provision* against all their corruptions, whereby their Covenant might be violated. *viz.* Gods gratuitous Remission, and utter Obliteration of all their sins; *For I will be mercifull to their unrighteousnesse, and their sins and their iniquities will I remember no more*, ver. 12. Now from this Testimony of *Jeremiah* touching a *New Covenant*, the Apostle infers two Corollaries to his present purpose, *viz.* 1. That God by saying a *New Covenant*, hath antiquated, or *made the other Old*. 2. That that Covenant *which decayeth and waxeth old, vanisheth away*, and is abrogated by the New Testament, ver. 13.

q The New Covenant described out of *Jer.* 31. 31. &c.

r *I. Calvin in loc.*

(*Object. If under the New-Testament a man shall not teach his neighbour or brother, but all shall know the Lord; Then farewel Publick Ministry, farewel private instruction; Toere's now no need of either, but only of Gods inward inspiration to teach all, under the Gospel.*

Answ. The weaknesse of this Objection (commonly made from this and the like Scriptures, ignorantly perverted by them that *separate themselves* and are adversaries to the publick Ministry, and all Ordinances of the Gospel.) may appear upon these ensuing considerations, I. *Under the New Testament private instruction*

is not so necessary. For the Gospel commands, 1. That wives learn of their husbands at home, 1 Cor. 14. 35. 2. That Parents bring up their children in the nurture and admonition of the Lord, Eph. 6. 4. 3. That private Christians exhort, instruct and admonish and edifie one another, 1 Thes. 5. 11. 2 Thes. 3. 15. 1 Cor. 3. 18. Therefore private instruction is still necessary, even under the Gospel; and that by vertue of Gospel-Precepts. II. *Under the New Testament, The Publick Ministry, and Instruction of the whole visible Church of God by the publick Ministry of men will still be necessary till the coming of Christ.* To prove this, I argue, 1. *Partly*, because Christ hath ordained a Publick Ministry, giving Pastors and Teachers *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ. Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ*; which Perfection will not be attained till the Judgement-day; therefore till then the whole Church is to be instructed by the publick Ministry, *Eph.* 4. 11, 12, 13. And as Christ hath commanded his Ministers to teach and dispense his Sacraments, so he hath promised to *be with them always to the end of the world*; therefore his Ministry shall continue till then, teaching his Church, *Mat.* 28. 19, 20. *Further ordinarily Faith comes by hearing, but how shall men hear without a Preacher? or how shall they preach except they be sent?* Rom. 10. 14, 15, 16, 17. Therefore whosoever despiseth the publick Ministry and instruction thereby, treadeth upon a Gospel-ordinance of the Lord Jesus Christ. 2. The whole Church of Christ, and every particular member in this life *know but in part.* Yea *Paul* himself *knew but in part*, and confessed himself *imperfect*, (though he had been in the third Heavens,) See 1 *Cor.* 13. 9. 12. *Phil.* 3. 10, 12. 13. and therefore all need constant instruction, especially by the publick Ministry. And that man who is conceited of his own knowledge, *he knoweth nothing yet as he ought to know*, 1 Cor. 8. 2. Thus the publick Ministry's instruction is still necessary, both by reason of *Christs Institution*, and the *Churches Imperfection* in this world. III. Hence, *This New-Covenant-Promise of illumination*, that they shall not teach one another, &c. *cannot intend to shut out private Instruction, or the publick Ministry, because since that Covenant was promised, Christ hath ordained and appointed both in his New Testament.* And this may further appear, 1. *Partly*, because the true intent of this Promise is to shew, that under the New-Covenant God would give a more plentiful and perfect knowledge of himself and divine mysteries to his Covenant-people, than he did to his People under the Old-Testament, in their Non-age and Minority. Hereupon *saith Calvin, they pass by that which is chiefly worthy consideration. The Prophet doth not wholly deny that they shall teach one another, but these are the words,* They shall not teach, ——— saying, Know the Lord. *As if he had said, such ignorance shall not possess mens minds as heretofore, that they should not know who God is.* Joh. Calv. Com. on Heb. 8. 11. 2. *Partly*, because the Promise of the *Principal cause* of illumination of the Spirit of God, shuts not out the *Instrumental cause* thereof, the Publick Ministry, or private instruction, but rather implies and includes them, as the means prescribed to that end by God. *For* (saith *Pareus*) *as it followeth not, God feeds all, therefore there's no need of bread or husbandry; for by these means God feeds: so it follows not, God teacheth all, therefore there's no need of the Word, for by the Word heard and preached, he teacheth all.* D. Pareus Com. on Heb. 8. 11.

t Christs *Tabernacle and Ministry therein, beyond the Levitical.*

6. *Christs* t *Tabernacle* and his Ministry therein discharged under the New Covenant, or Testament, far excels the Levitical Tabernacle; and the Ministry therein under the first Covenant, or Old Testament: Christ by his own blood and entring into Heaven it self, having obtained eternal redemption for his Elect, and fulfilled what was prefigured in those Types, and so abrogated those Levitical shadows. *For clearing this,* I. The Levitical Tabernacle, and ministration therein, with the infirmity thereof, under the first Covenant are described, *Ch.* IX. v. 1. *&c.* 1. *The Levitical Tabernacle* is described by the two chief parts thereof (the Court of the people; as not belonging to the Priests, being omited) *viz.* (1) *The Sanctuary* with its sacred Utensils; *The Candl stick. The Table, and Shew-bread*, v. 2 (2) *The Holiest of all after the second veyl*, with its holy furniture; *The Golden Altar of Incense*, (rather than the u *Golden censer.*) *The Ark of the Covenant* containing

Chap. 9.

u Jo. Cal. Com. in loc. D. Pareus in loc.

in it the golden pot that had Manna, Aarons Rod that budded, and the Tables of the Covenant. Over the *Ark the Cherubims of Glory shadowing the mercy-seat*, v. 3, 4, 5. 2. *The Levitical Ministration* in this Tabernacle is described also; *Partly*, what it was in the Sanctuary, the first Tabernacle, *The Priests always accomplishing the service thereof*, v. 6. *Partly*, what it was in the Holiest of all, the second Tabernacle, *The High-Priest alone once every year, not without blood, for himself, and the errors of the people*, v. 7. 3. The infirmity or Weakness of this Levitical ministration is hence inferred, and that in divers respects; (1) In that thereby *the way was not made manifest*, the holiest of all was not manifested, because the High-Priest entred but into the holy of holies only once a year, v. 8. (2) In that the Tabernacle was but typical, a figure for the time then present. (3) In that the Tabernacle-gifts and Sacrifices were but carnal and external, perfecting none *as pertaining to the Conscience.* (4) In that they were but Temporary, till the Gospel-*time of Reformation*, ver. 9, 10. II. Christs Priesthood and Ministry is preferred far before the Levitical in many respects. As, 1. *Christ is an High-Priest of good things to come*, and not of shadows. 2. Christ exercised his Priesthood in *a greater and more perfect Tabernacle*, not made by men but by God, *viz.* His own body, v. 11. 3. Christ offered *not blood of Goats and Calves, but his own blood.* 4. Christ entred into Heaven it self, not into an earthly Sanctuary. 5. Christ entred into this Holy-place once for all, not often. 6. Christ obtained not temporal, but eternal redemption for us by his blood, v. 12. *That* Christ obtained eternal redemption by his blood, is proved, By the Efficacy of Levitical Sacrifices purifying Ceremonial uncleannesses, ver. 13. Whence, from the lesser to the greater, it follows; That Christs true Sacrifice of himself by death, purgeth our consciences from all spiritual uncleannesse of sin, v. 14. *Why* it was needful that Christ should obtain redemption for us by his Death. He proves; (1) *Because* it was necessary that by dying for purging the sins of the first Testament, Christ should confirm the New Testament, whereof he is Mediatour, v. 15, 16, 17. 2. *Because*, as by the Levitical blood all typical things in the Law were Ceremonially purged, so it was necessary, That the things typified, the heavenly things themselves, should be purified with better Sacrifices, even the blood of Christ himself, v. 18. to 24. *Better Sacrifices* they must be. *Partly*, because the Sanctuary into which Christ entred, was better, *viz.* Heaven it self, therefore the Sacrifices brought into it must be proportionable. *Partly* because the end of his entring was better, *viz.* not to come thither again yearly, but *constantly to appear in Gods presence for us*, as our Advocate, v. 24. Nor yet to offer himself often, as the High-Priest *entred the Holy-place yearly with the blood of others*; *for then Christ should have suffered often since the beginning of the world*, which were absurd to grant; both *because* its repugnant to the Story of Christs death, who hath once purged sin by sacrificing himself, v. 25, 26. And also *because* its contrary to the common law of nature, touching mens once Dying, and after being brought to Judgement: suitable whereunto Christ was but once offered to bear the sin of many, till he appear again without sin at the judgment day for our Salvation, ver. 27, 28.

7. Finally, *Christs* x *one sacrifice* of himself, once, offered is far more Efficacious, than the many Levitical Sacrifices often repeated year by year. *This* he evidenceth, *two ways*, I. By demonstrating the insufficiency of the Levitical Sacrifices offered year by year, to make the commers thereunto perfect, which he doth by divers Reasons, 1. *Because* the Law had but *a shadow of good things to come, not the very image of the things*, Chap. X. v. 1. 2. *Because*, had they purged and *Perfected* the worshippers, *they would have ceased to be offered*, as needlesse any more; but they did not cease, ver. 2, 3. 3. *Because* in the reiteration of these

x Christ's *One sacrifice of himself once offered.* sufficati ver. Chap. x.

these Sacrifices, there was a yearly re-itered remembrance and acknowledgment of sin, v. 3, 4. *Because* it is impossible that such weak Sacrifices as the blood of Bulls and Goats, should purge away sins in the sight of God. v. 4, 5. *Because* as *David* testifieth God rejected those Levitical Sacrifices and Offerings, therefore they were insufficient and ineffectual, v. 5, 6. II. By proving the surpassing excellency and effectualnesse of Christs once offering up of himself for compleat perfecting of them that will believe in him. *This he cleares by divers Arguments*, 1. *From* Davids testimony in *Psal.* 40. Evacuating all Levitical Sacrifices, and establishing Christs true Sacrifice. This Testimony is *Propounded and Expounded.* [1] *Propounded*; Here Christ as Gods Priest designed, is brought in, speaking: Christ speaks, *Partly* of Gods rejection of all Levitical Sacrifices, *Partly* of Gods calling and fitting him for offering a better Sacrifice, *but a body hast thou fitted me*, ver. 5, 6. *Partly* of his own readiness to obey Gods call, and do his will, according as Scripture had promised of him, v. 7. [2] *Expounded* and *accommodated* to the present case. Here he declares, *Partly*, the taking away of the Levitical Sacrifices of the Law, by Christs *coming to do the will of God*, ver. 8, 9. *Partly*, How Christ fulfills the will of God to our sanctification, *viz.* by offering up his own body once for all, v. 10. 2. *From* Christs *sitting down* (after he had once for ever offered himself for sin,) *at Gods right hand, till his foes became his footstool*, i. e. till the judgment day; whence he concludes, though the daily repeated Sacrifices of the Levitical Priests could never take away sin, yet Christ hath by this one Offering perfected for ever them that are sanctified. Otherwise if sin had been upon him by imputation, and not been fully purged, he could have had no place in heaven much lesse at Gods right hand. So that here [1] This Argument is illustrated, v. 11. [2] The Argument it self is propounded, v. 12. [3] The conclusion inferred, v. 13. 3. *From* the Testimony of the Holy Ghost by *Jeremiah* in the Promise of the *New Covenant*, whereof Christ is Mediatour, v. 15. &c. Here [1] The Testimony it self is recited, especially for that clause, *And their sins and iniquities will I remember no more*, ver. 16, 17. [2] The inference hence is made, *Now where remission of these is, there is no more offering for sin*; so that this one offering of Christ, the Mediator of this New Covenant, is for ever effectual and sufficient, v. 18.

Hitherto the Apostle hath Doctrinally informed in the Hebrews. That the Gospel Ministry under the New Testament by Jesus Christ, God-man, our great Prophet and High-Priest, farre excelleth the Levitical Ministry under the Old Testament.

He PRACTICALLY EXHORTS *the believing Hebrews (as it were by way of Application of all that hath been said touching Christ, but especially touching his Priesthood) To divers Christian duties inferred hereupon.* Principally, 1. To sincere and constant Faith in Christ. 2. To a Christian conversation, correspondent to this Gospel Doctrine of Christ.

I. *To sincere and constant faith in Christ.* That seeing he is such an High-Priest, they accept him by Faith, and constantly persevere therein. This Exhortation is 1 *Propounded.* 2. *Urged.*

I. *He Propounds* this Exhortation in three suitable branches mutually depending upon each other, and pressed briefly with some particular Arguments. *viz.* I. *To draw near*, y *viz.* to Jesus Christ. Here he shewes them both *How*, and *Why*, they should draw neer. 1. *How to draw near*, viz. (1) *With a true heart.* (2) *In full-assurance of Faith*, (3) *Having their hearts sprinkled from an evil conscience*, viz. by Justification and remission of sinnes through the sprinkling of Christs blood. (4) *Their bodies washed with pure water*, viz. Sanctified by the Spirit of Christ 2. *Why* they should thus Draw nigh to God, (1) Because, *they have boldnesse to enter into the holyest*, viz. Heaven; not by the blood of beasts, but *by the blood of Jesus*; and that not through the old way the vail, but through a *New and living way*, viz. Christs flesh. (3) Because *they have an High-Priest over the house of God*, ver. 12, 22. II. *To hold fast the profession of their Hope without wavering.* This is urged from the fidelity of God in his Promises, v. 23. III. *To maintain Christian communion* (as an help to their stedfastnesse and perseverance in faith,) And this *Privately* and *Publickly*. 1. *Privately in considering one another, to provoke to love and good works*, v. 24. 2. *Publickly*, in frequenting and not *forsaking their Assembling together*, (*viz.* as some think, with the convert Gentiles, whom the Jewes were prone to despise.) This is pressed, (1) From the evil practice of *some*, forsaking publick Assemblies. (2) From the hastening of the day of Judgement, v. 24, 25.

II. *He urgeth* this exhortation to stedfastnesse in the faith of Christ, &c. by divers Arguments, *viz.*

1. *From* the peril of Apostacy from the Christian Faith, *viz.* Eternal destruction. Here I. The sin is described, *A sinning wilfully after receiving the knowledge of the Truth.* The Apostle here intends the a *Sin against the Holy Ghost.* II. The judgement against this sin is threatned. 1. Privitively, *there remaineth no more sacrifice for sin*, v. 26. 2. Positively, most dreadful destruction, ver. 27. II. This threatning is confirmed, 1. By the punishment inflicted upon Contemners of *Moses* law, ver. 28. whence he argues, as from the less to the greater, that much sorer punishment is due to the Contemners of Christ. Whose sin is aggravated in that they [1] *Tread under foot the Son of God, and count the blood of the Covenant an unholy thing.* [2] *Do despite to the Spirit of Grace*, ver. 29. 2. By testimonies of Scripture asserting Gods vengeance upon the wicked, *amplified*, *Partly*, from the joint witnesse of conscience, knowing this to be Gods nature, ver. 30. *Partly* from the dreadfulnesse of their condition, that fall into Gods sin-revenging hands, ver. 31.

2. *From* their former zealous beginnings, *enduring* (after their conversion) *a great fight of afflictions* for the faith of Christ, therefore they should not *cast away their confidence*, but persevere, v. 32. &c. They endured afflictions 1. *Partly*, *whilest they were made a gazing-stock* by their sufferings. 2. *Partly*, *whilest they became companions of them that were so used.* (1) By *compassionating the Apostle in his bonds.* (2) By *taking the spoyling of their goods joyfully*; moved thereunto from their assurance of their *better and more enduring Substance in heaven*, v. 33, 34. Whence he inferrs, *cast not away therefore your confidence*, v. 35.

3. *From* the great reward of eternal salvation promised to them that persevere in faith to the end. *Here* I. The great recompense to them that persevere in faith is propounded, v. 35. I. Their perseverance in respect of that reward, is pressed, 1. *From* the necessity of patience to waite and wrestle, till the promised happinesse be received, ver. 36. 2. *From* the certainty of Christs coming after a little while to reward them, ver. 37. 3. *From* the command of living by faith till then. 4. *From* Gods abhorring of Apostates, v. 38. Of which number the Apostle hopes the Hebrews are not, v. 39.

4. *From the Singular excellency of Faith, and living thereby*, they are exhorted to persevere therein. To this end here. 1. *Faith is described.* 2. *This Description is confirmed.* 3. *This confirmation is illustrated.* 4. *This illustration is concluded.*

(1) *Faith is described more generally, as it respects all Gods promises (wherein that of Christ is included) and all Divine revelations past, present, and future.* And thus its described, 1. As realizing all things hoped for, and making them actually subsist to the believer. *Now Faith is the substance of things hoped for.* 2. As clearly and convincingly evidencing invisibles, making them as visible to the believers, *And the evidence of things not seen.* Ch. XI. v. 1.

(2) *This description of Faith is confirmed more Generally by two instances, shewing that this is the nature of Faith.* 1. Of the Fathers of the Old Testament; that

z J. Calvi Com. in loc.

a The *sin against the Holy Ghost*. What it is; and who they are that fall into it, *See at large handled in my Believers Evidences* Ch. 2. p. 60 to p. 127. London, 1649.

y D. Paræus in loc.

that by Faith he obtained a good report, ver. 2. 2. Of all (as when as these) understanding the worlds creation out of nothing by Gods word, v. 3.

(3) *This Confirmation is more particularly Wrought and by an Induction of particular instances of the Fathers of the Old Testament from the beginning of the world, who were so eminent in the approval of God, and called Saints, but by true faith, which purified their hearts and their hearts should follow, if they would like Saints approved.* These faithful Fathers of the Old Testament were 1.

I. *Before the flood*, As 1. *Abel*, who by Faith, (1) *Offered a more excellent sacrifice than Cain*, (2) Obtained Gods testimony, that he was righteous. (3) *Speaketh being dead*, which is miraculous. He *By his Blood* speaks to God for vengeance: *By his Sacrifice* and Martyrdome speaks to us for imitation ver. 4. 2. *Enoch*, who by Faith (1) *Was translated alive from Earth to Heaven*. (2) Had testimony before his translation, *that he pleased God*, which without faith none can possibly do. This is proved from the necessity of Faith in him *that comes to God, He must believe*, Partly *That God is*: Partly *That God is a rewarder of them that diligently seek him*, ver. 5, 6. 3. *Noah*, who by Faith, (1) *Was moved with fear*, upon Gods warning him *of things not seen*. (2) *Prepared an Ark*, To his families Salvation, but the worlds Condemnation, (3) *Became heir of the Righteousnesse which is by Faith*, v. 7.

II. *After the Flood till Moses*, and Israels departure out of Egypt. As 1. *Abraham*, who by Faith (1) Readily obeyed God, calling him from Ur, his own Country, and leading him he knew not whither, v. 8. (2) Patiently sojourned as a stranger in the Land of Promise, as did *Isaac and Jacob* also, ver. 9. The ground whereof is given, *Because he looked higher than Canaan*, even to Heaven it self, v. 10. 2. *Sarah*, who by Faith (1) Conceived and (2) Brought forth a son; *Both* beyond the ordinary course of Nature, ver. 11. *This her bringing forth of a Seed Amplified*, *Partly* from the effect hereof, viz. Abrahams numerous seed according to the Promise, v. 12. *Partly* from the event hereof, viz. the Faith of *Abrahams* posterity (as well as of the Fathers fore-cited) whose Faith appeared in their Professed living as Strangers on earth, and expecting an heavenly country, ver. 13. to 17. *Abraham* again; who by Faith. (1) *Offered up Isaac*, which is Amplified, *Partly* by the Impediments that might have hindred, viz. Isaac being *his only begotten Son* by Sarah. And the Promise in Isaac, ver. 17, 18. *Partly* by the Acting of his faith upon Gods Omnipotency to *raise Isaac from the dead*, which encouraged the offering of him (2) Received Isaac *from death in a figure*, ver. 19. 3. *Isaac* who by faith blessed *Jacob* and *Esau* concerning things to come, ver. 20. 4. *Jacob*, who by Faith (1) Blessed *Josephs* sons. (2) Joyfully worshipped God, having sworn *Joseph* to bury him in Canaan, ver. 21. 5. *Joseph*, who at his Death by Faith, (1) *Mentioned* Israels future Departure out of Egypt. (2) *Commanded* that his bones should be buried in Canaan, v. 22.

III. *From Moses till the possession of the Promised Land*; As, 1. *Moses* and his *Parents*, *His Parents* by Faith hid him three moneths after he was born contrary to *Pharaohs* command, ver. 23. *Moses* himself by faith. (1) *Refused to be called the sonne of* Pharaohs *daughter*, preferring the afflicted condition of Gods People *before the pleasures of sin for a season, and all Egypts treasures*, having an eye to the future reward. ver. 24. to 27. (2) *Forsook Egypt not fearing the Kings wrath*, eyeing the Invisible God, ver. 27. (3) *Kept the Passeover and Sprinkling of blood*, that when *Egypts* first-borne were destroyed, *Israels* might be preserved, ver. 28. 2. *All Israel* who by faith, (1) Passed through the Red-sea safely, *Amplified* by the contrary event to the Egyptians, ver. 29. (2) Compassed *Jericho* seven times till the walls thereof fell down, ver. 30. 3. *Rahab*, *A Gentile*, who by faith, [1] *Received the Spies in peace*; [2] Thereupon *perished not with the unbelievers*, v. 31.

IV. Finally, *From the Possession of the promised Land till the time of the Maccabees*, under Judges, Kings and Prophets, the faith of many is commended. Here, lest he should be endless in particular instances, he chiefly heaps together. 1. The names of some eminent further ones, among Judges, Kings and Prophets, for the rest, ver. 32. 2. The emineces ad out their faith, and of the faith of others in their times, viz. (1) *Subdued Kingdomes*, As *Joshuah* e subdued thirty one Canaanitish Kings, and after him the Judges subdued divers others, &c. The d Canaanites, e Midianites, f Philistines, Ammonites, h Moabites and Amalekites. (2) *Wrought Righteousnesse*, as i *Samuel*, and k *David*. (3) *Obtained Promises*, viz. The performance of Promises, not of that great Promise of Christ, but of some more special and particular promises, as of the land of *Canaan* to *Israel*, of the Kingdome to *David*, &c. (4) *Stopped the mouths of Lyons*, as did l *Samson*, m *David*, n *Daniel*, ver. 33. (5) *Quenched the violence of fire*, as o *Daniels* three companions, (6) *Escaped the edge of the sword*, as p *David* escaped the sword of *Saul*, q *Elijah* of *Ahab* r *Elisha* of the Syrians. (7) *Out of weaknesse were made strong* as s King *Hezekiah*. (8) *Waxed valiant in fight*, As many Judges and Kings, but especially t *Samson*, and *David*. (9) *Turned to flight the Armies of the Aliens*, As u *Gideon* the Midianites, with three hundred men with lamps and pitchers, x *Jonathan* and his Armour-bearer the Philistines, ver. 34. (10) *Women received their dead, raised to life again*, as the y widow of *Zarephath* that entertained *Elijah*, and the z *Shunamite* that lodged *Elisha*. (11) *Others were tortured, not accepting deliverance*; The cause whereof was, Their hope *of a better Resurrection*. As a divers by *Antiochus* in the dayes of the Maccabees, ver. 35. (12) Finally, *Others had Tryal* of many cruel persecutions, enumerated, ver. 36. to 39. Thus of the illustration of faith in this induction of many particulars.

(4) *This illustration he concludes* with I. A Commendation of all the persons instanced in for their faith; *thereby they obtained a good report*. 2. An Amplification of their praise they were thus faithful, yet *received not the Promise*, viz. the accomplishment of their promise, in the exhibition of the Messiah. This he confirmes by two reasons, (1) *Because* God hath reserved the exhibition of the Messiah, till the times of the New Testament, *having provided some better things for us*. (2) *Because they without us should not be made perfect*, v. 39, 40. III. An exhortation to the Hebrews, from the consideration of this *so great a cloud of witnesses*; whom they are to follow, *to run the race* of Faith *with Patience*; and to this end, to remove all impediments, viz. 1. *Every weight* of this present world 2. *The easily-encompassing sin. Ch. XII.* ver. 1. *&c. And so he passeth from constancy in faith, to exhort unto Constancy and Patience in bearing afflictions and other duties of a Christian Conversation.*

II. *To a Christian Conversation correspondent to this Gospel Doctrine of Christ.* Here he exhorts to sundry Christian duties; As

I. To constant-Patience in bearing of the Crosse in our Christian Race, *Ch.* 12. v. 1. This is Urged, I. From the former *cloud of witnesses*, v. 1. II. From Christs example in suffering. Here, 1. Christ is commended as *the Author and finisher of their Faith*, therefore to be followed as the chief Captain of believers. 2. Christs exemplary suffering is propounded and described, [1] By the Motive wherewith he encouraged himself to suffer, *The joy set before him.* [2] By the Manner of his suffering, *Endured the Crosse, despising the shame.* [3] By the happy event of his suffering, his enthronment at Gods right hand, v. 2. 3. Christs suffering is *Amplified* [1] *Partly* by the Dignity of his person, *Consider him that endured, &c.* [2] *Partly* by the indignity and extremity of his sufferings, *such contradiction of sinners*, ——And *to blood*: whereas the Hebrews *had not yet resisted to blood, &c*, v. 3, 4. III. From their spiritual condition

Chap. 12.

c Josh. 12.7. &c.
d Judg. 4.
e Judg. 6.
f Judg. 13. and 16.
g 2 Sam. 8. 1.
h Judg. 11.
i 2 Sam. 8. 2, 6.
k 1 Sam. 12. 3.
l 1 Sam. 14. 36. &c. and 26. 7, 8.
m Josh. 21. 45. and 23. 14.
n 2 Sam. 5. 1, 2, 3, &c.
o Judg. 14. 6
p 1 Sam. 17. 34.
q Dan. 6. 22.
r Psal. 18. 32.
s 1 King. 19. 2, 3 &c.
t 2 Kings 6. 16, 17, 18, &c.
u 2 King. 20
x Isa. 38.
y Judg. 15. 15.
z 1 Sam. 17. 32, &c. 50.
a Judg. 6. 7, &c.
a 1 Sam. 14. 6. &c.
b 1 Kings 17.
c 2 Kings 4.
d 2 Mac. 4. and 6 and 7.
e Arguments for *Patience* under the *Crosse*.

tion and relation to God, as Sons to a Father under whose rebukes and chastisements consequently they should not faint, 1. *Because* Scripture so prescribes, ver. 5. 2. *Because* the Lord *chastiseth all his sons in love*, ver. 6. 3. *Because*, right filial enduring of chastisements shewes they are dealt withal *as Sons and not as Bastards*, v. 6, 7, 8. 4. *Because* they submit to their Natural Fathers chastisements, how much more should they submit to Gods? (1.) They being *Fathers of flesh*; God *Father of Spirits*. (2.) They correcting *for their own pleasure*, or passion; God *for our profit*, viz. Life and Holiness, v. 9, 10. IV. From the Nature of Affliction. 1. Though for present *not joyous, but grievous*, yet 2. For future advantagious, *yeilding the peaceable fruit of righteousness*, v. 11. From all these Arguments he drawes an encouraging Conclusion, Exhorting them 1. To courage and alacrity notwithstanding the Crosse, v. 12. 2. To uprightness, or evenness of course, for avoiding of Apostacy. 3. To healing of their former lameness and defectiveness, v. 13.

II. To peaceableness with all men, v. 14.

f Motives to *Holiness.*

III. To (*f*) Holiness towards God, which is pressed 1. *From* the necessity of it, *without which no man shall see the Lord*, v 14. II. *From* the evil of the opposite corruptions, which they ought diligently to avoid themselves, and endeavour that others may do so also, viz. 1. Apostacy, or *failing of the grace of God*. 2. *Bitter root* of Heresie or Scandal breaking out. (1.) To their *trouble*. (2.) To the *Defilement of many*, ver. 15. 3. Fornication. 4. Profaneness; exemplified by the instance of *prophane Esau*, whose profaneness is described (1.) By one notorious Act thereof, viz. Contemning Christ, in selling his *Birthright*, a privilege leading to Christ, v. 16. (2.) By his punishment suitable, *losse of the blessing*, not being able with his Tears to move *Isaac* to repent about the blessing, ver. 17. III. *From* their priviledged condition under the *New Testament* farr beyond that of Saints and Believers of old under the Old Testament, therefore they should walk worthy of that priviledge in all suitable Holiness and Spiritualness. Here, 1. He sets forth their Priviledge-State *Negatively and Affirmatively*, *Negatively*, they are not now under the Old Testaments Bondage, and Servile Dispensation, in Communion with, (1.) Mount *Sinai*, an earthly touchable Mount and burning with fire, (2.) A terrible promulgation of the Law or Covenant. (3.) An astonished people, and (4.) A Trembling *Moses*, ver. 18. to 22. *Affirmatively*, but they now are under the New Testament's more free and spiritual Administration, having communion with (1.) Spiritual *Mount Sion, and City of the living God, the heavenly Jerusalem*. (2.) *Myriads of Angels*. (3.) *The General Assembly and Church of the First-born, which are enrolled in heaven*. (4.) *God the Judge of all*. (5.) *Spirits of just men made perfect* in glory. (6.) *Jesus the Mediatour of the New Testament*. (7.) Finally with the *blood of sprinkling, speaking better things then the blood of Abel*, viz. not Accusations and cryes for vengeance: but Asolution, Pardon, Justification, &c. from our sins, ver. 22. 23. IV. *From* the danger of despising or rejecting Christs voice in the Gospel, which danger is 1. *Proved*, from their not escaping punishment that rejected *Moses* voice in the Law: whence he argues, from the lesse to the greater, much more they shall not escape, that reject Christs voice. *Moses* speaking but *on Earth*: Christ speaking *from Heaven*, ver. 25. 2. *Amplified*, by the greater Majesty and efficacy of Christs voice under the New Testament then under the Old: For, (1.) Then his voice *only shook the Earth*. (2.) But now (according as was promised by *Haggai*) *he yet once more shakes not only Earth, but Heaven also*, v. 26. By which *shaking once more*, is signifyed, *the removing of those things that are shaken*, for the establishing of New heavens, and New earth, *viz.* the unshaken Kingdome of Christ; From the receiving of which Kingdom he incites them *To have grace for serving God acceptably with reverence and godly fear*; threatning them, that otherwise God will be to them a *consuming fire*, v. 27, 28, 29.

IV. To constancy in Brotherly-love, whereunto he Exhorts I. *Most Generally*, Ch. XIII. v. 1. II. *More specially*, to some particular branches of it; As 1. *Hospitality* towards Strangers. Urged, because *thereby some have unawares entertained Angels*, ver. 2. 2. *Sympathizing* with them that are in bonds and adversity; As if suffering with them, v. 3. Chap. 13.

V. To Marriage-chastity. 1. From the honourableness of marriage to all sorts and degrees 2. From the Purity of Marriage-state. 3. From Gods judgement upon Whoremongers and Adulterers, v. 4.

VI. To Contentment with present enjoymenes; (dehorting also from the contrary vice of covetousness.) Urged 1. From Gods singular Promise, Never to leave nor forsake us, ver. 5. 2. From the All-sufficiency of this promised presence and help of the Lord against all fears and enemies, evidenced in *Davids* Testimony, ver. 6.

VII. Finally, he exhorts them to the due performance of certain Duties in reference to their *Church Governours and Teachers*, whether (1.) *Already Deceased*, or (2.) *Yet living*.

1. In reference to their Church-Governours and Teachers [1.] Deceased, To *remember them and follow their Faith*. This urged 1. From *the end of their conversation, viz.* Either, that they sealed the Faith they preached with their blood (thanks [*h*] *Calvin*.) Or, that they persisted sound in the Faith to the Death, v. 7. 2. From the constant sameness of Jesus Christ our Mediator, the chief Object and Foundation of faith; who for the *substance of his Manifestation* is still *the same*; *Yesterday*, under the Old Testament; *To day* under the new Testament; *And for ever*, to the worlds end, and to all eternity, v. 8.

(g) Sic D. Pareus in loc.

(h) Primo loco I dais Exemplum eorum proponit, a cujus eos edoctos fuerant: ac videtur, peculiariter de iis loqui qui Doctrinam à se traditam proprio sanguine obsignaverant. Quidam enim memorabile dignar, cum dicit, Intuentes exitum Conversationis &c. Joan. Cal. Com. in Heb. 13. 7.

2. In reference to their Church-governours and Teachers yet living, 1 *Bad*, or 2 *Good*.

[1.] In reference to Bad Teachers, more Generally; *That they be not carried about with there divers and strange Doctrines*. More Specially, that they mingle not Legal Ceremonies as difference *of meats &c.* with the Gospel. This is urged, 1. *From* the profitable effect of the Gospel, whose grace sufficeth to stablish the Heart. II. *From* the unprofitableness of this Ceremonial difference of Meats, to them that have exercised themselves therein, ver. 9. III. *From* the mischief of seeking for righteousnesse by observing Levitical Ceremonies; whereby they debarre themselves from partaking of Christ with us. This he *Proves* and *Applyes*, 1. *He proves this* by the Analogy betwixt the *Type* and *Anti-type*. (1.) *The Levitical Type stood thus*: The High-Priest who served the Tabernacle, had no right to eat of the bodies of those beasts, whose blood he brought once a year into the most holy place for sin: and this, because by the *i* Law their bodies were to be burnt without the Camp. (2.) *The Anti-Type thus*; even so they that still serve the Tabernacle, and adhere to Levitical Ceremonies, have no right to eat of Christ, *who that he might sanctifie us with his own blood, suffered without the City gate*, v. 10, 11, 12. 2. *He applyes this*, inferring from Christs suffering and sacrificing himself without the gate, these two consectaries, viz. (1.) That we should *go forth with Christ without the camp, bearing his reproach*. And this, Partly *because here we have no continuing City*; Partly *because we seek one to come*, ver. 13, 14. (2.) That we should imitate Christ in offering up to God spiritual sacrifices by Christ, *viz.* The Sacrifices of continual Thankfulness, v. 15. And of acceptable bountifulness, v. 16.

i Levit. 16.

[2.] In reference to their good Church-governours and Teachers, duties are exhorted to, *More generally and more particularly*, I. More generally to them all, *That they obey them, and submit themselves unto them*. Hereunto they are urged, 1. From the utility of their Office, *they watch for souls*. 2. *From* the difficulty of their service, *As they that must give an account*. 3. *From* the benefit of their obedience to them;

An account *with joy*. 4. From the sad event of their disobedience, *An account with grief, unprofitable for them*, ver. 17. II. More particularly to the Apostle himself, that *they would pray for him*, 1. *Because he had a good Conscience to God, in all things willing to live honestly*, though he dissuaded them from Levitical Ceremonies, ver. 18. 2. *That he might the sooner be restored to them*, v. 19.

III. HE CONCLUDES his whole EPISTLE.

1. *With a Supplication* to God for these Hebrews, In which note I. A Description of God to whom he prayes, 1. By his Attribute of Peace, *The God of Peace*. 2. By his Act of raising Christ from the dead, Christ being honourifically stiled (1) *The Lord Jesus*, (2) *The great Shepherd of the sheep*, redeemed *by the blood of the everlasting Covenant*, ver 20. II. A Signification of the blessing for which he prayes in their behalf, *viz.* 1. *Gods perfecting them in every good work to do his will*. 2. *Gods working in them to this end, that which is well-pleasing in his sight through Jesus Christ*. III. A Doxology to Christ, v. 21.

2. *With an Obtestation* beseeching them to suffer the word of exhortation by this short Epistle, *verse.* 21.

3. *With an Intimation*, 1. Of *Timothies* being set at liberty. 2. Of his intent to see them shortly with him, v. 23.

4. *With Salutations*, v. 24.

5. *With an Apostolical Valediction*, v. 25.

Thus of the Epistle of the Apostle Paul *to the believing Hebrewes.*

NOw follows seven other Epistles, some of them *Evidently*, and the rest of them *Probably*, written to *Believing Hebrews*, *viz.* The Epistle of *a James* The two *b* Epistles of *Peter*; The *first Epistle of John* seems probably written to all the *Believing Hebrews*, especially in *Asia Minor*. For 1. The Greek Title calls it a *Catholique*, or General Epistle, as *c Zanchy* and *Beza* think, Because generally written to all the Jews, (Though some think it was written to the *d Parthians*, among whom were many of the Jews of the old Captivity and dispersion of ten Tribes, whence *Parthians*, are thought to be nam'd in the first place in that enumeration of the dispersed Jews in the *e* Acts.) 2. The very matter of the Epistle, being directed against the blasphemous errours broached among the Jews, especially those of *Ebion* and *Cerinthus* against the Divinity of Christ, seems to imply that it was principally written to the *Jewes*. *The second Epistle of John*, is to an *f Elect Lady*, probably a believing *Hebrew*, of great wealth and worth. For he warns both *g* her and her children, of the Heretics and Seducers that opposed the person of Christ, after the manner of his Epistle. And he intimates his intention of *h* visiting them personally. *Gaius*, to whom he wrote his *Third Epistle*, is not obscurely *i* intimated there to be a believing Jew, as *Piscator* notes. Finally, the *Epistle of Jude* seems written to the dispersed believing Jews. 1. In the Greek Title, it being called *Catholick* or *General*. 2. And for the matter of it being of the nature with 2 *Pet.* (even as an *Abstract* of part of it,) against the Seducers of those times, as the sameness of words and phrase import.

Of these Epistles *Hierome* utereth this Elogy, *k James, Peter, John, Jude, Apostles, put forth seven Epistles, as Mystical, as Succinct: and both short, and long; short in words, long in senses: so that he is a rare man that is not darkling in the reading of them.*

a Jam 1. 1
b Compare 1 Per. 1. 1, 2, with 2 Pet. 1. 1, 2. and 3. 1.
c Zanch. Prolog. in 1. Ep. ad Joan. p. 6. Th. Bez. Annot. in 1. Joan.
d Secundam sententiam hæc etiam illud est, quod dictum est a Joanne in Ep. ad Parthos. Dilectissimi, nunc filii Dei sumus, &c. Aug. Quæst. Evan. l. 2. c. 39. Tom. 4
e Acts 2. 9.
f 2 John 1.
g 2 Joh. v. 4. to 12.
h 3 Joh. 12.
i 3 Joh. 1. 2, 6, 7. Vid. Jo. Piscat. in loc.
k Jacobus, Petrus, Joannes, Judas Apostoli, septem Epistolas ediderant, tam mysticas, quam succinctas: & brevis pariter ac longas: breves in verbis, longas in sententiis; ut rarus sit qui non in earum lectione cæcutiet. Hieronymus Paulino Tom. 3.

These * seven Epistles are by some called *Catholique*, by some *Canonical*.

* D. Pareus in Præm. in Ep. Jacobi. Ep. Jacob. Jac. Laurent. in Tit. Ep. Jacobi.

Catholique or *General*, not in respect of the universal concernment of the matters contained in them, for such is the matter of *Pauls* Epistles also: but in respect of the Parties to whom these Epistles are written, *viz.* Not to any particular Church, as the Epistles to the *Romanes*, *Corinth*, &c. Nor to particular persons as the Epistle to *Timothy*, *Titus*, *Philemon*: But Generally to the believing Jewes, dispersed in several Countreys. In this respect divers *l* Latin, especially *m* Greek Writers call them *Catholique*. Though properly the *Second and Third Epistle of John* cannot be called *Catholique*, yet being joyned to *Johns First Epistle*, which is *Catholique*, by use they come to be so called, though abusively.

l Hieron. Catalog. Script. Ecclesiast. Tit Judas Tom 1. Camerar. de Epist. Jacob cap. 1. m Græc. Scholiast. apud Bez. Annot. ante Ep. Jacob. Euseb. Hist. Eccl. lib. 2. cap. 22. sub. finem. Cyril. Hierosolym. Catech. 17.

Canonical, not that these seven Epistles only or peculiarly among all others are *Canonical* and *Authentique*; for, that were to derogate from other Epistles of *Paul*: but because they contain *n Canons* or *Rules* of Christian life. *o Beza* thinks they were by mistake called *Canonical*, (perhaps for *Catholical*,) for 1. Why should not also *Pauls* Epistles be called *Canonical*? 2. Greek Writers do not so call them. 3. Latins have (though groundlesly,) doubted of the Authority of the Epistle of *James*, and *second of Peter*: therefore its not probable they would call them *Canonical*.

n Gerh. loc. Com. l. de Sacr. Script. cap. 10. Sect 29. Exeges. o Bez. Annos. ante Epist. Jacobi. Sic & D. Pareus in Prolegom in Epist. Jacobi.

James.

JAMES.

Sect. I. *Name and Penman.*

The Catholique Epistle of JAMES *the Apostle.*] So stiled in the *a* Greek Copies. *Tremellius* in his Translation of this Epistle out of the Syriack, prefixes this Title before this Epistle in reference to the rest, viz. *b The three Epistles of the three Apostles, before whose eyes our Lord transfigured himself, that is of* James *and* Peter *and* John. And *Beza* adds the reason, c *For the second of* Peter, *the second and third of* John, *and the Epistle of* Jude, *are not with the Syriack counted Canonical.*

Penman hereof was *d James*, *James* in Greek and Latine is the same with the Hebrew *Jacob*, which signifies *e A Supplanter.*

But what *James* this was, is not so easily determined. There were three of that name, (as some *f* learned Authors are of opinion) two of them Apostles, and the third one of the seventy Disciples, viz. 1. *James g the son of Zebedee*, brother to *John*, He was with Christ at his *h* transfiguration. He was called *i James the greater*, either in respect of his age, or of his stature, or of his calling to the Apostleship. The Syriack Interpreter seems to ascribe this Epistle to this *James*, as *Tremellius* renders it. *k Three Epistles of three Apostles before whose eyes our Lord did transfigure himself*, that is, *Of James, Peter* and *John.* But (as *Pareus*) notes the Kings edition translated by *G. Fabritius* hath it thus; *l In the Name of the Lord Jesus the Messiah, we Seal the three Epistles of James and Peter and John.* This speaks not particularly of *James* the greater. Besides this *James* was put to death by *m Herod Agrippa* in the second year of *Claudius*, but this Epistle seems to be written afterwards to the convert *Jews dispersed*, after *n Claudius* had cast both Jews and Christians out of the City of *Rome.* 2. *James the son of Alpheus*, an *o* Apostle also, *p* Brother of *Jude*, Called sometimes *q James* the lesse, either for distinction from the former *James*, or for distinction from his Uncle *James*, the brother of *Alpheus*, as *r Piscator* (following *Junius*) thinks; and *s the brother of the Lord* Either; 1. Because he was the son of *Joseph* (the supposed father of Christ (by a former wife, as divers both Greek and Latine *t* Fathers think. Or rather, 2. He is called the *Lords brother*, (after the Hebrews manner of speaking) because he was Cousin german to him, his mother being that *u Mary*, which was sister to the blessed Virgin, called in the original Greek, *x Mary of Cleophas*, viz. *either the daughter of* Cleophas, *or the wife of* Cleophas, as our Translators put it in Italick letters: perhaps following *y Beza*, who thinks that Title, *Mary of* Cleophas, which is to be interpreted, *Mary the wife of* Cleophas, rather then *Mary the daughter of* Cleophas, *because its more usual to denominate women from their Husbands.* But as *z Ludovicus de Dieu* observes; *Both are usual. For* Anna *the Propheteſſe is called daughter of* Phanuel, *her Husbands name not being mentioned, with whom yet she had lived seven years. And the Arabick Version hath it, a the daughter of Cleophas.* How that this *Mary of* Cleophas, was the Mother of this *James*, is not only the Opinion of *b Hierome*, *c Theodoret*, and other Writers both ancient and Modern; but it may be evinced by divers Arguments from the Text, *viz. Partly*, Because as *d John*, mentioning the women that stood by Christs Cross, besides *Mary Christs Mother*, reckons up *his Mothers sister Mary of* Cleophas, *and Mary Magdalene*: So *e Mark* saith, *Among the women looking on, were* Mary Magdalene, *and Mary the Mother of* James *the lesse, and of* Joses, *&c.* (Matthew also to like purpose. So that *Mary of Cleophas*, and *Mary* the Mother of *James* was one and the same, *Partly*, because after Christ death other Scriptures testifie, That *f Mary Magdalene and Mary the Mother of* Joses *beheld where he was laid. That* h Mary Magdalene, *and Mary the Mother of* James——*had bought spices that they might come and annoint him.* That *i it was* Mary Magdalene *and* Joanna *and Mary the Mother of* James,——that reported Christs Resurrection to the Apostles; by which it is evident, that this *Mary* the Mother of *James* was *Mary of Cleophas*, because we read not of any other *Mary*, besides Christs Mother, and this *Mary* of *Cleophas* that accompanied *Mary Magdalene* at Christs death, at his Sepulchre, &c. relating his Resurrection.

Object. But how can James be the son of Mary, *the Wife of* Cleophas, when James *is elsewhere called the k son of* Alpheus? *Answ.* To this it may be answered, *either* that this *Alpheus* had two names, (as the Jews had,) and was called also *Cleophas*; Thus *l Hierome*; or that this *m Mary* had two Husbands, *viz.* first *Alpheus*, of whom she had *James* and *Joses*: after his death *Cleophas*, of whom she had *Judas* and *Simon*, whence they are all called sons of *Mary*, but *James* peculiarly the son of *Alpheus*, and *Simon* the son of *Cleophas*, as *n Eusebius* hath it out of *Hegesippus.* This *James* son of *Alpheus*, *o* is by *Pareus*, *Calvin*, and others, conceived to be *Penman* of this Epistle. (1) It being most suitable to an Apostle of unlimited Commission to take care of all the Tribes dispersed. (2) The matter of the Epistle becoming an Apostolical Spirit. Nor (saith *Pareus*) doth any thing solidly contradict this opinion, who also answers *p* Objections brought to the contrary. Therefore if the Epistle be Apostolical, it is questionlesse of Divine Authority. 3. As for the *Third* James *called* Oblias, The just, of the number of seventy Disciples, *q Hierome* singularly commends him from the testimony of *Hegesippus*, *That he was holy from his Mothers Womb, drank neither wine nor strong drink, ate no flesh, was never shorn; nor anointed with ointments, nor used Bath. To him alone it was lawful to enter into the Holy of Holyes. He used no Woollen but Linnen Garments, alone entred into the Temple, and with bended knees prayed for the People so long, till his knees were supposed to have contracted the hardness of Camels, &c.* thinks he *was that* James, *the brother of the Lord, whom* Paul *mentions in the Epistle to the* Galatians, (which opinion *r Calvin* dislikes,) *That after the*

a Beza Annot. in N. T. ante Ep. Jac

b Tres Epistolæ trium Apostolorum, ante quorum oculos dominus no-ster se transfiguravit, id est, Jacobi & Petri & Joannis. Jun. Bibl. ante Ep. Jacob.

c Beza. Annot. ante Ep. Jacob.

d Jam. 1. 1.

e Gen. 25. 26, 27, 36.

f D. Par. in Proem. in Ep. Jacobi. Sect. II. Jac. Laur. in Com. in Jac. 1. 1.

g Mat. 4. 21, 22. & 10. 2.

h Mat. 17. 1.

i Ia. Laur. Com. in Jacob. 1. 1.

k Jun Bibl. ante Ep. Jacob

l In nomine domini Jechua Meschico sigillamus tres Epistolas Jakoub & Jouchanon.

D. Pareus in Proem in Ep. Jacob. Sect. II.

m Acts 12. 1, 2.

n Acts 18. 1. 2. Suet. in Claud. c. 25.

o Mat. 10. 3.

p Acts 13.

p Jude 1.

Mat. 13. 55. Mar. 6. 3.

q Mar. 15. 40.

r Pisc. in Schol. in Marc. 15. 40.

a Thus also Diodat. Annot. on Joh. 19. 25. and Calv. in Com. in loc. likes this better.

b Hier. adverſ. Hel. vid. lib. p. 11. Tom. 3. Basil. 1553.

c Theodor. Ep. ad Gal. cap. 1.

d Joh. 19. 25.

e Mar. 15. 40.

f Mat. 27. 5. 8.

g Mark 16. 47.

h Mat. 16. 1. *i* Luc. 24. 10.

k Mat. 10. 3. Acts 1. 13.

l Hier adverſ. Hel. vid. lib. p. 11. Tom. 3. Basil. 1553.

m Gerh. Harm. in Joh. 19, 25. p. 186 a. Genev. 1628.

n Euseb. Hist. Eccl. l. 3. c. 10. and 15

o D. Pareus in Proem. Ep. Jacob. Sect. II. Joan. Calv. Arg. in Ep. Jacob. Jo. Piscat. in Prolegom. in Ep. Jacob.

p D. Pareus in Proem. in Ep. Jacob. Sect. II. and in Triumph. Biblic. ad D. Georg. Sigwart. Tubing. Argumenta contra Epistolam Jacobi.

q B. Hier. in Cap. Script. Eccl. Tit. Jacobus Tom. 1. *r* Atque inter tres columnes numerari unum ex discipulis, et supra decem Apostolos efferri mihi non est probabile. Joan. Calv. Arg. in Ep. Jac

f Gal. 1. 19 Mat. 13. 55. Mar. 6. 3. *s* Vid. Jo. Ger. Harmon. in Jo. 19, 25. p. 180. Genev. 1628. Jac. Laur. Com. in Jac. 1. 1. p. 12, 13. Amstelr. 1635. *t* Compare well Mat. 13. 55. Mar. 15 40. with John 19. 25. and Mar. 16. 1. *x* John 19. 25 *y* B. in Annot. in Joan. 5. *z* Lud. de Dieu Com. in Jo. 19. 25.

Apostles

Apostles he was ordained Bishop of Jerusalem; That Josephus himself counts him to be of such holiness and repute, that for his sake only, by the counsel of Ananus the Priest, the City Jerusalem was supposed to be destroyed. And though he wrote this Epistle, as an Epistle ascribed to Matthias, but in Latin he is called [That never-blessed apostle surnamed Just, whom they reported to be unto Jesus Christ in just, life and manner of Conversation, as if he were a twin-brother of the same womb, whom they say if we list, they see Jesus himself according to all the lineaments of his body. But (to omit that same question, whether there were such a James or no) it is much unlikely that he should be Penman of this General Epistle, that was confined himself to a particular charge.

[f] Ignatio ad scripta Basil Alterabasani Sando Semveri, p. 189. apud Ox. 1644. Historiam Jacobi justi vid. in Hist. Eccl. Magd. Cen. 1. l. 2. c. 10. Jac. Acad Alphs &c.

Sect. II. Occasion and Scope.

James taking notice, that [t] *twelve Tribes dispersed*, were under great temptations and trials of afflictions, and also that divers gross corruptions had prevailed over many of them, and that too many among them contented themselves with a fruitless formal Profession of faith, without the concurrent practise of holiness; upon this *Occasion* he writes this Epistle to them. His intent and *Scope* therein, being principally to exhort them. 1. To have a right judgement of *Temptations*, whether *outward trials of the Cross*, that they are [a] all matters of joy, therefore to be born comfortably and patiently; Or *inward solicitations to sin*, [x] that God is not at all the Author of them, but man's own original concupiscence. 2. To be [y] ready to hear, receive and do the word of God. 3. To avoid having [z] *respect of Persons*, for carnal and worldly differences of their state and condition. 4. To joyn [a] good works and an holy life to their faith, without which faith is not living, but as a dead carcase without a soul. [b] 5. To shun [c] Censoriousness of one another, and all other [c] abuses of the Tongue. 6. To reform [d] their corrupt worldly lusts, by [e] *submitting to God, resisting the Devil*, true repentance and brotherly love. [f] 7. To depend upon [f] *Divine Providence* for their lives and Actions. [g] 8. To use [g] *Riches* aright. [h] 9. To forbear all [h] *rash swearing* whatsoever, by any kind of thing. [i] 10. To improve [i] their own and others *Prayers* against all inward and outward *afflictions*. [k] 11. And diligently to reduce an [k] *erring brother* from his sinful way.

t Jam. 1. 1. & c.
a Jam. 1. 2. &c.
x Jam. 1. 13. 14. &c.
y Jam. 1. 19. to the end.
z Jam. 2. 1. &c.
a Jam. 2. 14. &c.
b Jam. 3. 1. &c.
c Jam. 3. 3. &c.
d Jam. 4. 1. &c.
e Jam. 4. 7. to 13.
f Jam. 4. 13. &c.
g Jam. 5. 1. &c.
h Jam. 5. 12.
i Jam. 5. 13. &c.
k Jam. 5. 19 20.

Sect. III. Principal Parts.

In this *General Epistle of James*, consider 1. *The Preface*. 2. *The Subject-Matter of the Epistle*.

I. THE PREFACE contains, I. *The Inscription*, denoting 1. The Person writing, *viz. James a servant of God, and of the Lord Jesus Christ*. 2. The Parties written to, *viz. The twelve Tribes which are scattered abroad*. II. *The Salutation, Greeting*, Ch. I. v. 1.

Chap. I. II. THE SUBJECT-MATTER of the Epistle, is chiefly *Hortatory* (here and there some few Doctrina's being inserted.) *James* Exhorts the twelve Tribes dispersed,

I. *To a right apprehension and judgement of temptations*, 1 *Outward*. 2. *Inward*.

D. Pareus in loc.

I. *Outward Temptations* or *Trials of the Cross*, he Exhorts them to Account all matter only of rejoycing, *Count it all joy, &c.* ver. 2. This he urgeth by divers Arguments, *viz.* I. *Because These afflictions are Tryals of Faith*, ver. 3. II. *Because*, These Tryals *work Patience*, ver. 3. Which *Patience* should *have its perfect work* in them and upon them, 1. In the [l] Integrity and Sincerity of it, *That ye may be perfect and entire*. 2. In the constancy of it to the end, *wanting nothing*; (Gr. *Deficient in none*, i.e. in no Temptation Patience failing.) ver. 4. III. *Because*, Thus to account of Temptations is a point of Divine *Wisdom*; which wisdom they that lack are directed to seek it by Prayer. Here he shews, 1. *Of whom* they are to ask, viz. of God; This is urged, (1) From the Nature of God, *He gives liberally* to all that ask, *it is upbraids not* for often asking, yea, the oftner we come to him, the better welcome. (2) From the Promise of granting it, *And it shall be given him*, ver. 5. 2. *How* they are to ask, viz. *in Faith, nothing wavering*, because a wavering man (1) Is uncomposed, and unquiet in himself, like a wave of the sea, tossed of the wind, ver. 6. (2) Obtains nothing in Prayer of the Lord, ver. 7. (3) Is double-minded, and unstable in all his ways, verse 8. IV. *Because*, the *brother of low degree* in temporals, yet *is exalted* in spirituals, and therefore should *rejoyce*, ver. 9. This is illustrated by an oppositе exhortation to the Rich and great ones of the world, that they rejoyce not in their wealth or outward prosperity, but rather in their low and humbled frame of Spirit, denying these things, being prepared for the Cross. This is urged from the vanishing faitableness of wealth and all worldly glory, like the flower of Grass withering at the Suns burning heat, ver. 10, 11. V. *Because*, right enduring of Temptation renders a man blessed, in that after his Cross *he shall receive the Crown of life* promised, ver. 12.

II. *Inward Temptations*, or *Sollicitations unto sin*, he Exhorts them not to ascribe them to God. And this he presseth, 1. *From* the Nature of God altogether incapable hereof; 1. Passively, *he cannot be tempted with evil*. 2. Actively, *he tempteth no man* to sin, ver. 13. II. *From* the true inward immediate efficient cause of these Temptations, viz. A mans own *lust*, or original Concupiscence; The [m] *gradual Motives* of which concupiscence unto sin, are 1. The *Sollicitation* of concupiscence (1) *Drawing a man away* from God. (2) *Enticing* him unto Evil, ver. 14. 2. *The Conception of lust*, by the consent of the Will. 3. *The Birth*, or bringing forth of sin conceived, *viz.* bringing sin into Act. 4. *The finishing of sin* by the [n] habitual course in it. *Sin when it is finished*. 5. *The Production of Death*, as the due wages of all, ver. 15. III. *From* the inconsistency of this soliciting unto sin, with God and his wayes, (and they erre that think otherwise of him, ver. 16.) For, 1. Generally, He is *the Author of every good and perfect gift*, yea he is immutably the Authour of good, and therefore cannot be the cause of evil, ver. 17. 2. Particularly and Specially, He is the Authour of that singular Benefit of our *Regeneration*, which Regeneration is described by (1) The Impulsive cause, *of his own will begat he us*. (2) The Instrumental cause, *with the Word of Truth*. [3] The final cause, *That we should be a kinde of first fruits of his creatures*. Hence he inferreth, That they should so hear and do this word as becomes those persons that are regenerated by it, ver. 19, &c. II. *To a right use of the Word*, as becomes them that are regenerated by it, ver. 19, &c. Here he exhorts them. I. To a ready Disposition and forwardness unto Hearing, *let every man be swift to hear*. And in order thereunto. 1. *To bestow to speak* against what we hear. 2. *To be slow to wrath*, viz. in respect of the convictions, corrections, or reproofs, &c. of the word heard, because such *wrath works not what is just in Gods sight*, ver. 19, 20. II. To a due receiving or Entertaining of the Word heard. Here 1. He Directs them how to receive the word, viz. [1] Penitently, *laying apart all filthiness, and superfluity of naughtiness*, opposite to the Word. [2] Meekly. [3] Believingly, having *the Word engraffed*, viz. by Faith in our hearts. 2. He urges them hereunto, from the Excellency of the Word, *able to save their soules*, ver. 21. III. To a real practice of the Word thus heard, and received. *Because*. 1. Meer *Hearers, and not doers, deceive their own selves*, ver. 22. Which is Elegantly illustrated

m How sin is compleated by degrees.

n To. Coly. Com. in loc

ted by a similitude of a man, That *beholding his face in a Glass, presently forgets what manner of man he was*: so he that hears only speculatively, not practically, ver. 23, 24. 2. True doers of the Word contrariwise, [1] More o *inwardly and accurately look into* the intrinsecal nature of the Word; called *the perfect Law of Liberty*, because by regenerating us, it brings us into the perfect liberty of the sons of God. [2] *Continue* constantly in that Divine knowledge by the Word, and are not like Hypocrites for a flash. [3] Become *blessed in their Deed*, ver. 25. This right doing of the Word is Described, *Negatively*. It is not in greatest shews of Religion, accompanied with an unbridled tongue, rendring all vain, ver. 26. *Affirmatively*, pure and undefiled Religion indeed externally declares it self, *Partly*. in Charity to the afflicted fatherless and widows. *Partly*, in self-preservation from the spots of the world, ver. 27.

ἐξ παρακύψας δε τὸν νόμον, &c.] παρὰ ἐγκύπτειν est inclinato corpore vel capite, quasi conniventibus oculis rem intueri. *Paræus in Com. in loc* Chap. 2.

III. *To avoid respect of Persons*. for their outward different conditions. This Exhortation is I. *Propounded*, Ch. II. ver. 1. II *Explained* and Exemplified in a supposed case of a rich man Honoured, and a poor man Neglected in their Assemblies, ver. 2, 3. III. *Urged* upon divers grounds *viz*. because. 1. This to respect persons, argues them of partiality, and perverse judging, ver. 4. 2. Poor Saints are not to be despised for their poverty, being [1] *Elected*. [2] *Rich in Faith*, [3] *Heirs of the Kingdom* promised, ver. 5, 6. 3. They have no such cause to honour and prefer Rich men; In that [1] They oppress *them*. [2] They *draw them before the Judgment-seats*. [3] They *blaspheme Christs Name, whereby they are called*, ver. 6, 7. 4. Hereby they are convinced not to be fulfillers but transgressors of the Law of brotherly love, ver. 8, 9. Yea, though in all other points they keep the Law, yet failing in this one point, they break the whole Law, in as much as they offend against the Authority of one and the same *Law-giver*, v. 10, 11. IV. *Concluded*. He concludes this Exhortation, cautioning them *so to speak and do* without respect of Persons, as those that are to be *judged by the Law of liberty*, the Gospel. For 1. Unmerciful men to their brethren, shall have judgement without mercy. 2. Merciful men on the contrary shall glory against fear of judgement, *and Mercy rejoyceth* or gloryeth *against judgement*, ver. 13.

IV. *To joyn unto Faith, its proper Fruits, good works*; without which, Faith is but false and dead, and not that Faith that saveth, or is profitable to salvation, v. 14, &c. This he proveth, I. *By* Parity of Reason, thus; As professions of love, without Performances, are wholly unprofitable: so is Faith without works unprofitable and dead, v. 14. *to* 18 II. *By* the Impossibility of Demonstrating and Evidencing truth of Faith without works, laid down Dialogue-wise, v. 18. III. *By* the example of the Devils, who have Faith without works, (for they *believe that there is one God, and* thereupon *tremble*) yet for all this shall not be saved: nor shall men that have only Faith like that of Devils, v. 19. IV. *By* the examples of persons justified of old, *viz*. by a dead, workless, fruitless faith, but by a faith bringing forth good works (which works justified *their Faith* before men, as their faith justified *their persons* before God.) Here two examples are produced, *viz*. 1. *Of Abraham* by Faith offering up *Isaac*, v. 20. *to* 25. 2. *Of Rahab*, by faith receiving the Spies, and *sending them away in peace*, v. 25. From all this he concludes, *As the body without the spirit, so Faith without works is dead*, v. 26.

V. *To avoid the sinful abuse of the Tongue* and the occasions thereof. Here 1. *The abuse of the Tongue is deborted*. 2. *Remedies against the abuse of the Tongue are Prescribed*.

I. The *Abuse of the Tongue*, is Dehorted, 1. *More Particularly*. 2. *More Generally*.

1. *More Particularly*, That they do not rashly, masterly and superciliously censure one another, *My brethren be not many Masters*. This he urgeth 1. From the peril of such Censures; They bring greater judgement, heavier Censures from God and man, Ch. III. v. 1. 2. From all mens common frailty and infirmity, *In many things we offend all*, therefore all should rather watch over themselves, than Censure others, v. 2. Chap. 3.

2. *More Generally* the abuse of the Tongue is Dehorted, and contrariwise the right use is exhorted to, upon divers considerations. 1. *The loathsome use of the Tongue is an endless point of perfection*. This he proveth, because they that can *bridle the Tongue, can bridle the whole body*, ver. 2. For clearing of this, He propounds two similitudes, and applies them. 1. He propounds two pregnant Similitudes, *viz*. [1] Of a little *bit in an Horses mouth*, whereby we turn what way we list the horses whole body, *ver.* 3. [2] Of *a very small Helme*, whereby the Governour turns about the greatest ship, though driven of fierce winds, whithersoever he listeth, ver. 4. 2. He applies these similitudes to the present case of the Tongue, *Even so the Tongue*, though but a *little member, boasteth great things*, *viz*. p Effecteth great things; therefore he that can Rule his little Tongue can Rule the whole body, *ver.* 5. II. *The sinful abuse of the Tongue is most grievous and intolerable*. This is Evidenced, 1. By the *mischievousness* of an evil Tongue, *set on fire of Hell*: (1) *It is as a fire*; now a little fire kindleth a great Wood. (2) *It is a world of iniquity*. (3) It hath such influence *among the Members*, that *it defileth the whole body*. (4) And it *sets on fire the course of nature*, &c. q *The wheel of Generation*. i. e. The whole course and revolution of our life from morning to evening, from year to year, from youth to Manhood, from Manhood to old age, &c. ver. 5, 6. 2. By the *untameableness* of an evil Tongue, which untameableness is 1 Aggravated, as far worse than that of all kinds of *Beasts, Birds, Serpents and things in the Sea; all which have been tamed by man, but the tongue can no man tame*, ver. 7, 8. 2 Evidenced, Partly because the *tongue is an unruly evil*. Partly because *it is full of deadly poison*, ver. 8. 3. By the *monstrousness* of an evil tongue; the same tongue *blessing God*, and *cursing men which are made after Gods similitude, which ought not to be*, ver. 9, 10. That herein the tongue is monstrous and unnatural, he shewes in three similitudes, *viz*. (1) Of a Fountain that at the same place sends not forth sweet and bitter, salt and fresh water. (2) Of a Fig-tree, that bears not both Figs and Olive-berries, (3) Of a Vine, that bears not both Grapes and Figs, *verse* 11, 12.

p So also *Jo. Calv. D. Paræus. Jo. Piscator Jo. Diodate expound this place.*

q ἡ τροχὸς τῆς γενέσεως *Vid. Joan. Cal. Com. in loc.*

II. The Remedies against both the former abuses of the Tongue are *Prescribed* and *Urged*. 1. *Prescribed*, viz. 1. *Meekness of wisdome* expressed in their whole Conversation: an opinionative wisdome being one great cause of the former distempers of the Tongue, *ver.* 13. 2. Avoiding of *bitter envying, and contentiousnesse in their hearts*, whereby the tongues censoriousness and other abuses are bred and nourished, *ver.* 14. *&c.* II. *Urged* by divers arguments. 1. *Because*, They that are envious and contentious in glorying in their Christianity, *lye against the Truth*, ver 14. 2. *Because* Envious and Contentious wisdom is not from God, *but Earthly, Sensual Devillish*, ver. 15. This he proves; *Partly*, by the Devillish effects of Envie and Strife, *viz*. (1) *Confusion*. (2) *Every evil work*, ver. 16. *Partly*, by the contrary Divine Properties and fruits of that wisdome which is from God, which is [1] *Pure*. [2] *Peaceable*. [3] *Gentle and easie to be intreated*. [4] *Full of mercy and good fruits*. [5] *Without partiality*. And [6] *Without Hypocrisie*, ver. 17. 3. *Because the fruit of righteousness is sown in peace by them that make peace*, ver. 18.

VI *To reform their corrupt worldly lusts*, and the pernicious fruits thereof. To this end, 1. *He dissuades them*

them from their carnal lusts. 2. *He Prescribes Remedies against them.*

1. *He dissuades them from their corrupt wordly lusts wearying in their affections,* especially inordinate love of the world. 1. *Because* these lusts are Original causes of *wars and brawlings* among them, Chap. IV. v. 1. 2. *Because* these lusts, and the fightings thence arising, are insatiable, meerly vain and unprofitable to them, v. 2. 3. *Because* these lusts hinder the obtaining of our Prayers, v. 3. 4. *Because* these spiritual adulterous lusts are inconsistent with the love of God, and make men his enemies, as the Scripture saith, and not in vain, (for that phrase: *Do ye think that the Scripture saith it in vain?* is to be referred to that which goeth before, not to that which follows, as r *Calvin* hath well observed, because neither that passage that follows, nor other equivalent to it, is found in Scripture,) v. 4, 5. *Because* these lusts are unsuitable to the holy Spirits inhabiting in us. *Doth the Spirit that dwelleth in us lust to envy?* as if he should say, *No, it is impossible.* This also he proves from the contrary Operation of the Spirit, *He gives more Grace,* &c. He is liberal in his gracious Dispensations, and that's quite repugnant to the Nature of Envy; (this interpretation of all other I meet with, seems most clear, facile and genuine,) v. 5, 6.

Chap. 4.

r *Jo. Calv. Com. in Ep. Jac. c. 4. ver. 4, 5, 6.*

II. *He prescribes divers remedies against these corrupt lusts.* As, 1. Humble Submission of themselves to God, as an Antidote against their pride. II. *Resisting of the Devil,* Tempting to these evils. This is urged, by a promise of his flight thereupon, v. 7. III. True Repentance laid down in divers expressions: As in 1. *Drawing nigh to God.* To which is promised *Gods drawing nigh to them.* 2. *Cleansing and purifying themselves,* Outwardly, and Inwardly, v. 8. 3. Penitential Mourning and godly Sorrow, v. 9. 4. *Humbling themselves in the sight of the Lord.* Whereunto is promised, The Lords *lifting them up,* v. 10. IV. Brotherly love, to be evidenced, In *not speaking evil of one another.* They are not to speak evil of their Brethren. 1. *Because* that were to traduce and *judge the Law,* not to *do the Law,* v. 11. 2. *Because* that were to invade the Prerogative of God, *That One Law-giver able to save and destroy,* v. 12.

VII. *To undertake Humane or Wordly Actions, as of Commerce,* &c. *Not with vain, peremptory Carnal Confidence, but with dependance upon Gods Providence,* v. 13. 1. *Because,* By reason of the frailty of their Life, which is as a *Vanishing Vapour,* they cannot know *what shall be on the Morrow,* v. 14. 2. *Because,* they ought to submit their Lives and Actions to the Lords will, v. 15. 3. *Because* its *evil to rejoyce in* these carnal *boastings,* ver. 16. 4. *Because,* herein they sin against Knowledge, which aggravates their Offence, *ver.* 17.

VIII. To use riches aright, *This Exhortation is implyed in his Threatning of rich men for the abuse of their Riches.* Here 1. The threatning is propounded, wherin I. Their *miseries coming upon them* are intimated. 2. They are summoned to *weep and howle* for these miseries, *Ch. V. v.* 1. II. The Cause of this threatning is expounded, *viz.* Their sinful abuse of their Riches, divers ways, As 1. *By their Covetous hoarding:* which is [1] *Aggravated,* In that rather than they will employ their wealth to good uses, they keep up their hoard, till their *Riches be corrupted,* Their *Garments Moath-eaten,* Their *Gold and Silver Cankered.* [2] *Threatned;* That *the rust of their wealth shall be a witness against them.* That *it shall eat their flesh as fire.* That *they have treasured up for the last days,* ver. 2, 3. 2. *By their oppression,* in fraudulent delaying the *hire of the labourers which have reaped down their fields.* This sin is aggravated (1) In that it is declared to be a *Crying sin.* (2) In that the Lord of Hosts hath already heard their cry, v. 4. 3. *By their voluptuous Epicurisme* and sensual luxury v. 5. 4. *By their cruelty in condemning and killing the just, he not resisting them,* v. 6. These righteous so cruelly persecuted by graceless rich men, he exhorteth to *Patience* under their sufferings, *till the Lords coming,* v. 7. And this he presseth, (1) *From* the example of the Husbandman long patience for the fruit of the earth, v. 7, 8. (2) *From* the hastening of the Lords coming, who will avenge their wrongs, *ver.* 8. (3) *From* the peril of vindictive impatient Grudging, or Groaning against their oppressors, whereby they shall expose themselves to be condemned. *This is amplified,* by the Celerity of the Judges approach, *behold the Judg standeth before the door,* v. 9. (4) *From* the Example of the Prophets Patience under afflictions, v. 10. (5) *From* the happiness of them that endure. (6) *From* the exemplary Patience of *Job,* and the sweet end which the most pitiful and compassionate Lord afforded him. *ver.* 11.

Chap. 5.

If rich mens keeping back the hire of harvest-labourers be a Crying-sin much more their withholding the hire of the Ministers, who labour in the Spiritual Harvest of the Gospel, is a Loud Crying Sin. The Sin of England at this Day. Divines mention four sorts of *Crying sins,* viz. 1. Wilful and deliberate Murder, *Gen.* 4. 10. 2. That unnatural Sin of Sodomy, *Gen.* 18. 20, 21. *and* 19. 5. *&c.* 3. Cruel Oppression, *Exod.* 3. 7, 8. 4. Defrauding Labourers of their wages, *James* 5. 4. All these they comprehend in this Distich——

Clamitat in Cœlum (1) *Vox Sanguinis, &* (2) *Sodomorum;*
Vox (3) *Opressorum;* (4) *Merces detenta Laborum.* Vide Jacob. Laurenc. Com. in Ep. Jacob. 5. 4.

IX. *To avoid rash swearing.* Here note 1. The importance and vehemency of the prohibition, *But* s *above all things swear not.* So haynous a sin it is to prophane Gods Name. 2. The Extent of the Prohibition, reaching to all manner of rash swearing. 3. The Prescription of veracity of speech without swearing. 4. The peril of condemnation to offenders, *ver.* 12.

s *Vid. Aug. de verb. Apost. Serm* 28. *Tom.* 10.

X. *To use their own and others Prayers as an especial Antidote against afflictions,* I. *Their own Prayer,* in soul-Affliction, which is Amplified by a Direction, *To sing Psalmes* in mirth, ver. 2. II. *The Prayers of the Elders* of the Church in case of bodily *sickness.* Here 1. The Elders are directed how to deal with the sick, *viz.* (1) *They must pray over them.* (2) *Annoint them with oyle,* as a sign of healing *In the Name of the Lord.* (This anointing belonged only to them in the Primitive times, that had the miraculous gift of healing.) *ver.* 14. 2. Promises are made to such Prayer, *viz.* (1) Recovery of the sick. (2) Remission of his sins, v. 15. III. *The mutual Prayers of Christians confessing their faults one to another.* To the use whereof in distress they are encouraged, 1. From the singular Prevalency of *the effectual fervent Prayer of a righteous man,* ver. 16. 2. From the example of *Elijah, subject to like passions as we are,* who shut and opened Heaven by his Prayers. So that *Elijahs* Prayer was the Key of the Clouds, the Key of Heaven, v. 17, 18.

XI. *To reduce and Convert an Erring Brother,* if possible. This is urged from the double benefit thereupon ensuing. 1. *Saving a Soul from death.* 2. *Covering a multitude of sins,* v. 29.

I. PETER

Sect. 1. *Name and Penman.*

The first Catholick Epistle of PETER *the Apostle.*] So called, *partly* in reference to the dispersed Jews, to whom generally this Epistle is directed, (as was afore-noted;) *partly* in respect of *a Peter* the Apostle, Penman of it.

PETER [ΠΕΤΡΟΣ] a Greek name. Not the *proper name*, but rather the *b Surname* of this Apostle. His proper name was *c Simon*; an Hebrew name, שמעון i. e. *An Hearer*. From שמע *To Hear*. Christ surnamed him *Peter*; *But When he first surnamed him is doubted*; whether when *d* Andrew *first brought him to Christ, or when Christ called him and his brother from their Fishing, saying e follow me. Or when he was appointed an f Apostle with the eleven. Or finally when he made that excellent g Confession of Christ, that he was the Son of the living God. Answ.* This doubt we may thus resolve; This surname of *Peter* was *Promised, Imposed, Confirmed* to him by Christ. 1. *Promised to him* by Christ, when he was *h* first called to be Christs Disciple. 2. *Imposed or given to him* by Christ, when he called him to the *i* Apostleship, &c. 3. *Confirmed to him* by Christ also, upon *Peters* firm and excellent Confession of Christ, saying, *k Thou art* Peter; as if he had said, *By this Confession thou shewest thy self to be a* Peter *indeed, as at first I promised thee to be, and after denominated thee; because thou hast confessed me to be the true* Rock, *against which all the gates of Hell shall not prevail.* &c. For *Peter* in Greek, is the same with *l Kephas* or *Kipha*, in Syriack, both signifie a *Stone*. Christ gave him this name by Anticipation, in reference to that firm and solid Confession of Faith touching Christ, which *Peter* should, yea did make; and on which Faith confessed, as on *m* a Rock, Christ did Promise to build his Church, &c. Which was fulfilled, *Peter* preaching the *n* first Sermon, whereby both Jews and Gentiles were converted to Christ, and the first foundation of the Christian Church, after Christ, was laid. Which was the Priviledge conferred by Christ upon *Peter*, peculiarly above all the Apostles.

Peter was the *o* son of *Jona* and *p* brother of *Andrew*; by trade they were *q* Fishers in the sea of *Galilee*; whence Christ called them to be Fishers of men.

By Country a *r Galilean*, probably a Citizen of *Capernaum*; for there was *s* his house, and there he paid Tribute. By Relation *a married man*, as is testified both by *u* Scriptures, and *x* Ecclesiastical Writers. It is likely he, as well as *Andrew* his brother was an Hearer of *John Baptist*, who shewed to *Andrew* the true Messiah, whereupon *Andrew* brought *Peter* also unto Christ. After this *y* Christ called both *Andrew* and *Peter*, who followed him as his Disciples. After this *Peter* was made one of the *a* twelve Apostles, and he still named the first in order; and with the rest he received power of preaching and working miracles. He beheld Christs glorious *b* transfiguration on the Mount. He caught the *c* fish, in whose mouth was the piece of money which he paid as Tribute for Christ and himself. He made thus fruitful a Confession of Christs. He [illegible] Christ in his *d Agony*, when his *soul was [illegible] to the death*, and his body *sweat drops of blood falling down to the ground*. He followed Christ afar off in apprehension, into the *e High Priests* House, as for the end, when he of a bold confessor, through fear became a cowardly denyer of Christ; but afterwards penitently lamented his fall with bitter tears. He at the woman reports of Christs Resurrection, *f* ran to his Sepulchre and entred in, &c. Near the *b* Sea of *Tiberias*, did cast himself into the Sea to swim to Christ appearing on the shore; where Jesus charged him thrice *to feed his sheep and lambs*, and foretold him with what manner of death he *should glorifie God*. He visibly beheld *Christ ascending into heaven*. Among others received the *h gifts of the holy Ghost* at Pentecost, and there preached so effectually, that three thousand souls were converted at that Sermon. *This was a glorious draught of spiritual fishes indeed.* He was very laborious and successful in his Ministry, and seems to have preached the Gospel in *i Samaria*, in *Lydda, Joppa, Cæsarea* and most places of *Palestine*; *Asia Antioch, Ionia Pontus, Galatia, Cappadocia Asia* and *Bithynia*, writing his Two Epistles to the dispersed therein. In *Babylon*, *p* and (as *Eusebius* thinks,) in *q Alexandria*, where afterwards he ordained *Mark*. He was by *r* vision of *a great sheet*, &c. instructed touching the *Calling and Conversion of the Gentiles*. He was a member of that famous *s Synod at Hierusalem*, where he shewed that the Mosaicall Ceremonies were abolished by Christ, and that they were not to be imposed upon the Gentiles, and that all (both Jews and Gentiles) believing, were accepted and justified. *He* foretold future events, especially touching *t Antichrist*, and the *u Day of Judgement*. *He* had the miraculous *Gifts of the Holy Ghost*, and especially after Christs Resurrection wrought many *Miracles*; *x* Spake with *Tongues*; *y* Healed the *Lame man* at the beautiful gate of the Temple, with his word. Makes *z Ananias* and *Sapphira* fall down dead at his word, *a* Gives the Holy Ghost to the *believers at* Samaria, by Imposition of hands. *b* Recovers *Eneas* that had been sick of the Palsie eight years, Raiseth *Tabytha* from death to life. And at his preaching the word to *Cornelius*, *c* the Holy Ghost fell upon all them that heard it. *He suffered many things for Christ and his Gospel*; was *d Threatned* by the Council for preaching Christ, was *e* Beaten by the Council, and rejoyced that he was counted worthy to suffer shame for his name; Was *f imprisoned by* Herod (after he had murdered *James*,) who intended to kill him also, but an Angel brought him out of Prison, the night before his intended execution, at the Churches instant Prayers. And at last as *h Hierome* and *i Hegesippus* report, *He was crucified with his heels upwards and his head downwards, (as himself desired,) because he was unworthy to be crucified in the same manner, as was the Son of God, his Lord.*

Finally, it is worthy observation that as *Peter* had his *Notable Eminencies*, so he was not without his *remarkable infirmities*. 1. Peter *had his notable Eminencies*, As 1. He had singular *k* Courage, *l* Zeal, and *m* boldnesse for expressing himself. Hereupon counted one of the three *n Pillars* of the Primitive Church. 2. He made that admirable *o* Confession of Christ. 3. He was *p* one of the three which Christ took

a Mat. 16. 13. &c. *c* Mat. 16. 14, 17. *f* Mat. 26. 58. &c. Mark 14. 54. &c. Luke 22. 54. &c. John 18. 15. &c. *g* Mark 16. 7. Luke 24. 12. *h* John 20. 1. to 20. *i* Acts 1. 5. to 15. *k* Acts 1. 15. 2. 14. 41. *l* Acts 6. 14. &c. *m* 2. Pet. 2. and 10. *n* Gal. 2. 12. *o* 1 Pet. 1. 1. 2. *p* Pet. 5. 13. *q* Niceph. Hist. Eccl. l. 14. c. 46. *r* Acts 10. 9. &c. *s* Acts 15. 7. to 12. *t* 2 Pet. 2. *u* 2 Pet. 3. *x* Acts 2. *y* Acts 3. *z* Acts 5. *a* Acts 8. *b* Acts 9. *c* Acts 9. *d* Acts 10. *e* Acts 4. 6. 21. *f* Acts 5. 29. 40, 41. *g* Acts 12. 3. 4. &c. *h* Hier. Catal. Script. Eccl. Tom. 1. Tit. Simon Pet. *i* Hegesip. l. 3. c. 2. de Excid. Iudaic. apud. Magd. Hist. Cent. 1. l. 2. c. 10. 8. Petrus. *k* Mat. 16. 18. 1 Mark 1. 16. 19. 31. John 21. *m* Acts 2. 14. &c. and 4. 8. to 13. *n* Gal. 2. 9. *o* Mat. 16. 16 &c. *p* Mat. 17. 1. &c. Mark 9. 2. &c. Luke 9. 28. &c.

a 1 Pet. 1. 1, 2.

b Acts 10. 5. *c* John 1. 42. Acts 10. 5. Vid. D. Parcum in Prooem. in I. Ep. Pet. Sect. 1. *d* John 1. 42. *e* Mat. 4. 19 *f* Mat. 10. 2 Mark 3. 16. Luke 6. 10. *g* Mat. 16. 17. *h* John 1. 42.

i Mat. 10. 2. Mark 3. 16. Luke 6. 14. *k* Mark 16. 16, 17, 18. &c.

l John 1. 42. *m* Mat. 16. 16, 17. &c. *n* Acts. 2. 14, and 10. 34. &c. *o* John. 21. 15. 16. 17. *p* John 1. 40. Mat. 4. 18. *q* Mar. 4. 18, 19, 20. *r* Mat. 4. 18. Mar. 14. 70. Acts 2, 7, 14. *f* Mat. 8. 5 14. *t* Mar. 17. 24, 27. *u* Mat. 8. 5. 1 Cor. 9. 5. *x* Euseb. Hist. l. 3. c. 10. Hist. Magd. Cent. 1. l. 2. c. 10. Tit. S. Petrus. *y* John. 1. 35. to 43. *z* Mat. 4. 18, 19, 20. Mark 1. 16, 17. 18. *a* Mat. 10. 1, 2. Mar. 3. 15. *b* Mar. 17. 1. &c. *c* Mat. 17. 27.

took up into the Mount to see his glorious Transfiguration. 4. He was one of the three which Christ took out from his Apostles to accompany him in his bitter Agony. 5. Christ after his Resurrection, eminently restored him to the exercise of his Pastoral office, by his thrice Profession of his fervent love to Christ, after his threefold denyall of Christ. II. *Peter had also his remarkable infirmities.* 1. Inconsiderately [c] ran on Actions his own. 2. Self-confidently [t] presumed against denying Christ. 3. Shamefully [u] denyed Christ thrice, and every time worse than other. 4. And [x] walked not with a right foot in the beginning of his Ministry, drawing the Gentiles to Judaize among the Jews, &c.

g Mat. 16. 16. 17. &c.

r John 21. 15, 16, 17.

t Mat. 26. 31. &c. with John 13. 36. 38.

u Mat. 26. 69. to 75.

x Gal. 2. 14. &c.

Sect. II. *To Whom, Whence, and When this Epistle was written.*

1. *That* Peter *wrote this Epistle to the believing Jews or Hebrews dispersed, in* Pontus, Galatia, Cappadocia, Asia *and* Bithynia, *and not unto the believing Gentiles in those parts*, may appear upon these considerations, 1. There were at this feast of Pentecost, waiting at *Jerusalem* [y] *Jewes, devout men out of every nation under heaven*, dwellers in *Cappadocia, Pontus, and Asia, &c.* Therefore the Jews were dispersed in those parts. 2. *Peter*, by agreement among the Apostles, had [z] the *Ministry of the Circumcision*, committed to him peculiarly; therefore in more likely he wrote to Jews than to Gentiles. 3. These to whom *Peter* writes, are here called *a Strangers scattered*, (παρεπιδημοις) which word *signifies strangers properly from another country*; such were the Jews, who through persecution in *Judea*, fled into forreign nations; whereas believing Gentiles were called rather *b Proselytes*. 4. They are said here *c to be redeemed from their vain Conversation, received by Tradition from their fathers*; wherein he seems to have respect to the *Traditions* of the Jewish *Rabbies*, and *Elders*. 5. These to whom *Peter* writes are stiled *d A chosen generation, A Royal Priesthood, An Holy Nation, A Peculiar People*: which are the praises of the [e] Jewish People. So that *Peter* wrote to those dispersed Hebrews afflicted in their dispersion, to whom *James* wrote after him, and *Paul* his Epistle to those *Hebrews*, after both.

y Acts 2. 5. 9.

z Gal. 2. 8.

a 1 Pet. 1. 1.

b Acts 2. 10.

c 1 Pet. 1. 18.

d 1 Pet. 2. 9.

e Exod. 19. 6.

2. It is more than probable that *Peter* wrote this Epistle by [f] *Sylvanus*, to the Jews of the dispersion while he was now at *Babylon*. But what *Babylon* this was is doubted; because there were divers *Babylons*. 2. There was a [g] *Babylon* in *Chaldea*, 2. A *Babylon* in [h] *Egypt*. 3. And in resemblance hereunto the [i] mystical *Babylon*, viz. *Rome*. Now [k] Papists themselves upon this place generally contend, that here, by *Babylon* is meant *Rome*, that thereby they may prove *Peter* was at *Rome*. But they forget how herein they confesse *Rome* to be that wicked [l] *Babylon, Mother of Harlots*, destined to destruction. *Lorber* leaves every man to abound in his own sence, which *Babylon* it was. [m] *D. Pareus* and *Diodate* [n] think, that *Babylon* in *Chaldea* is to be here understood, where *Peter* the Apostle of the Circumcision preached to the Jews: and that no one reason can be given, why *Peter* should conceal the name of *Rome*, had he intended *Rome*.

f 1 Pet. 5. 12. 13.

g Pf. 137. 1.

h Jac. Laurent. Com. in 1 Pet. 5. 13.

i Rev. 14. 19. and 16. 19. and 17. 5. and 18. 2. 10. 21.

k Feuardent. in loc Lorin. Com. in 1 Pet. 5. 13.

l Rev. 17. 5. & 6. and 18. 2. &c.

m D. Pareus in Com. in 1 Pet. 5. 13.

n Jo. Diod. in Annot. ad 1 Pet. 5. 13.

o 1 Pet. 4. 16.

p Acts 11. 26.

q Acts 12. 1, 2.

r D. Pareus in Proem. in Ep. Jacob Sect. 1.

3. *When* this Epistle should be written, *Peter* himself somewhat intimates by that phrase, o *If any man suffer as a Christian*, which intimates that this Epistle was written after *Antioch* had received the Faith, for there the Disciples were first called p *Christians*, which was about the same time that q *James* was crowned with Martyrdome. And r *Pareus* is of opinion that *Pauls* Epistle to the *Hebrews*, the Epistle of *James*, and *Peter* were all written to the same *Believing Hebrews dispersed*, but that *Peters* Epistle was written first, *James* his Epistle second, and *Pauls* Epistle to the *Hebrews*, last of all.

Sect. III. *Occasion.*

The [s] strangers that came up to *Jerusalem* at *Pentecost*, were many of them converted by *Peters* Sermon, and so baptized. To whom therefore *Peter* here writes as to [t] *New-born babes*, weak, and as yet unsetled in the faith; and upon their return into their own Country, much exercised for Christs sake, with [u] afflictions and crosses as the current of the Epistle manifests.

s Acts 2. 5, 9, 14.

t 1 Pet. 2. 2.

u 1 Pet. 1. 6. and 3. 14. &c. and 4. 12. &c.

Sect. IV. *Scope.*

That therefore the Apostle as a spiritual father, might confirme these his children in faith, against all trouble and persecution, he writes to them all this Epistle; Therein I. *Assuring them, and* [x] *testifying to them, that the Faith or Doctrine of grace, wherein they stood, was the true grace of God.* Forasmuch as They were 1. Begotten again, [y] to a lively hope of the heavenly inheritance. 2. Preserved [z] unto this salvation. 3. Rejoycing in a hope thereof, notwithstanding all their present pressures. 4. Believing in [a] Christ, and loving him, though corporally unseen. 5. And Partakers of the mystery of [c] salvation through Christ, by the Preaching of the Gospel to them. II. *& Exhorting them*, consequently; 1. *More generally to common Christian duties*, viz. (1) To constant [e] hope of salvation. (2) To an [f] holy life in order thereunto. (3) To [g] brotherly love. (4) To improve the [h] word for further growth, as becomes regenerate Persons. (5) To be [i] built up more and more in Christ, the chief Cornerstone. (6) And to [k] converse with the Gentiles as becomes Christianity. 2. *More specially to the particular duties of several Relations and Conditions*, viz. (1) Of [l] subjects to Magistrates. (2) Of [m] servants to their Masters. (3) Of [n] Husbands and Wives. (4) Of [o] Christian Brethren to one another. (5) Of [p] afflicted ones, in respect of their Persecutions and Persecutors. (6) Of [q] Presbyters to their flocks. (7) Of [r] the Younger to the Elder. (8) And of them [s] all against Satans temptations, that he draw them not to Apostacy.

x 1 Pet. 5. 12, 2 Pet. 3. 1, 2.

y 1 Pet. 1. 3. 4.

z 1 Pet. 1. 5

a 1 Pet. 1. 6. &c.

b 1 Pet. 1. 8.

c 1 Pet. 1. 10. &c.

d 1 Pet. 5. 12. 2 Pet. 3. 1.

e 1 Pet. 1. 13. &c.

f 1 Pet. 1. 14. &c.

g 1 Pet. 1. 22. &c.

h 1 Pet. 2. 1, 2, 3.

i 1 Pet. 2. 4. &c.

k 1 Pet. 2. 11, 12.

l 1. Peter. 2. 13. &c.

m 1 Pet. 2. 18. &c.

n 1 Pet. 3. 1. to 8.

o 1 Pet. 3. 8.

p 1 Pet. 3. 9. to 5. 4.

q 1 Pet. 5. 1. &c.

r 1 Pet. 5. 5, &c.

s 1 Pet. 5. 8. &c.

Sect. V. *Principal Parts, or Analytical Explication.*

In this I. *General Epistle of Peter*, are chiefly considerable 1. *The Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.*

THE PREFACE to the Epistle, contains, 1. *The Inscription.* 2. *The Salutation.* 3. *The Gratulation, or Gratulatory Introduction.* I.

1. In *The Inscription* note. I. *The person writing*, described, 1. By his Surname, *Peter*. 2. By his Office, *An Apostle of Jesus Christ*, Chap. I. v. 1. II. *The Parties written to*, the Christian Jews of the Dispersion; who are here Described, 1. By their present Outward Temporal Condition in the world; being *Strangers scattered throughout Pontus, Galatia, &c.* 2. By their present Inward Spiritual state to God; being *Elect*. Of this their Election he declares, (1) The Cause or Fountain, Gods own Purpose, *According to the foreknowledge of God the Father.* (2) The The effect, discovering their Election *through Sanctification of the Spirit.* Which *Sanctification* is amplified by the ends thereof, viz. *Partly*, The obedience Chap. 1.

[In Calv. Com. in 1 Pet. 1, 2.

[Ἐπραμίνως, Metaph. a Castris vallo & fossis undique munitis ut nullis Hostium viribus vel astutiâ expugnari possint. Hoc enim est ἐφρουρεῖσθαι prædio vel vallo muniri ἐφρούριον. Munitio vel Præsidium. Non obiter ait Deus nos custodire, sed validissimâ potentiâ, adversusquamomnes Diaboli machinas nihil possint. D. Pareus in Com. ad 1 Pet. 1, 5.

diences of Faith, viz. Holiness. Fourthly, the Actual Application of Christs blood by Faith, and sprinkling of the Blood of Jesus Christ, v. 2.

2. In the Salutation, he prayeth the multiplying of Grace and Peace to them, v. 2.

I. In the Gratulatory Benediction, he blesseth God the Father of our Lord Jesus Christ, for his Spiritual Benefits unto them; viz. 1. Their Regeneration to a lively hope of the Heavenly Inheritance. Here note, 1. The moving Cause of this Regeneration; Gods much mercy. 2. The Meritorious Cause of their Regeneration to this Hope of Glory by the Resurrection of Jesus Christ from the dead, v. 3. 3. The Excellency of the inheritance whereunto they are begotten; it being, (1) Incorruptible. (2) Undefiled. (3) Immarcessible, or unwithering. (4) Reserved in Heaven for them, v. 4. II. Their Preservation as in Garrison unto this salvation, ready to be revealed in the last time. The causes of which Preservation are 1. Principal, The power of God. 2. Instrumental, Faith, ver. 5. III. Their exulting joy in their hope of Salvation, notwithstanding their present sadness by reason of manifold Temptations of affliction. Their afflictions he lanifies, and comforts them under them, in that 1. They are but for a season. 2. They are necessary (if need be.) 3. They are Gainful, Tryals of Faith: which Tryal of Faith is Described, (1) By the Excellency of it, Being much more precious than of Gold which perisheth. 2. By the end, or issue of it, That it may be found unto praise and honour and glory at the appearing of Jesus Christ, ver. 6, 7. IV. Their faith in Christ though not corporally seen by them; from which Faith, 1. They love Christ, though unseen. 2. They rejoyce in Christ, which joy is amplified, (1) By the Excellency of it, Ineffable and glorious, v. 8. (2.) By the procuring Cause of it, their certain hope of receiving the end of their Faith their Souls Salvation, v. 9. V. The full Manifestation of the Mystery of Salvation by Jesus Christ now shewn by the preaching of the Gospel. This Benefit is Amplified. 1. By the diligent search and enquiry of the Prophets after this Salvation by Christ, and particularly of the time of his Exhibition and suffering in our flesh to accomplish our Salvation, v. 10, 11. 2. By the Persons on whom this full manifestation of Christ was vouchsafed, viz. Not to the Prophets themselves, but to us. 3. By the Authority of them that published these things in the Gospel to us, viz. The Apostles furnished with the Holy Ghost from Heaven. 4. By the Angels desires to look into these things, v. 12.

II. THE SUBSTANCE of the EPISTLE is chiefly *Hortatory*. Herein upon Consideration of the forementioned Preface, he Exhorts them to divers Christian duties, 1. *More General, concerning them as Christians.* 2. *More special, appertaining to them as in such or such particular Relations or Conditions.*

I. *More Generally, he Exhorts them as Christians to the constant Exercise and improvement of the Regenerating and Sanctifying Grace of God conferred upon them.* As,

1. *To constant hope of salvation by Christ.* Here are expressed 1. How they are to help on this their hope, viz. (1) *Girding up the loynes of their minde.* (2) *Being sober.* 2. What they are to hope for, viz. *for the Grace that is to be brought to them at the Revelation of Jesus Christ*, ver. 13.

2. *To an Holy life, in order to the salvation hoped for.* Here this Holy Conversation is *Described*, and *urged*. I. *Described*, as *Consisting* 1. In the Renouncing of their former lusts, in their ignorance. 2. In their conformity to their holy, heavenly Father, in all manner of Conversation. II. *Urged by divers Arguments.* 1. Hereby they shall testifie themselves to be Gods obedient children, *ver.* 14. 2. God *that called them is holy*: therefore *so should they be holy*, as Scripture chargeth them, *ver.* 15, 16. 3. The Father whom they call upon, *will judge according to every mans work without respect of persons.* 4. Their time in this world is but a *Time of their Sojourning*, and therefore to be *passed in fear*, ver. 17. 5. They *are redeem-*

Chap. 2.

τῶν μελῶν] verum hoc, tam Indicativi, quam Imperativi modi esse potest. Nam apud Græcos, quoque ambigua est terminatio. Jo. Calv. Com. in 1 Pet. 2, 5.

for this end, that they might shew forth the virtues that called them, and so offer up Spiritual Sacrifices; further they were (2) A Royal Priesthood. (3) A holy Nation. (4) A peculiar People. (5) Called out of darkness into marvellous Light. (6) Were not a People, but now are the People of God. (7) Which had not obtained mercy, but now have obtained mercy, v. 9, 10.

2. To Converse Christianly among the Gentiles. 1. Partly in abstaining from fleshly lusts. 1. Because, they are in this world but as Strangers and Pilgrims. 2. Because, these lusts warre against the soul, ver. 11. 2. Partly in having their conversation honest among the Gentiles; 1. That they may have no occasion to speak against them as evil doers. 2. That they may by their good works, have cause to glorifie God in the day of visitation, v. 12.

Hitherto of the Apostles Exhortation to Duties more Generally concerning all, as Christians.

II. *More Specially he Exhorts them to certain duties appertaining to them in respect of their particular Relations, Callings or Conditions Shewing*

I. *How as Subjects they are to behave themselves towards Magistrates, viz. They are to submit themselves to every Ordinance of man.* Here 1. He distributes Magistrates to be submitted to, into 1. Supream, *As the King.* 2. Subordinate. *As Governours sent by him.* II. He urgeth this submission to both upon divers grounds, ver. 1. From Gods Instituting of Magistracy, implied in that phrase, *For the Lords sake.* 2. From the benefit of Magistracy intended. [1] *For the punishment of evil doers.* [2] *For the praise of them that do well,* ver. 13, 14. 3. From the benefit ensuing upon such submission to Magistrates. For, (1) *Thus,* they shall *do well.* (2) *Thus,* they shall by well-doing, (*as is the Will of God*) put to silence the ignorance of foolish men, ver. 15. (3) *Thus,* they shall rightly improve their Spiritual freedom, *Partly,* whilest they use not their liberty for a cloak of maliciousness; *Partly,* whilest they herein, *as the servants of God,* fulfil his will, ver. 16. III. He concludes this Exhortation with divers other suitable directions, 1. *To honour all men.* 2. *To love the Brotherhood.* 3. *To fear God.* 4. *To honour the King.* ver. 17.

II. *How as Servants they are to demean themselves towards their Masters, viz. To be subject to their Masters with all fear.* Here, I. He distributes Masters, (to whom they are thus to yield subjection,) into two sorts, *viz.* 1. *The good and gentle.* 2. *The froward* ver. 18. II. He urgeth their subjection to both, withal comforting Christian-servants all injuries of froward persecuting Masters, and this upon divers grounds. 1. *Because it is thank-worthy and acceptable with God,* Patiently to suffer injuries *for conscience towards God;* whereas on the contrary, it would be *no glory to them to be buffeted for their faults,* ver. 19, 20. 2. *Because* Christians are called to suffering wrongs for well doing, *ver.* 21. 3. *Because* Christ hath given us a notable example of patient-suffering for well-doing, when he suffered for us, *ver.* 21. Which example of Christ is notably Amplified: (1) By Christs innocency, no way deserving to suffer in respect of himself, ver. 22. (2) By Christs patience under his sufferings, not avenging himself, *but committing his cause to him that judgeth righteously,* ver. 23. (3) By the excellent ends and benefits of Christs suffering; *viz.* Expiation of our sins, *bearing them on his own body on the tree.* Sanctification of our hearts and lives, *that we being dead unto sin, should live unto righteousness.* Both which fruits are illustrated by a double Metaphor, *viz.* Of diseased Patients *healed* by Christs stripes, ver. 24, 25. *Of stray-sheep* brought home *to Christ the Shepheard and Bishop of our Souls,* ver. 26. All which may oblige them to follow Christs example.

III. *How as Wives and Husbands they should carry themselves towards one another.* 1. Wives should look to the discharge of these Duties, *viz.* 1. *To be in subjection to their own Husbands.* That so they may be won to obey their word, which mistrusts their Wives unto such purity and fear in their Conversation, CHAP. III. ver. 1, 2. 2. To adorn themselves: Not outwardly in their bodies, with curious or costly Array, ver. 3. But inwardly in the hidden man of the heart with a meek and quiet spirit. For, [1] This is most acceptable. [2] This is the Precept of God of great price, ver. 4. [3] This was the Adorning in use and fashion with holy Women of old, and of *Sara* in particular. *Whose daughters they shall be,* Partly whilest they do well, Partly whilest they depend upon the Lord in their well-doing, *not being afraid with any amazement* through their husbands contrary carriages, ver. 5, 6. II. *Husbands* should dwell with their wives according to knowledge, giving convenient *Honour* to them. 1. *Because.* the wife is the *weaker Vessel.* 2. *Because,* she is joynt heir with her husband of the *Grace of life.* 3. *Because,* otherwise *their Prayers would be hindred,* ver. 7.

IV. *How as Brethren they are to maintain and nourish mutual love and dearness to one another,* viz. by being 1. *Same minded.* 2. *Sympathizing.* 3. *Brotherloving.* 4. *Pitiful;* that is, To their infirmities, and to their Miseries. 5. *Courteous,* or (as *y Calvin* rather thinks) *Humble,* for the Greek here hath two readings, ver. 8. *y In Calv. Com. in 1 Pet. 3. 8.*

V. *How as distressed and afflicted ones they should demean themselves towards their Oppressours and Persecutors,* viz.

1. To forbear revenge, *not rendring evil for evil, or railing for railing:* but contrariwise *blessing.* 1. Because, *they are called hereunto.* 2. Because hereby they *shall inherit a blessing,* ver. 9. This he confirms by a testimony of *David.* Promising *life and good dayes to them that eschew evil and do good,* and threatning them that do contrary, ver. 10, 11, 12. 3. Because, if thus *they follow that which is good,* scarce any are so vile as to *wrong them,* ver. 13. 4. Because though they should *suffer for Righteousness,* yet are they thereto *happy,* ver. 14.

2. *To Sanctifie the Lord in their hearts,* relying on his protection, and *not to be afraid of their Persecutors terrour, nor to be troubled,* ver. 14, 15.

3. *To be ready always to give an answer to every one that asketh them a Reason of the hope that is in them.* i.e. To be ready to make Confession of their Christian Faith before any, even their adversaries, especially them that are in Authority. This must be done 1. *With Meekness.* 2. *With Fear,* ver. 15.

4. To adde to their Christian Confession, a good life, *having a good Conscience.* And this for many Reasons: 1. *Because,* hereby they shall *shame their their adversaries that falsly accuse their good conversation in Christ,* ver. 16. 2. *Because, if the Lords will be that they must suffer, it is better to suffer for well doing then for ill doing,* ver. 17. 3. *Because Christ himself hath suffered once for our Sins:* Therefore they should not think much to be conform to Christ in suffering for well-doing: but should notwithstanding their sufferings have a good Conscience and *cease from sin,* after Christs example. (*This seems evidently to be the intent of the whole context, from* v. 18. to ch. 4. ver. 3. *and well considered, serves much to clear this most intricate place puzling all Interpreters.*) Here for farther pressing and clearing of this Argument, Christs Suffering is 1. *Amplified.* 2. *Applied.*

1 *Christs suffering is Amplified* [1] By the innocency and righteousness of Christs Person suffering, *the just for the unjust.* [2] By the intent or end of his suffering; *that he might bring us to God.* [3] By the happy events or consequents of his suffering; *viz.* His *Resurrection, Ascension unto Heaven, Session at Gods right hand, and the Subjection of all the Angels unto him.* 1. His *Resurrection,* Though he was *put to death in the flesh,* viz. As man: yet he was *quickned,* or raised again, *by the spirit,* viz. by his Godhead,

ver. 18.

v. 18. Thus efficacy of Christs Spirit or Divinity, Quickning Christ, is further Amplified by the notable Quickning Efficacy and Activity thereof towards others, manifested (think z *Calvin* even to the Dead; *By which he also went and preached to the spirits in prison*, &c. Here note (1) What Christ by his spirit did, *viz.* he *went and preached*. (2) To whom, *viz. To the spirits in prison; disobedient sometimes.* (3) When he thus preach'd, viz. *When once the long suffering of God waited in the dayes of Noah, while the Ark was a preparing.* The benefit of which Ark is, *Partly* describ'd; *wherein few, that is, 8 souls were saved by water*, v. 19, 20. *Partly* illustrated by a like spiritual benefit of *Baptism*, (not the outward washing of the body, but the inward washing of the soul and Conscience, which thereupon comfortably answers and witnesses for us before God) which now saveth us by vertue of Christs Resurrection, *ver.* 21. 2. His *Ascension into Heaven.* 3. His *being at Gods right hand.* 4. His having *Angels and Authorities and Powers made subject to him*, v. 22.

z Hoc addit *Petrus*, ut sciamus vivificam illam, de qua loquutus est, spiritus virtutem, non exertam fuisse in sola Christi persona sed in nos etiam diffundi, quemadmodum & *Paulus* docet ad Romanos cap. 5. 5. Dicit ergo non sibi modo Christum resurrexisse, sed ut vim eandem Spiritus sui aliis patefaceret: adeoque ipsam usque ad mortuos penetrasse. Unde sequitur, nos eam non minus sensuros, ut quicquid in nobis mortale est, vivificet, &c. *Joan. Calv. Com ad* 1 *Pet.* 3. 19.

II. *Christs suffering is Applyed*; in that from Christs suffering for us, he exhorts them to *Arme themselves likewise with the same minde*, as suffering with him, and in him; And consequently (1) That they *cease from sin, not living any longer the rest of their time in the flesh, to the lusts of men*, (2) That they live *to the will of God*, Chap. IV. ver. 1, 2. *Hitherto of his third Reason for their keeping a good Conscience drawn from Christs suffering.* 4. *Because* their present changed State and Time calls them to conscientious walking, it being enough (and farre too much) that *they have spent the time past of their life*, (while they were carnal,) in Gentilish lusts, divers whereof are mentioned, *ver.* 3. This their changed condition he Amplifies by the events thereof upon them, whose carnal wayes and lusts these Convert Jews had renounced; [1] Their stranging or wondring, that as formerly they *run not with them to the same excesse of Riot* [2] Their *speaking evil of them therefore*, v. 4. Against which evil carriages of their carnal adversaries, he comforts them, *Partly*, From consideration of Christs future judgement, to whom *quick and dead*, and so these men must *give account*, v. 5. which he proves in that not only Christians now, but also the people of the old world, though dead, were under one and the same Gospel of Christ, which is as the Law or Rule whereby Christ will judge all, *ver.* 6. *Partly*, from the hastening of the day of judgment, *ver.* 7. 5. *Because*, The world hasteneth to an end, *But the end of all things is at hand*, whence he inferreth Exhortations to divers Christian duties of a good life, *viz.* [1] To Sobriety, [2] To Vigilancy unto Prayer, *ver.* 7. [3] To fervent charity, especially among themselves, *Because charity shall cover a multitude of sins*, vers. 8. [4] To mutual Hospitality without grudging, *ver.* 9. [5] To mutual communication of their spiritual gifts to one another, according to their respective callings in the Church, *As good Stewards of the manifold Grace of God.* And he particularly instanceth in two more eminent, *viz. Preaching the Word*, which their *Pastors and Teachers* are to handle *as the Oracles of God.* *And Ministration*, viz. to the Saints miseries and wants, which *Deacons* are to discharge, *As of the ability which God giveth*; *That God in all things may be glorified through Christ*, to whom he ascribes praise and dominion for ever, *vers.* 10, 11.

Chap. 4.

5. Not to think strange at the sharpest fiery tryals for Christ and Christianity, as if some strange thing happened to them, but rather to rejoyce therein. 1. *Because*, These sharp sufferings are for their *Tryall*, as gold is tryed by the fire, ver. 12. 2. *Because*, hereby they become conform to Christ. (1) Now conform to him in his Cross, *ye are partakers of Christs sufferings.* (2) Hereafter in his joy and Crown, *when Christs glory shall be revealed*, ver. 13. 3. *Because*, in thus suffering for Christ, *the Spirit of Glory and of God resteth upon them.* Though reviled on the Persecutors part, yet he is Glorified on their sufferers part, ver. 14. 4. *Because*, to suffer (not as evil doers, but) as Christians, is not matter of shame, but matter of praise to God, ver. 15. 5. *Because*, This Gospel-Time brings inavoidable chastisements upon the Church; *for the time is come that judgement must begin at the house of God* ver. 18. 6. *Because*, consequently the calamities of ungodly Persecutors will be at last most woful. This is inferred from the former most Pathetically, (1) By way of Interrogation; *If it begin at us, what shall be the end of them that obey not the Gospel?* ver. 17. (2) By way of admiration; *If the Righteous scarcely be saved* (viz. shall not be freed in this life from judgements, afflictions, &c.) *Where shall the ungodly and sinner appear?* ver. 18. These Arguments he closeth up with an Encouraging Exhortation to them that *suffer according to the will of God, To commit the keeping of their souls to him in well-doing*; Inasmuch as he is 1. *Most willing* to preserve them in all their sufferings, being *faithful.* 2. *Most able* also, being their *Creator*, v. 19.

VI. *How their Presbyters or Elders in Office should there in discharge their duty in feeding the flock of God among them.* This duty is *Described*, and *Urged*. 1. *Described*, they are to *feed the flock, taking the oversight thereof.* 1. *Not by constraint, but willingly.* 2. *Not for filthy lucre, but of a ready mind.* 3. *Neither as Over-ruling*, or *Lording it over the Heritages.* viz. Particular Churches; *but being ensamples to the flock.* II. *Urged* by divers Motives; drawn, 1. From the Example of the Apostle *Peter* himself, exhorting them to this duty; (1) Being a *Co-Presbyter* also, *and a witness of Christs sufferings.* (2) Being by hope a *partaker of the Glory that shall be revealed.* 2. From the Nature of the Church to be thus fed and overseen by them; being (1) The flock of God. (2) *Gods Heritage.* 3. From the Glorious reward promised to the faithful performers of this Duty at the appearing of Christ the *Chief-Shepherd*, or *Arch-Pastour*, viz. *A Crown of Glory that fadeth not away*, Chap. V. ver. 1, 2, 3, 4.

a Timendas non esse injurias & pœnas persecutionum: quia major est Dominus ad protegendum, quàm Diabolus ad impugnandum, *D. Cyprian, de Exhort. Martyrum lib. cap.* 10.

VII. *How the younger among them should submit themselves towards the Elder*: Yea, *How all of them should subject themselves*, in Christian love, *to one another*; being *clothed with humility*, to that end. This is urged, 1. *From* the Beauty of Humility, *be ye cloathed* (Gr. *b Knotted*) *with Humility*, viz. *Either*, closely girt with it, as servants of old with a kind of Garment knit together in a knot; *or*, curiously adorned, as delicate women adorn themselves with knots 2. *From* Gods *resisting the proud, but giving grace to the humble*, v. 5, 6. Hence by way of Corollary he infers, That they should not fear, by reason of this humility, to be trampled upon by the insolent: but rather devolve *all their care upon God, that cares for them*, ver. 7.

Chap. 5.

b Ἐγκομβώσασθε] Pr. priè significat, *Innodate*: quasi dicat *Arcte vobis astringite.* Est Metaphora sumpta à genere vestimenti in nodum constricti, quo serviturebantur. Ἐγκόμβωμα Græci vocabant. *Estius in Com. ad* 1 *Pet.* 5. 5. ——Elegans autem est Metaphora quâ utitur, ac si diceret, omni ex parte Amplectimini Humilitatem, sicuti vestis totum corpus tegit. Interea significat nullum pulchriorem esse ornatum, aut decentiorem, quam ubi nos submittimus, *Jo. Calv. Com. in* 1 *Pet.* 5. 5. ——Quo nihil dici potuit venustius. Ἐγκόμβωμα vestis humilis & servorum erat: qui cum breves tunicas, quas ἐπωμίδες vocant, gestarent super has Ἐγκόμβωμα induere solebant; palliolum vilissimum, sed Candidum, &c. *Dan. Heins. Exercitat. Sacr. in* 1 *Pet.* 5. 5.

VIII.

VIII. *Finally, He exhorts them all Ways to Resist the Devil and his Temptations; especially those following them to Apostacy by reason of their Sufferings.* Here 1. He directs them how to resist the Devil; viz. By being, 1. *Sober*, 2. *Vigilant*, 3. *Steadfast in the Faith.* II. He incites them to this Resistance of the Devil upon Consideration, 1. Of the Nature and Disposition of the Devil, who is (1.) *An Enemy* (2.) *An Enemy not Asleep, but Active*, (3.) *A cruel Enemy, As a roaring Lion*, (4.) *An enemy indefatigable in his cruelty, He walketh about seeking whom he may devour.* 2. Of the manner of their Affliction, *wherein the Devil tempts and exercises them*: they are the common lot of all the Saints in the whole world, who have their several shares of affliction to accomplish them with, verse. 9. 3. He prayes for them, (1.) *The God of all Grace who hath called us into his eternal Glory, that after they have suffered a while, he would perfect, stablish, strengthen, settle them.* Concluding his Prayer with a Doxology to God, v. 10, 11.

e Elegantly *Cyprian* describes Satans subtilty and devices, whereby he endeavours to deceive and to devour us.

Adversarius vetus est, & hostis antiquus, cum quo prælium gerimus. Sex millia annorum jam pene complentur ex quo hominem Diabolus impugnat. Si imparatum invenerit militem Christi si rudem, si non sollicitum, ac toto corde vigilantem; circumvenit nescium, fallit incautum, decipit imperitum. Si vero quis Dominica præcepta custodiens, & fortiter Christi vestigiis adhærens, contra eum steterit; vincatur necesse est; quia Christus, quem confitemur, invictus est. *D. Cyprian de Exhort. Martyrum in Præfat. Sect.* 1. ——— *And elsewhere more fully*; Circuit ille nos singulos, & tanquam hostis, clausos obsidens, omnes aditus, & vestibula circumspicit, & quoquo se per angustias aliquas meatuum minus latebris, & salutis fuga, cautus adversarius penetraverit. Offert Deo suo formas illices, & Godet voluptates, ut visa destruat castitatem. Aures per canorum musicum tentat, ut soni dulcioris suavitas fortes & mollitas Christianas vigorem: linguam convicio provocat. Manum ambitu lucrationibus ad pernitiosam cupidinis ruinam. Ut fraudatorem facias, arte opponit injusta: Ut animum pervertat, ingerit persecutionis compendia; Horrore terrenos perpellit, ne cœlestes audeant: Offentat falsa, ut vera formidet: & cum interesse non possit fallere, exerte atque aperte minatur, terrorem putridæ persecutionis intentans: ad detestandum Dei servos insolenter semper & semper infestus: in pace latebricola, in Persecutione violentus. Quamobrem fratres dilectissimi contra omnes Diaboli vel fallaces insidias, vel apertas vires stare & obstare infractus animus & armatus, tam paratus semper ad repugnandum, quam est ad impugnandum semper paratus inimicus. *D. Cyprian. de Zelo & Livore. Gb. Sect.* 2.

THE CONCLUSION of the EPISTLE III. contains I. An Intimation by whom the Apostle *Peter* sent this Epistle to them of the Dispersion: *By Sylvanus*, whose fidelity to them he commends. II. A Summary Recapitulation of the Substance and Scope of his Epistle, *viz.* 1. *Testifying that this is the true Grace of God wherein they stand.* 2. *Exhorting them*, v. 12. III. Salutations: 1. Sent to them (1.) From the *Church at Babylon, elect with them.* (2.) From *Marcus his son*, v. 13. 2. Enjoyned to them. That they greet one another *with a kiss of charity*, ver. 14. IV. The Apostolical valediction, or Fare-well-Prayer for them, *Peace be with you all that are in Christ Jesus. Amen.* v. 14.

II. PETER.

Sect. I. *Name Penman and Authority* of this Epistle.

a 2 Pet. 3. 1.

The II. Catholick Epistle of PETER *the Apostle.*] The Apostle himself calls this his a *Second Epistle.* He writes it to the same People to whom he wrote his first, *viz.* To the b believing Jews dispersed, and in effect to the same end.

b 1 Pet. 1. 1, 2 & 1. 12, 13, 14, 15.

Some few Writers have doubted of the Authority of this Epistle, (as also of that of *James*, of the second and third of *John*, and of the Epistle of *Jude*,) as c *Eusebius*, and after him d *Hierome* intimates. Nor is it found in the *Syriack Version.*

c Euseb. Hist. Eccl. l. 3 c. 19.

d B. Hier. in Catal. Script. Eccl. tit. Simon Petrus. Tom. 1.

But divers cogent Arguments perswade us that this is an Apostolical Epistle, and written by *Peter*, As 1. The inscription mentions the same *Penman* of this Epistle with the first, *viz.* e *Simon Peter a servant and an Apostle of Jesus Christ.* He that wrote this Epistle testifies, that he f *must shortly put off this his Tabernacle, as our Lord Jesus Christ hath shewed him.* Now to whom did Christ shew this but to g *Peter.* 3. He that wrote this Epistle, was with Christ upon the Mount at his transfiguration, beheld his Majesty, ——— and heard that voice of the father from Heaven, when he was with Christ on the holy Mount, h *This is my beloved son in whom I am well pleased.* Now there were only i three, viz. *Peter*, *James* and *John*, in the Mount with Christ, at his transfiguration; and therefore it must be written by one of them three, (and by whomsoever of them, it is of Apostolical, yea of divine Authority;) but unto *James* or *John* none ever yet ascribed it, nor is there any reason so to do, but many to the contrary; therefore it must needs be confessed to be written by *Peter.* 4. He that writes this Epistle calls it his k *Second Epistle*, and intimates he wrote them both to the same persons, viz. the dispersed believing Jews. 5. He that wrote this Epistle calls *I Paul his beloved brother*, commends him, and approves the Authority of his Epistles; which were too much for any but for an Apostolical pen. 6. An holy Apostolical spirit breaths throughout this whole Epistle, both in his exhortations to holy duties, monitions against false teachers and Apostacy, and predictions of things to come. 7. The m stile and Phrase are Apostolical and consonant enough to that of *Peters* first Epistle. 8. To all these may be added the consent of n antient Writers, that count this Epistle Canonical and Apostolical. And o *Beda* wonders how any should doubt of the Authority of this Epistle, when the Penman hath put his name in the beginning, and testifies he was with the Lord in the holy Mount.

i Mat. 17. 1, 2

So that this Epistle is of unquestionable Authority.

k 2 Pet. 1. 1. & 3. 1, 2. Compared with 1 Pet. 1. 1.

l 2 Pet. 3. 15. 16.

m Hist. Eccles. Magd. Cent. 1. l. 2. c. 4. Tit. De Scriptur. N. Test.

n Concil. Laodicen. Can. 59. Concil. Carthagin. Can. 3. Athanas. in Synopsi. Damasc. l. 4. c. 18. Epiphan. *Hæres.* 76. Aug. l. 2. de Doct. Christ. c. 8.

o Beda in Com.

Sect. II.

Sect. II. *Time, when this Epistle was written.*

Peter wrote this Epistle a little before his death; for he saith herein, p *I think it meet as long as I am in* p 2 Pet. 1. 13, 14.
this Tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me. But at what time *Peter* did put off his Tabernacle, is hard particularly to determine; And learned Writers are not agreed among themselves about it.

Sect. III. *Occasion.*

q 2 Pet. 1. 14. The holy Apostle *Peter* considering, *That* q *shortly he was to put off his Tabernacle* of the flesh, *as the Lord Jesus Christ shewed him.* And knowing that among the scattered tribes some were too negligent r 2 Pet. 1. 5, 8, 9, 10. of r Progress in faith, and other accompanying vertues, and of making their Calling and Election sure, s 2 Pet. 1. 12. and that those who were best s instructed and established herein, had need be put in *remembrance* and *stirred up* hereunto; And fore-seeing by the spirit of Prophecy, that as even then there were, and afterwards there would be much more in the Church t 2 Pet. 2. 1, 2. &c. among them, t Heretical seducers and false teachers, of notorious ungodly manners, bringing in the most impious and damnable Heresies, and walking in a most carnal, dissolute, unclean and offensive course of life, to the shame of the Church, yea, that *in the* u 2 Pet. 3. 3. &c. *last days*, u Prophane *scoffers* should arise, that should deride the second coming of Christ to judgement, The Apostle hereupon takes *Occasion* to write this Epistle.

Sect. IV. *Scope.*

The *Scope*, and intent therefore of the Apostle in x 2 Pet. 1. 12. &c. and 3. 1. 2. this Epistle, is 1. *More generally*, x *to stirre up the pure minds* of the scattered Jews, *by putting them in remembrance*, both of the *Prophets words*, and the *Apostles Commands*, and this he aims at in both his Epistles. 2. *More Particularly*, [1] To encourage them from their large experience of Gods spiritual y 2 Pet. 1. 2, 3, 4. bounty unto them, y *having given them all things pertaining to life and godliness*, hopefully to expect from him *a multiplication of Grace and Peace unto them.* [2] z 2 Pet. 1. 5, 8, 10. &c. To incite them to z *adde to Faith vertue & other graces* and to have these blessings *abounding in them*, that so they may *make their Calling and Election sure, and never fall.* [3] To fore-warn and fore-arm them against a 2 Pet. 2. 1. *to the end of the Chapt.* *a false teachers*, and Heretical Impostors that should rise up among them; whose *damnable Heresies* he describes; whose *destruction* he threatens; and whose *cursed manners*, and abominable properties he detects, characterizing them to the life, as unclean and impure livers, enemies to Dominions and Magistrates, Riotous voluptuous Epicures, Scandalous Seducers, Covetous Practitioners, and Empty proud Vainglorious boasters, who therefore must carefully be abandoned. [4] *Finally*, to foretel them, and b 2 Pet. 3. *throughout.* the Church of Christ, b of *Prophane Scoffers*, that shall deride and deny *Christs second coming to judgement*, which having asserted and described, as also the *New-heavens and New earth* afterwards expected, he exhorts them to prepare themselves by all *Holy conversation, Godliness and Unblameableness* for the coming of the Lord.

Sect. V. *Principal Parts.*

In this II. *Epistle of Peter* are 1. *The Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.*

THE PREFACE. I.

THE PREFACE contains, 1. *An Inscription.* 2. *A Salutation.*

1. *An Inscription of the Epistle*, Respecting 1. The person writing; who is here described, [1] By his name and Surname, *Simon Peter.* [2] By his Office, More Generally, *A Servant.* More Specially, *And an Apostle of Jesus Christ.* 2. The persons written to, *viz.* The believing c Jews scattered up and down *the Roman Empire*; Here described especially by their true faith which God had vouchsafed them; *To them that have obtained like precious faith with us, &c.* This their faith being amplified, (1) by the worth and excellency of it, *Precious Faith.* (2) By the sameness of it, for nature and substance, with the faith of all Gods people, yea of the Apostles themselves, *like precious faith with us.* (3) By the causes of it, Efficient; *God and our Saviour Jesus Christ.* Impulsive, *through the Righteousness of God and Christ*, Ch. I. ver. 1.

c *For clearing this compare* 2 Pet. 1. 1. and 3. 1. with 1 Pet. 1. 1.

2. A *Salutation*; where note, I. The Benefits which he witheth to them, or prayes for in their behalf, *viz.* The multiplication of Grace and Peace. *Grace and Peace be multiplied unto you.* II. The means whereby those benefits are to be multiplied to them; *Through the knowledge*, (1) *Of God*; *And* (2) *Of Jesus Christ our Lord*, ver. 2. III. The ground whereupon he encourages them, to hope for further multiplication of these benefits upon themselves this way, *viz.* Their former experience of Gods grace and bounty to them herein, (who is still like himself to his acts of speciall grace and favour,) *According as his Divine power hath given unto us all things that pertain to Life and Godliness, &c.* Which experience of theirs is Amplified, 1. By the plenty of Benefits conferred upon them, *All things* pertaining to *Life and Godliness*, viz. To spiritual and eternal (not natural) life, and to godliness the soul thereof, (as d *Calvin* speaks) 2 By the Original causes of these benefits, *viz.* Christs power and Free-grace. *His Divine Power hath given unto us all things.* 3. By the inward and immediate means, whereby these benefits were conveyed to them, *viz. Through the knowledge of him*, (i.e. Jesus Christ,) *that hath called us by Glory and Vertue*, (i.e. e by his own Glorious Vertue; *Or* by his own Glory and Vertue, as some Greek Copies read it. Our Translation, *unto Glory and Vertue*, seems improper, and not to the Apostles sence, ver. 3. 4. By the outward instrumental means, whereby these benefits are rendred and applyed, *viz. The Promises*; *By which are given unto us the greatest and precious Promises*, &c. These promises are described, (1) *Partly* by their Fountain whence they freely flow; *By which are given*, &c. διὰ τοῦτο i.e. By which *Glory* and *Vertue* of Christ immediately forementioned. *Or* δι' οὗ i.e *By whom*, (as some Greek Copies read it,) that is, *By which Christ.* For Substance they come both to one. (2) *Partly* by their Adjuncts, *viz. Greatest and Precious Promises.* (3) *Partly* by their end why they are conferred on them, *viz. That by these you might be Partakers of the Divine Nature, having escaped the corruption that is in the world through lust*, ver. 4.

d *Jo. Calv. Com. in* 2 Pet. 1. 3.

e *Jo. Died. Annot. on* 2 Pet. 1. 3. *Joan. Cal. Com. in* 2 Pet. 1. 3.

THE SUBSTANCE of the Epistle, which is 1. *Hortatory*, 2. *Monitory*, 3. *Prophetical.* II.

I. *The Hortatory part of the Epistle, He exhorts them to abound in Faith and other Graces, accompanying Faith.* This Exhortation (inferred upon things forementioned, *And besides this*; or, *And for this same thing*,) is 1. *Propounded*, 2. *Urged.*

1. *Propounded.* In the propounding of this Exhortation; note, 1. The singular diligence required

about this duty, *Giving all diligence*, ver. 5. II. The Duty it self, which is twofold. 1. *To adde unto faith vertue*, and other graces, enumerated, as in a Gradation, for compleation of Faith, ver. 5, 6, 7. 2. To endeavour that *these things may not only be in them, but abound*, ver. 8.

2. *Urged* by divers Arguments. *They should give all diligence to have Faith, and all those other graces abounding in them.* 1. *Because* in so doing, they shall neither *be barren nor unfruitfull in the knowledge of Christ*, ver. 8. II. *Because he that lacks these things*, 1. *Is blind and cannot see afar off.* 2. *Hath wilfully forgot that he was purged from his old sins*, ver. 9. III. *Because thus* [*i.e.* by these] *we shall make sure our Calling and Election sure*, viz. by the fruits and effects thereof. IV. *Because* [*in so doing*] *they shall never fall*, for a much as abounding in these graces is the ready way to Christs everlasting Kingdome, *for so an entrance shall be ministred unto us abundantly*, &c. ver. 10, 11. V. *Because* it was no way unbecoming, but necessary for the Apostle *Peter* thus to exhort them, and put them in remembrance of their duty, who therefore excuseth himself for so doing, upon divers considerations, viz. 1. This is for their benefit, *though they know these things and are established in the present truth. Wherefore* [*i.e.* seeing this course is so many ways beneficial to you,] *I will not be negligent to put you alwayes in remembrance*, &c. ver. 12. 2. This to stir them up and put them in remembrance is the Apostles duty, yea, *I think it meet*, &c. ver. 13. 3. The Apostle was shortly *to put off his Tabernacle*, as Christ had shewed him, *ver.* 14. 4. The Apostle desired and *endeavoured that they might be able to have these things always in remembrance after his decease*, ver. 15. VI. *Because* the Doctrine of the Gospel preached to them by the Apostles, (wherein these duties are required,) was not fabulous, but most certain and Divine. Here 1. He declares the sum of the Gospel, (as *Calvin* observes,) viz. (1) The exhibition of Christ. (2) The power and efficacy of Christ exhibited. *When we made known unto you the Power and Coming of our Lord Jesus Christ*, &c. ver. 16. 2. He Evidences to them, that this Gospel was no cunningly devised Fable, but a certain Divine Truth, (1) *From* the certainty of the Apostles Testimony, who were, *Partly*, Eye-witnesses of *Christs Majesty*, ver. 16. *Partly*, Ear-witnesses of Gods glorious voice from heaven touching Christ, as the beloved Son of God, and great Prophet of the Church to be heard, when the three Apostles were with Christ in the Holy Mount at his Transfiguration, ver. 17, 18. (2) *From* the sweet consent and Harmony betwixt the Prophetical and Apostolical Doctrine. Here, *Partly* He extols the *Prophetical word as more firm* [*viz.* in respect of the account and apprehension of the Jews, who undoubtedly received the Prophets] than this voice from heaven. *We have also a more sure word of Prophecy. Partly*, he commends these Christian Jews for attending thereto, *Whereunto ye do well that ye attend. Partly*, he prefers the Apostolical Doctrine before the Prophetical, This being but *as a light shining in a dark place*, That as the *Day dawning and the day-star arising in their hearts*, v. 19. *Partly*, he cautions them how to understand the Scriptures of the Prophets, not according to every mans private fancy, but according to the sence and minde of the Holy Ghost; The Penmen of Scripture speaking not by the will of man, but the motion of the Holy Ghost, ver. 20, 21.

Hitherto of the Horratory *part of the Epistle.*

II. *In the Monitory Part of the Epistle*, He fore-warnes them of False-Teachers, Heretical and blasphemous Seducers that should creep in among them, and were even then arising up, least they should either be seduced or discouraged by them. To this End 1. *He forewarns them of these false Teachers.* 2. *He threatens them.* 3. *He characterizeth and describeth them, that so they may be the better avoided.*

1. *He forewarns them of false Teachers* that should arise among them, as there were false-Prophets of old among their fore-fathers, (It being the Churches lot in all ages to be pestered with such,) *More Particularly*, 1. Of the Heresies which their false-teachers shall bring in, or privily bring in; viz. (1) *Damnable Heresies.* (2) Impious and Anti-christian, *Even denying the Lord that bought them.* (3) Destructive, *And bringing upon themselves swift destruction*, Ch. II. ver. 1. 2. Of the prevalency of their Heretical pernicious wayes, They shall obtain *many followers, by reason of which* (many followers) *the way of truth shall be blasphemed*, ver. 2. 3. Of the intent of these false-teachers, viz. to *make merchandize of them*, both in their souls and states. This their merchandizing is *Amplified*, (1) By the Root whence it springs, *viz. Covetousness.* (2) By the Art whereby many shall compass this End, *viz.* By *feigned words*, pretending more than ordinary Piety, Purity, Moderation, Love, &c. under which they shroud their damnable Heresies, *ver.* 3.

II. *He threatens the false-teachers* with speedy judgement, and damnation, ver. 3. This threatning he 1 *Confirms* and 2 *Amplifies.* 1. *He confirms* this threatning of these wicked Heretick damnation, by three remarkable instances of Gods vengeance. 1. Upon the Angels that sinned, *cast down to Hell*, and reserved in chains of darkness to further judgment, ver. 4. 2. Upon the old World, of the ungodly, drowned with a flood, when *Noah a Preacher of Righteousness* was preserved, *ver.* 5. 3. Upon the wicked Cities of *Sodom and Gomorrah*, overthrown, and turned to ashes; when *Righteous Lot*, whose righteous soul was daily vexed with their wicked and filthy deeds, was delivered, *ver.* 7, 8. II. *He Amplifies* this threatning tacitely comforting the Godly 1. Against the delay of their own deliverance; *The Lord knowes how to deliver the godly out of Temptation*, viz. he knowes what's the best way, and when the best season. 2. Against the delay of wicked Heretick punishment, The Lord knowes how to reserve them till a fit time of punishment, *verse* 9, 10.

III. *He lively* [&] *characterizeth these Hereticks* that they may be shunned, by divers infamous and odious Properties in them, viz. They are

1. *Impure and Unclean livers.* That walk after the flesh in the lust of uncleanneſse, ver. 10.

2. *Enemies to Magistrates, Civill Dominions and Dignities.* Here I. Their Anarchical Opposition to Magistracy is described, 1. By their evill and sinfull carriages against them, *viz.* [1] *They despise Government*, or *Dominion.* [2] They *are not afraid to speak evill of Dignities.* 2. By the root of these evill carriages, *viz.* [1] Their Pride, *Presumptuous* (or, *Audacious*) are they. [2] Their wilfulneſse; *And self-willed*, or, *self-pleasers*, ver. 10. II. This their Anti-Magistraticall disposition and demeanour is *aggravated*, 1. By the contrary example, even *Angels* themselves *Greater in Power and might*, who (though God imployes them to protect his Church and to withstand and punish the tyranny and rage of wicked Rulers, yet) *bring not in a Railing accusation against them before the Lord*, that we can finde in all the Scripture, *vers.* 11. 2. By their brutishneſse herein, As *wild-Beasts* sottishly runne upon their own destruction, being *made to be taken and destroyed*: So these *speak evill of things they understand not, and shall utterly perish in their own corruption; receiving the reward of unrighteousnesse.* ver. 12, 13.

3. *Riotous Sensualists* and *voluptuous Epicures*; They *that count it pleasure to riot in the day time*, ver. 13.

4. *Scandalous Seducers of unstable Soules, with whom they feast themselves*, enticing them at their Feasts,

Chap. 2.

S. Peters Character of false Teachers.

Christi Potentiam & adventum] Non dubium quin his vocibus Evangelii summam comprehendere voluerit: ut certe nihil præter Christum continet, in quo abscondita sunt omnes sapientiæ thesauri. Duas autem partes distinctè ponit, nempe *Quod exhibitus in carne fuerit Christus*; Deinde *qualis sit virtus ejus & efficacia.* Sic enim integrum habemus Evangelium, &c. *Joan. Calv. Com. in 2 Pet.* 1, 16.

Feasts, by their lascivious Gestures, and whorish looks, to uncleanness. *Spots and blemishes, spotting themselves with their own deceivings, while they feast with you; Having eyes full of adultery,* (Gr. *of the adulteresse*; or, *of the Whore,*) *that cannot cease from sin, beguiling unstable soules.* v. 13, 14.

3. *Covetous Practiseness*, plodding and contriving in their hearts how to compasse money and wealth from others. *An heart they have exercised with Covetous Practises.* This is *Amplified*, I. By the Cursed Condition into which they cast themselves, by this and their other corruptions. *Cursed children*, ver. 14. II. By their Resemblance herein to *Balaam* the false Prophet, who for gain was willing against his conscience, to have Cursed Gods blessed people Israel, *Which have forsaken the right way, and are gone astray following the way of* Balaam *son of Bosor. Balaams* erroneous way is *Aggravated*, 1. By the *unrighteousness* of his course, intimated, viz. His endeavour to Curse Gods people. 2. By the Roote whence this unrighteousness sprang, viz. His Covetousnesse, *He loved the wages of unrighteousness.* 3. By the *Madness of the Prophet* herein, striving for lucre, to go against Gods will. 4. By the Prodigious reproof of *Balaams* iniquity and madnesse, by a *Dumb Asse speaking with mans voice.* He was unworthy of mans reproof, therefore is deservedly reproved by a foolish and despicable Asse, v. 15, 16.

6. *Empty, proud, vain-glorious Teachers speaking great swelling words of vanity.* This vicious Property of their *Big, vain, empty speaking*, is 1 *Illustrated.* 2 *Threatned.* 3. *Aggravated.* I. *Illustrated* elegantly by a double similitude. 1. Of *Wells without water.* 2. Of *Clouds.* (viz. without rain) *carried away with a Tempest.* II. Threatned; *To whom the mist of darknesse is reserved for ever.* ver. 17. III. *Aggravated*, by the pernicious effect hereof upon divers of their Seduced hearers, allured hereby under specious pretences of Liberty, unto uncleanness and other lusts, to their destruction. Here note *More Particularly*, 1. The Garb of these Seducers language, or Teaching; *They speak great swelling words of vanity*; as (h *Calvin* saith) boasting aloud of the Spirit, and Spirituals, &c. 2. The Subtilty of their speech to Seduce, *For when they speak—they allure.* 3. The Persons Seduced hereby, *Those that were clean escaped from them who live in errour*, viz. Who had renounced Gentilisme, and imbraced Christianisme. 4. The Art, or Bait whereby they allure and deceive them. viz. By allowing them to live in their carnal lusts under specious pretences of Christian liberty from the Law; *they allure through the lusts of the flesh, through much wantonness—while they promise them liberty.* Which pretended Liberty, the Apostle evidences to be real bondage under corruption, inasmuch as they are overcome by corruption, *ver.* 18, 19. 5. The miserable End of these that profess and know Christ, but are seduced again to Error and Corruption by such false teachers, v. 20. Aggravated, in that, [1] Such Apostates condition is farr worse than that of ignorant unconverted Heathens, *ver.* 21. [2] The *true Proverb* is verified in them; *The Dog is turned to his vomit again; and the Sow that was washed, to her wallowing in the mire*, ver. 22.

h *Jo. Calv. Com. in* 2 Pet. 2. 18.

Thus of the Monitory *Part of this Epistle.*

III. *In the Prophetical Part of this Epistle*, Peter Prophecies of the sensual Prophane scoffers in the last dayes, that shall scoffe at Christs Second coming to Judgement. Touching this Prophecy note 1. *The Preface to it.* 2. *The Substance*, or *Matter of it.*

I. *In the Preface to this Prophecy*, by way of Transition from his former Matter, he declares the End and Scope which he aimed at, in writing both his I. and II. Epistles, viz. *To stirre them up, and put them in remembrance, That they be still mindful of the Doctrine of the Prophets and Apostles*, Ch. III. v. 1, 2. Chap. 3.

II. *In the Substance*, or *Matter of the Prophecy.* Peter 1. *Prophetically declares the Error.* 2. *Doctrinally confutes it.* 3. *Practically improves the Confutation.*

1. He Prophetically declares the Error of the scoffers in the last dayes, about Christs coming: 1. Describing the Persons that shall broach it, to be [1] *Scoffers.* [2] *Walkers after their own lusts*, ver. 3. 2. Indigitating the point of their scoffing Error, *Saying, where is the Promise of his coming?* 3. Expressing their manner of reasoning against Christs coming: *The World and all things therein continue as they were from the Creation*; therefore it shall continue still, and consequently Christ shall never come to judgment, v. 4.

2. He Doctrinally refutes this Error: Shewing, 1. That *As God made Heaven and Earth, consisting out of the water and in the water, by his word:* (whereof these Scoffers *are wilfully ignorant*:) So he is able by the same word again to destroy them, v. 5, 6. That, all things have not continued as they were from the Creation, because the old world perished by water, v. 6. 2. That the present *Heavens and Earth are reserved by Gods word, to be burnt up by fire* at the day of judgment, when ungodly men shall be destroyed, ver. 7. 4. That, though the Lord seem to delay his coming long, yet no time is long to God, *a thousand yeares* being but *as one day*, &c. Nor doth he deferre his coming out of *slacknesse to performe his Promise*, but out of long-suffering, that his Elect may have opportunity of Repentance, ver. 8, 9. 5. That The day of the Lord shall come (1) Suddenly, *As a thief in the night.* (2) Terribly, in respect of the whole frame of the Creation. *The Heavens shall passe away with a great noise; The Elements shall melt with fervent heat. The Earth, and the works therein shall be burnt up*, v. 20.

3. He Practically improves this Confutation, By Exhorting them upon consideration: *Partly*, of the certain, sudden and terrible coming of Christ to judgment; *Partly*, of their hopes of new Heavens and a new Earth: To certain suitable Duties, viz. 1. To be singular *persons in all holy conversation and godlinesse*, ver. 11. 2. To expect with patience and holy desire the coming of the day of God. And this (1) *Partly*, because then this world shall terribly be dissolved, ver. 2. (2) *Partly*, because after this worlds Dissolution, *they expect according to Gods Promise*, i *New Heavens and a New Earth, wherein dwels righteousnesse*, ver. 13. 3. *To be diligent that they may be found of him in peace, without spot, and blameless*, as may become that New pure world expected, v. 14. 4. To interpret and *account* the Lords delay in coming, to be for the better preparing of them for Salvation, which he confirms by *Pauls* Testimony, Both in his Epistle written to these dispersed Jews, *viz.* the *Epistle to the Hebrews*: And in his other Epistles writing of these things. *In which Epistles some things are hard to be understood, which unlearned and unstable men wrest, as they do other Scriptures, to their own destruction*, ver. 15, 16.

i *New heavens and New Earth.*

THE CONCLUSION of the Epistle contains III.
I. Summary Exhortations, 1. To *Stedfastnesse against all the Errors of the wicked.* This is urged, from their *Knowing of these things before.* 2. To *Growth in Grace and in the knowledge of Christ.* II. A Doxology to Christ, *To him be glory, both now and for ever. Amen.* ver. 17, 18.

I. John

I. JOHN.

Of this John, his life and death, hath formerly been spoken at large, as the Gospel of John, Sect. I.

Sect. I. *Name.*

The first Catholique Epistle of JOHN *the Apostle.*] This Epistle hath this Title in all the ancient manuscript-Copies; As *a Beza* in his Annotations before this Epistle hath observed, —— Which as *Beza* there well adviseth us, we are thus to understand, *viz. The first Epistle of* John *the Apostle, which is Catholick*; for of all *Johns* Epistles, this only is *Catholick* or *General*, the other two being *Particular*, viz. The second to the Elect Lady and her children; The third to *Gaius*, and therefore it were improper to call r the first *General* Epistle in any other sence.

a Bez. Annot ante 1. Ep. Jo.
b Bez. ubi supr.
c As in 1 John 1, 1, 2. & 2, 22, 23, 24. & 5. 5, 6, 7, 20.
d 1 John 1 1. & 5, 7.
e John 1. 1, 2, 3, &c.
f John 1. 1. 14.
g Rev. 1, 2. and 19. 13.
b 1 John 1. 1. and 5. 7.
i John 13. 23. and 19. 26. & 20. 2. & 21. 7. 20.
k Hæc Epistola prorsus digna est ejus discipuli spiritu qui præ aliis ideò à Christo dilectus fuit, ut ipsum nobis familiarem redderet. *Jo. Calv. Argum. in 1. Epist. Jo.*
l Beatus Joannes Evangelista cum Ephesi moraretur, usque ad ultimam senectutem & vix inter discipulorum manus ad Ecclesiam deferretur, nec posset in plura vocem verba contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc; *Filioli diligite alterutrum.* Tandem discipuli & fratres qui aderant, tædio affecti, quia eadem semper audirent, dixerunt: *Magister, quare semper hoc loqueris?* Qui respondit, dignam Joanne sententiam, *Quia præceptum domini est, & si solum fiat, sufficit.* *Hier. in Ep. ad Gal.* 6. 10. *p.* 200. *Tom.* 9. *Basil.* 1553.

Sect. II. *Penman.*

Penman of this Epistle is *John* the Apostle, as is evident, 1. *From* the Greek Title, [Ἰωάννου τὸ Ἁγιον καθολικὴ ἐπιστολὴ πρώτη] i. e. *The first Catholique Epistle of* John *the Apostle*, b Thus all ancient Greek Copies have it. 2. *From* his manner of speaking of Christ, asserting his c Divinity in divers passages of this Epistle, and calling him the d *Word*; *John* being most sublime in asserting the e Godhead of Christ in his Gospel, and in the f *Revelation* often; and no Writers in the New Testament stiling Christ the *Word* but *John* in his g Gospel, in his g Revelation, and here in this b Epistle. 3. *From* that eminent and singular Character of *Johns* Spirit, *viz. The Spirit of Love*, most predominant and conspicuous all along this Epistle, as in his Gospel and Revelation. *John* was i the Disciple whom Jesus loved above all his Disciples. *He was a meer compound of sweetest love*; in all his writings, breaths nothing in a manner but *Love*. Hence excellently k *Calvin*, *This Epistle is altogether worthy the Spirit of that Disciple, which was therefore beloved of Christ above the rest, that he might render him familiar unto us*, and in this respect *Hierome* relates a most remarkable story of *John*: saying, l *Blessed John the Evangelist, when he abode at* Ephesus *even to extream old age, and was hardly carried to the Church betwixt the hands of the Disciples, nor could weave up his voice into many words, was wont to pronounce nothing else at their several meetings together, but this*; Little Children love one another: *At last the Disciples and Brethren that were present, being tyred out because they alwayes heard the same things, said*, Master why dost thou alwayes speak this? *who gave an answer worthy of* John, Because it is the Lords command, and if it alone be done, it sufficeth.

John therefore being the undoubted Penman of this Epistle, it is of unquestionable Authority, m as Eusebius, and n Hierome testifie, that there never was doubt in the Church about the Author or Authority of this Epistle, but that it was generally received, and constantly approved by all. Augustine saith, o This Epistle is Canonical, is reched among all Nations, is held by Authority of the whole world, it hath edified the whole world. And elsewhere intending to expound this Epistle to his People, he gives this reason thereof; p *Because love is especially commended in this Epistle, most sweet to all that have a sound spiritual palate to relish the bread of God, and most memorable in the Holy Church of God. For he speaks many things, and almost all things of love*, &c. so that he counts it a *most sweet Epistle and most memorable* in the Church of God.

m Euseb. Hist. Eccles. l. 3. c. 18. & c. 19.
n Scripsit & unam Epistolam, cujus exordium est: *Quod fuit ab initio*, &c. quæ ab universis Ecclesiasticis & eruditis viris probatur.

Hier. Catal. Script. Eccles. Tit. Joannes. Tom. 1.

o Canonica est ista Epistola, per omnes gentes recitatur, orbis terræ Authoritate tenetur, orbem terrarum ipsa ædificavit. *Aug. Expos. in* 1. *Epist. Joan. Tract.* 7. *p.* 627. *C. Tom.* 9. *Basil.* 1569.

p Præsertim, quia in *Epistola* satis dulci omnibus quibus sanum est palatum cordis, ubi sapiat Panis Dei, & satis memorabili in Sanctâ Ecclesiâ Dei maximè charitas commendatur. Locuturus est enim multa, & prope omnia de charitate. Qui habet in se unde gaudiat, necesse est gaudeat ad quod audit. Sic enim illi erit lectio ista tanquam oleum in flammâ, &c. *Aug. Præfat. in Expos. Ep. Joan. Tom.* 9.

Sect. III. *When, and Whence this Epistle was written.*

John wrote his Gospel at *Ephesus*, as q *Irenæus*, and r *Eusebius* think. This Epistle *seems* (in s *Zanchy's* judgement,) *to be written after his Gospel. And he wrote it when he was now old, as Hierome* saith, *and being old he departed not from* Asia, *therefore its probable he wrote it at* Ephesus. *John* lived after the other Apostles, t *and wrote after them all.*

q *Iren. Adverf. Hæres. l.* 3. *c.* 1.
r *Euseb. Hist. Eccl. l.* 5. *c.* 8.
s *Zanch. Prolegom. in* 1. *Joan. Ep. p.* 6. de Secundo.
t Postremus Apostolorum scripsit, & mortuus est. *Zanch. ibid. de Tertiâ.*

Sect. IV. *Occasion.*

The *Occasion* of *Johns* writing this Epistle was chiefly threefold. 1. *John* observed that in his days there were many Heretical Teachers and Seducers which he calls u *Antichrists*, (and by a Prophetical Spirit foresaw, that afterwards there would arise many more.) x *Epiphanius* reckons up these Hæretical Antichrists in *Johns* days, and y *Aug.* out of *Epipha-*

u 1 *John* 2. 18, 19, 22. & 4. 1, 2, 3.
x *Epiph. in Panard.* 1. *Tom.* 2. *Etc. Tom.* 6.
y *August. de Hæres. l. p.* 14. *Basil.* 1569.

nius

[illegible] by Angels; [illegible] rerunt; held the Samaritan fictions, and the [illegible] sundries errors. [illegible] held, the world and men were [illegible] believed not also Christ was crucified of the Jews, but Simon the Cyrenian who carried his Cross. 2. Ebionites, from Ebion one of the seven Deacons, Christs disciples, who being married to Mary Magdalen the sister of Lazarus his wife, and would have dissolved her and pronounced her as common to all [illegible] mind filthy self, maintaining the community of wives, &c. But Clement Alexandrinus commends this Ebion for Piety and Continency; and saith, his daughters remained unmarried, and in all lived chastly. Whence Parens thinks he probably it was not Ebion the Deacon, but some other. 3. Cerinthians, Cerinthus was the Author of that impure and profane Sect; though those Heretics under the [illegible] holy mans name, countenance their odious filthiness. 4. Gnosticks, who would be so called from the excellency of their knowledge above those all the former; and thought to have risen from the filthy Nicolaitans. 5. Carpocratians, from Carpocrates in Asia; who taught every thing opposite to Religion, and every invention of sin, that men might live and do the will of the Devil: 6. Abrenuntians, who denied they could not erode Principalities and Powers, whom their things please, that they might come to the superiour Heavens; And [illegible] was only man, ordained of both Sexes, [illegible] the Law; Denyed the Resurrection, &c. 8. Quartodecimans, from Cerinthus, Christ [illegible] thinks and worthless, from Cerinthus, Christ [illegible] ning of whom, John is reported to have leaped out of the Bath at Ephesus unwashed, as [illegible] merly noted,) and Antitactes; who said, the world was made by Angels: men ought to be circumcised and keep the Ceremonial Law; who denyed Christs Divinity; said, he was not before Mary; that he was a meer man, that Christ is not risen, but hereafter should rise again. And fabulously conceived, that after Christs resurrection, Christ shall reign on earth a thousand years, in which earthly Kingdom of Christ, men shall live according to the carnal pleasures of their belly and lust, &c. whence also they were called Chiliasts, or Millenaries. 9. Nazareans, who though they confess Christ the Son of God, yet observe all things of the old Law, which they say Christians learned by the Apostolical Traditions, not to observe carnally, but to understand spiritually. 10. Hebionites, from Hebion; who held that Christ was only man, and observe Circumcision, and other Commands of the Ceremonial Law, from which we are freed by the N. Testament. *All these Heretical Antichrists were in* John's *dayes.* II. *John* took notice of divers carnal believers, who made great profession of Knowledge, Faith and Piety towards God, and of love towards their brethren, who yet lived impiously towards God, and uncharitably towards their brethren, to the scandal of the Gospel. III. Finally, *John* considered how necessary it was to encourage true believers in Communion with God, Stedfastness in the true faith, holiness of life, Sincere brotherly-love, Growth in grace; and to promote the assurance of their eternal life. These things principally gave *John Occasion* of writing this Epistle by way of remedy.

2 Aug. [illegible] Hær. 2. ad Quod. 6. 7.

Rev. 2. 6. 15.

1 D. Parens in Gen. 6. Acts 2. 6.

b *See in* John's Gospel, Sect. 1.

1. Epistle of JOHN.

Sum of the Epistle.

[illegible] communion with God in Christ have they walk [illegible] &c. I abide in Christ [illegible] Commandments, every one that [illegible] practising of righteousness is born [illegible] life.

[illegible] This hath God [illegible] Son of God, [illegible] —And therefore is it [illegible] this Testimonie. [illegible] multitude of marks, Signs or Characters of Believers, [illegible] our spiritual Estate here [illegible] down for this end, more than in any other [illegible] a piece of Scripture in the whole Bible. [illegible] Signs, or Evidences are here reduced to several heads and set down for the help and comfort of the Readers, in some of which, at least the weakest Christian, (if sincere,) may find abundant Soul-refreshing and heart establishment.

I. *Evidences, Signes or Discoveries of Gods love to us.*

1. Christs being sent to die for us, that we might by him, 1 *John* 3.16 and 4.9,10.

2. Adoption, That we should be called the sons of God, 1 *John* 3.1.

3 Our not loving the world, nor the things of the world, inordinately, 1 *John* 2.15, 16, 17.

4. Our love to God, which is an effect, or reflexive beame of Gods love to us, 1 *John* 4. 19.

II. *Evidences or Signes of our Regeneration, Adoption, Sanctity.*

1. That the world knoweth us not, 1 *John* 3.1.

2. True believing that Jesus is the Christ, 1 *John* 5. 1.

3. Not committing, or practising of sin, 1 *John* 3. 8, 9. Especially not that great sin of sins, *The sin against the Holy Ghost*; So, *The wicked one toucheth him not*, 1 *John* 5. 18.

4. Overcoming erroneous heretical spirits and and their seducements, 1 *John* 4.1, 4.

5. Overcoming the world by faith, 1 *John* 5. 4. 5.

6. Doing, or Practising of righteousness, 1 *John* 2.29. and 3. 10.

7. True love of the brethren 1 John 3. 10, 14. and 4. 7.

8. Hope (if not allurance in some measure) that we shall be conformed to God and Christ in his glorious appearing, 1 John 3. 2. 3.

9. In hope of glory, purifying our selves as God is pure, 1 John 3. 3.

III. *Evidences or Signes that we are of the truth, of the true number of Gods people.*

1. Having an unction from the holy one teaching us all things, 1 John 2. 19. 20. 27.

2. The Testimony of an upright heart or conscience touching our real and true love of the brethren, 1 John 3. 18. 19. 20. 21.

3. Perseverance with the faithful in Christ and in the truth, 1 John 2. 19. 27.

IV. *Evidences or Signes of being in light, not in darkness: in life not in death.*

1. Having the Son, viz. Actual interest in, and enjoyment of Jesus Christ, 1 John 5. 11, 12.

2. Loving, and not hating of our brother, 1 John 2. 9. 10, 11. and 3. 14, 15.

V. *Evidences, or Signes of our true knowledge of God, and of Jesus Christ.*

1. Real and sincere keeping of his Commandments, 1 John 2. 3, 4.

2. Not sinning, or denial of sin, 1 John 3. 6.

3. A right entertaining and hearkning to the true Apostolical Doctrine, 1 John 4. 5, 6.

4. Mutual brotherly love, 1 John 4. 7, 8.

VI. *Evidences or Signes of our true love to God, and to Jesus Christ.*

1. When our love to God, flowes from Gods love to us, 1 John 4. 19.

2. The casting out of base servile fear, 1 John 4. 18, 19.

3. Not loving the world, and things in the world, inordinately, excellively, 1 John 2. 15, 16.

4. Keeping Gods Word and Commandments, and that cheerfully, 1 John 2. 5. and 5. 3.

5. Our true love to Gods children, for the heavenly Fathers sake who begat them: Opening our bowels of compassion to brethren in need, 1 John 5. 1. and 4. 11, 12, 20, 21. and 3. 17.

VII. *Evidences or Signes of our Communion with God and with Jesus Christ.*

1. The Holy Spirit of God, and of Jesus Christ given us, 1 John 3. 24. and 4. 13.

2. The true abiding of the ancient Primitive Truth and Doctrine of Christ in us, 1 John 2. 22, 23, 24.

3. True confessing that Jesus is the Son of God, 1 John 4. 15.

4. Not doing, or practising of sin, 1 John 3, 6, 8.

5. Unfeigned love to God, and dwelling therein, 1 John 4. 16.

6. Walking in light not in darkness, 1 Jo. 1. 5, 6, 7.

7. Walking as Christ walked, 1 John 2. 6.

8. Keeping his Word and Commandements, 1 John 2. 5. and 3. 23, 24.

9. True Brotherly-love, 1 John 4. 12.

VIII. Finally, *Evidences or Signes of true Brotherly-love, or unfeigned love of Gods children*, 1 John 5. 1, 2.

1. True Spiritual knowing of God, 1 John 4. 7, 8.

2. Sincere loving of God 1 John 5. 1, 2.

3. Right Keeping of Gods Commandements, 1 John 5. 2, 3.

4. Loving the Brethren peculiarly as they are begotten of God, &c. 1 John 5. 1, 2.

5. When we love the brethren not complementally and verbally only, but really and sincerely: Opening tender bowels of compassion to them in need; yea if the cause require, hazarding our dearest lives for the children of God, 1 John 3. 16, 17, 18, 19.

By these Evidences, Signes, or Characters of our spiritual Estate, *clearly laid down in this Excellent Epistle, the weak in faith may become strong in Assurance, and the strong may become stronger: yea all that truly believe in the Name of the Son of God, (if the souls be not shut out) may hereby come to know that they have eternal life. All which Evidences, there more fully opened and unfolded in a distinct Treatise, entituled, The Believers Evidences for eternal life: to which I refer my gentle Readers, that would be diligent, well-weaned and disingaged, but especially that find afflicting dayes, To help forward their Assurance for Heaven, when they can have little or no assurance of any thing on earth.*

Sect. VI. *Principal Parts, or Analytical Explication.*

In this 1. *Epistle of John*, which is Generall, (stiled, *An Harmony Epistle short and Excellent, by y Fathers; A most sweet Epistle and most Memorable in the holy Church of God, by* ᶻ *Augustine; An Epistle altogether worthy the spirit of that Disciple, who was therefore beloved above others by Christ, that he might render him familiar to us*, by a Calvin;) are considerable these *Principal Parts* in reference to the Excellent ends fore-mentioned, *viz.* 1. *The Proem, or Introduction to the Epistle.* 2. *The Substance of the Epistle it self.* 3. *The Conclusion.*

y Epistola Parænetica, brevis & insignis. D. Parens in Adversf. haer. 1 Ep. Joan.

ᶻ in Epistolâ satis Dulci——& Satis memorabili in Sanctâ Eccles. Dei. *Aug. Præfat. in Expos. Ep. Joan. Tom. 9.*

ª Hanc Epistolæ profusè Dignatus est eius Discipulus Spiritu, qui præ aliis ideo dilectus à Christo fuit, ut ipsum nobis familiarem redderet. *Jo. Calv. Arg. Ep. Joan.*

I.

THE PROEM, or INTRODUCTION, making Entrance into the Epistle; shewes 1. *What Subjects matters the Apostle propounds principally to treat of in this Epistle, viz.* of the great Theam of the Gospel; *Jesus Christ the Word of Life.* 1. Of Christs Person, God-man. [1] Christs God-Head is intimated in these Phrases: *That which was from the beginning,* ——*The Word of Life.*——*The Life.*——*That Eternal Life which was with the Father.* [2] Christs Manhood, implyed in these expressions; *which we have seen with our eyes, which we have looked upon, and our* b *hands have handled of the Word of Life.* ——*For the life was manifested, and we have seen it.*——*And was manifested unto us.* 2. Of Christs office, To be the Author of life to us, implyed in that Christ is called *The Word of Life;*——*The Life;*——*That Eternal Life which was with the Father, and was manifested unto us*, Ch. I. ver. 1, 2. II. *What the Apostle intends to clear touching Christ*, viz. 1. Not any novelty, but *That which was from the beginning.* 2. Not any uncertainty, but that whereof the Apostles were infallible witnesses; *Which we have heard, which we have seen with our eyes, which our hands have handled, &c.* ver. 1, 2, 3. III. *To what End or Purpose he will treat of these things*, viz. 1. That those to whom he writes *might have communion or fellowship with* the Apostles, which fellowship of the Apostles is sweetest and Highest, *And truly our fellowship is with the Father and his Son Jesus Christ*, This Communion is even *Heaven on Earth*, ver. 3. 2. That having such fellowship, *their* c *joy might be full*, and so they at last become eternally happy, ver. 4.

Chap. 1.

b Præbuit se palpandum, qui se præbuit crucifigendum: crucifigendum inimicis. palpandum amicis. Medicus tamen omnium, & illorum impietatis, & istorum incredulitatis. *August. Tract. 2. in Epist. Joan. Tom. 9.*

c *Plenum Gaudium* dicit, In ipsâ societate, in ipsâ Charitate, In ipsâ unitate. *Aug. Tract. 1. in Ep. Joan. Tom. 9.*

II.

THE SUBSTANCE of the Epistle it self is, 1. *Practical.* 2. *Doctrinal.*

I. *The Practical Part*, is full of *Holy and Heavenly Exhortations* unto Sanctity of life and Conversation, as becomes them that have communion with the holy God; And that in divers *Particular Duties of Christianity*, sometimes pressing the same Duties again and again, (as that of *Brotherly love*) but with new,

; Motives

Preserve or Augment. How Secure [illegible]

I. To walk in the Light, as he is in the Light, is to walk in the Love of God, and Holiness of Life, as he doth. If they profess communion with God,

From the Nature of God, revealed in the Gospel, (1) God is Light, ver. 5. (2) God is Love, ver. 8. From this

darkness, ver. 6. (2) from the Light, ver. 9.

Secondly, Because

we are with God, [illegible] there is necessity that [illegible] the same as from all sin, ver. 7.

II. Not to deny sin to be in us, or to have sin by Nature, yea though we be regenerate, but rather frequently to confess it before God. 1. Because, if we say we have no sin, (1) We deceive our selves, (2) The truth is not in us, ver. 8. 2. Because if we confess our sin, God is faithful and just, (1) To forgive it for our sake, viz. in Justifying us. (2) To cleanse us from all unrighteousness, viz. in both Justifying and Sanctifying us, ver. 9. 3. Because, if we say we have not sinned, viz. Actually; (1) We make God a liar. (2) His Word is not in us, ver. 10.

III. To make Confession, to avoid the guilt of sin as a Pardon, and yet if in particular instances we repair by Faith unto Christ as already available all sin. He encourages to come to Christ for relief against sin, from the two chief Acts or Parts of Christs Priesthood, ver. 1. His Intercession in Heaven with the Father for us; which is Available by the Righteousness of the Intercessor, able to prevaile. If any man sin we have an Advocate with the Father, Jesus Christ the righteous, Ch. II. ver. 1, 2. His Satisfaction or, and Expiation of sin on earth, by his Death; and this, (1) Not only for the sins of Jewes, to whom he writes; And he is the Propitiation for our sins, (2) But also for sins of Gentiles of every Nation through the world; And not for ours onely, but also for the sins of the whole world, ver. 2.

IV. To adde to their knowledge of Christ true obedience to his word and Commandments. 1. Because, hereby we may know that we truly know Christ, ver. 3. 2. Because, to make a profession of knowing Christ, without keeping his Commandements is Hypocrisie, ver. 4. 3. Because, the keeping of Christs Word by any one, evidenceth (1) That the love of God is truely perfected in him. (2) That such are in Christ, and have communion with him, ver. 5. 4. Because, its the Duty of such as profess communion with Christ, to walk as Christ walked, ver. 6.

V. To love the Brethren; Touching this Duty, 1 He Prefaceth to it. 2 He presseth it. And 3 Declares why he so urgeth it, and other duties of holy life. 1. He Prefaceth to it, shewing that this Duty whereunto he exhorts them, is not any New, but an Ancient Duty; being grounded not on a New, but an Old Commandment. This is 1. Asserted and proved, in that he writes no other Commandment to them, than what they had heard preached to them from the beginning, ver. 7. 2. Corrected by a Concession, that this his Exhortation unto Brotherly-love, is in some sort A New Commandment. Here; Partly, he explains how, or in what respect it is New, viz. (1) In respect of Christ who renews this Old Commandment. (2) In respect of themselves who receive this Commandment as renewed by Christ. Again a New Commandment I write unto you, which thing is true in him and in you. Partly he proves this old Commandement to be new in these respects; because the darkness is past, and the true Light now shineth, viz. The bright day of the

accipiat locum. *Augus. Tract. 2. in Epist. Joan. Tom. 9.*

VII. To beware of the dangerous Antichrists and Heretical Seducers that should come in the last times, yea were already come in Johns dayes, especially those that denyed Christ, either in Person or Office, as *Simonians, Basilidians, Carpocratians, Cerinthians, Ebionites*, &c. Against which he arms them, and encourageth them to persevere in the truth by divers considerations. As 1. That it is the last time, forasmuch as divers Antichrists are already come, which are fore-runners of that great Antichrist, foretold by the Apostles to come in the last dayes, *vers.* 18. 2. That, these Antichrists separated, and went out from the Church of Christ, and from the truth; because they were not of Christs true Church, for true believers continue, verse 19. 3. That, those to whom John writes, had an Unction from the holy One, and knew all things, viz. had the Annointing of the illuminating and sanctifying Spirit from Christ, teaching them all things necessary to their salvation and preservation from seducers, ver. 20. This he Amplifies shewing hereupon why he wrote to them; not so much to inform them of the truth which they knew not, as to Confirm them in the truth which they knew, ver. 21. 4. That, if there be any heretical lyar, he is that lyar

f Deus jux. appellatur & scribtura in quonos sunt allig. Quando dicit nullas tenebras in Dei lumine reperiri, ostendit omnia aliorum lumina aliqua sorde maculari. *Hier. adverſ. Pelag. l. 2. p. 283 Tom. 2. Basil. 1553.*

e Non dixit, *haberis*, nec *me habetis* dixit, nec ipsum *Christum habeatis*, dixit: sed & *Christum* posuit, non se; & *habemus* dixit, non habetis. Malnit se ponere in numero peccatorum, ut haberet Advocatum Christum; quam ponere se pro Christo advocatum, & invenisi inter damnandos superbos. *Aug. Tract. 1. in Joan. Tom. 9.*

f Frustra nobis in eo plaudimus, cujus mandata non facimus. *Hier. adverſ. Jovin. l. 2. p. 69. Tom. 2. Basil. 1553.*

lyar that denyes Jesus to be the Christ; who is a liar, but he that denyeth that Jesus is the Christ? v. 22. 5. That, whosoever denieth the Father and the Son is Antichrist, vet. 22. 6. That, whosoever denyeth the Son, denyeth the Father also, ver. 23. 7. That, they abiding in the true faith of the Father and the Son, according to the Doctrine which they had heard of the Apostles from the beginning, (whereunto he exhorts them,) should bring them to eternal life, promised to them, ver. 24, 25. 8. That, though he hath *write these things to them, concerning those that seduce them*: yet forasmuch as *the anointing* (of the Holy Ghost) *abideth in them, and teacheth them all* necessaries to salvation, &c. He encourageth them that they shall persevere and abide in him, ver. 26, 27. 9. Finally, That, if they perseveringly in his truth abide in him, they shall have confidence to look Christ in the face, and not be ashamed before him at his coming, v. 28.

VIII. *Sincerely to practise righteousness, and abandon the practising of sin*; (contrary to the cursed and devilish doctrine of the *Carpocratians*, who taught men to sin.) *This is urged* by many cogent Arguments. As,

1. *Because*, the true practice of righteousness, evidenceth him that so practiseth to be born of God, who is righteous, v. 29.

2. *Because*, the heavenly Father hath vouchsafed us no vulgar favour in adopting us to be his children, which singular mercy should kindle in us an earnest indeavour to be conform unto him in purity. *That this Argument may be the more prevalent*, He *Amplifies the great benefit of Sonship*. 1. By the singular and admirable love of the Father in adopting us. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* 2. By the worlds contempt or disregard of this their Privileged-state of adoption. Against which he comforts them, from consideration of the true cause thereof, *viz.* Their ignorance of the Father adopting; *Therefore the world knoweth us not, because it knew him not* Chap. III. ver. 1. 3. By the unspeakable glory that at his appearing shall certainly be conferred on them because they are the Sons of God; which glory shall chiefly consist, (2) In conformity to him, *we shall be like him.* (2) In perfect i vision of him; *for we shall see him as he is*, ver. 2. 4. By the property and disposition of all that *have this hope* of glory, *to purifie themselves as he is pure*, viz. in some true spiritual resemblance, though not in equality of purity, *ver.* 3.

Chap. 3.

i Ergo visuri sumus quandam visionem, *quam nec oculus vidit, &c.*

visionem præcellentem omnes pulchritudines terrenas, Auri, Argenti, nemorum atque camporum, pulchritudinem maris *aëris*, pulchritudinem Solis & Lunæ, pulchritudinem stellarum, pulchritudinem Angelorum: Omnia superantem, quia ex Ipso pulchra sunt omnia. Quid ergo nos erimus, quando videbimus? *Aug. Tract. 4. in Ep. Joan. Tom. 9.*

3. *Because*, the *Commission of sin is the transgression of the Law*: which therefore believers should shun, *ver.* 4.

4. *Because*, Christ in whom was no sin, was manifested to take away sin, *viz.* by his death, &c. therefore Christians may not continue in sin, v. 5.

5. *Because*, whosoever have Communion with Christ and abide in him, sin not; *But they that sin, have not seen him, nor known him*, v. 7.

6. *Because*, he that truly *doth righteousnesse is righteous*, (whatsoever seducers suggest to the contrary.) This he proves from Christs example, v. 7.

7 *Because*, *he that committeth sin is of the Devil.* This is proved; 1. From the devils sinful nature: *for the devil sinneth from the beginning.* 2. From the end of Christs *manifestation*, which was; *That he might destroy the works of the devil*, viz. Sins. Therefore they that commit sin cannot be of Christ, but of the devil, v. 8.

8. *Because*, Regenerate Persons *do not commit sin, nor can they sin*, (viz. as carnal unregenerate Persons do,) *because they are born of God*, and have a *seed*, that are repugnant to sin, resisting it, ver. 9. k *How they sin not, cannot sin.* See cleared at large in many particulars, in my *Reformed Pastor*, Sect. III. p. 204, 207.

Quæ in Regeneratione homine perseverante, peccare non possunt. Quæ cum Communicatio, luci & tenebris? Christo & Belial? Quomodo dicit se non posse peccare; sic nec justitia & iniquitas, peccatum & bona opera, Christus, & Antichristus. Si suscepimus Christum in hospitio mentis, perfecta illicò fugamus daemonia: Si perseveremus, & per peccati januam ingressus non fuerit diabolus, protinus Christus recedit. *Hier. adversus Jovinian. l. 2. p. 69. Tom. 2. Basil. 1553.*

9. *Because*, the manifest character, distinguishing the children of the devil from the children of God, is 1. *More generally*, the not doing of righteousness. 2. *More particularly*, the not loving of their brethren. (*And so pursueth against exhort to brotherly-love.*) v. 10.

IX. *To unfeigned brotherly-love.* Hereunto he exhorts them by many prevalent Arguments, *viz.* 1. *From* Gods message or command, preached to them at first by the Apostle, to love one another, v. 11. 2. *From Cains* contrary evil example of hating and slaying his brother for his righteousness, whereby he evidenced himself to be *of that wicked one the devil*, ver. 12. Whence he comforts the Regenerate against the worlds hatred of them, because thus it was of old, v. 13. 3. *From* the benefit of brotherlove, whereby we *know that we have passed from death to life*, ver. 14. 4. *From* the mischief of hating, or not loving the brethren, *viz.* (1) Such a man *abideth in death.* (2) *Is a l Murderer.* And (3) Consequently *hath no eternal life abiding in him*, ver. 14, 15. 5. *From* Christs own example, Christ so loved us as to lay down his life for us: so should we love the brethren, as in some cases to hazard *our lives for the brethren*, ver. 16. 6. *From* the impossibility of having Gods love to dwell in them, if *having these worlds goods, they shut up their bowels from their Brethren in need.* Therefore they should *love them not in word and in tongue, but in deed and in truth*, ver. 17, 18. 7. *From* the excellent effects or benefits which will redound to them, from upright and real loving of the brethren, *viz.* (1) *Hereby they shall know that they are of the truth, viz.* of the true number of Gods People. (2) *Hereby* they shall have assured confidence of heart and conscience towards God: who being greater then conscience, will much more condemn if conscience condemn, ver. 19, 20, 21. 3. *Hereby* their *n* confidence in God is crowned with his hearing of their Prayers; because in so doing *they keep his Commandements, and do those things that are pleasing in his sight*, ver. 22. His Commandement being; Partly, *that we should believe on the Name of his Son Jesus Christ.* Partly, *that we should love one another*, ver. 23. The keeping of his Commandement being a fruit of our communion with with God dwelling in us, which abiding of God in us, is assured to us by his Spirit, *ver.* 24.

l Cum cenim homicidium ex odio sæpe nascatur, quicunque odit, etiam si nec dum gladio percusserit: Animo tamen homicida est. *Hier. ad Castorinam Matertera. p. 210. Tom. 1. Basil. 1553.*

m See in what Cases, in my *Beleivers Evidences. Ch. 8. Sect. V. p. 232. &c.*

n Cor cum manibus levat, qui orationem suam operibus roborat. Nam quisquis orat, sed operari dissimulat: cor levat, & manus non levat. Quisquis vero operatur & non orat, manus levat & cor non levat. Juxta ergo Joannis vocem, tunc cor fiduciam in oratione accipit, cum sibi vitæ pravitas nulla contradicit, & bonorum operum ratio orationi concinit. *Hier. in Lament. Hierem. 3. p. 367. A. Tom. 5. Basil. 1553.*

X. *To beware of heretical Seducers, and of beleiving every Spirit*, (viz. every teacher that pretends the spirit,) *but to try the Spirits, whether they be of God. Here*, I. He confirms this Exhortation; because *many false Prophets are gone out into the world*, Chap. IV. ver 1. II. He directs them how to try and discover the Spirits, *viz.* 1. Affirmatively, *Every spirit that confesseth that Jesus Christ is come in the flesh*, Chap. 4.

flesh is of God, v. 2. 2. Negatively, *Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* This he brands as the *spirit of Antichrist Partly*, fore-prophesied of by the Apostles, *that it should come into the world. Partly*, in some degree was even *now already in the world*, ver. 3. III. He comforteth them, 1. Against the danger of their being overcome by the seducers; yea that they have overcome these seducers already; Partly, because *they are of God.* Partly, because *Greater is God in them than Satan in these Seducers.* ver. 4. 2. Against the Prevalency of these Seducers Doctrine in the world. (1) It is only *the world that heareth them.* (2) The world therefore heareth them; Partly, because these seducers *are of the world.* Partly, because *they* therefore *speak of the world*; that is, agreeably to the corrupt humour and disposition of the world, ver. 5. 3. Against the contempt or neglect of the Apostolical Doctrine in the world, by shewing [1] That the Apostles *are of God*, though the world hear them not. [2] That *he that knoweth God, heareth* the Apostles (3) That he *that is not of God, heareth them not*; none but such despise their Doctrine, v. 6. IV. He concludes this whole exhortation with this intimation, *Hereby know we the Spirit of truth, and the spirit of error*, ver. 6.

XI. *Finally, He exhorts again to Brotherly-love, by divers Arguments.* As,

1. *Because*, God is the Authour of it; *Love is of God*, v. 7.

2. *Because*, this love of the brethren, is a Sign 1. Of Regeneration; *Every one that loveth is born of God.* 2. Of true knowledge of God, *and knoweth God*, ver. 7. This is illustrated by its contrary. *He that loveth not, knoweth not God*; and he confirms it by a reason from Gods nature; *for God is love*, v. 8.

3. *Because*, God hath taught us by his own example to love one another in sending his Son into the world for us; In this sending consider, 1. Who did send, *God.* 2. Who was sent, *his only begotten Son.* 3. Whither he was sent, *into the world*; therein to be Born meanly, Live afflictedly, and Die cruelly for us. 4. For what end he was thus sent, viz. (1) *To be the Propitiation, for our sins.* (2) *That we might live through him.* 3. What's the singular moving cause of all this; *Herein is love, not that we loved God, but that he loved us. Therefore if God so loved us, we ought also to love one another*, ver. 9, 10, 11.

4. *Because*, if we love one another, (though corporally, *no man hath seen God at any time*, yet) spiritually we see and know that God dwelleth in us, and we in him, perfectly and sincerely loving him, 1 *Partly*, by this fruit of the spirit in us, brotherly-love, v. 12, 13. 2. *Partly*, by Confession that Jesus is the Son of God, sent to be the Saviour of the world, as the Apostles knew and testified, *ver.* 14, 15. 3. *Partly*, by dwelling in this brotherly-love, in as much a (o) *God is love*, ver. 16.

o *Quia deus dilectio est.*

] Quid amplius dici potuit, fratres? Si nihil de laude dilectionis diceretur per omnes istas paginas hujus Epistolæ, si nihil omnino per cæteras paginas Scripturarum, & hoc solum unum audiremus de voce Spiritûs Dei, *Quia Deus dilectio est*: jam videre, quia facere contra dilectionem, facere contra Deum est, *Aug. Tract.* 7. *in Ep. Joan. Tom.* 9.

And and again elsewhere; Nescio utrum magnificentiùs nobis charitas commendari possit, quam ut diceretur, *Deus charitas est.* Brevis Laus, & magna Laus: brevis in Sermone, & magna intellectu. Quam citò dicitur, *Deus dilectio est.* Et hoc breve est. Si numeres unum est: Si appendas, quantum est? *Deus dilectio est, & qui manet in dilectione, in Deo manet, & Deus in illo manet.* Sit tibi domus Deus, esto domus Dei: mane in Deo, & maneat in te Deus. Maneat in te Deus ut te contineat, maneas in Deo ne cadas: ——quomodo cadet, quem continet Deus. *Aug. Tract.* 9. *in Ep. Joan. Tom.* 9.

3. *because*, by this *brotherly-love*, (if sincere and perfect,) we shall be enabled to appear with confidence and boldnesse *in the day of Judgment.* This is confirmed, 1. From our conformity to, and resemblance of God, (who is love,) by this sincere brotherly-love; *Because as he is, so are we in this world*, ver. 17. 2. From the nature of sincere and perfect love, inconsistent with slavish tormenting fear; *there is no fear in love, but perfect love casteth out fear, because fear hath torment*, &c. ver. 18.

6. *Because*, we cannot evidence our true love to God, (which originally ariseth from Gods loving us first,) if we be without true brotherly-love. *If a man say he loveth God and hateth his brother, he is a liar*; This is confirmed, 1. By the impossibility of *loving God whom we have not seen, if we love not our brother whom we have seen* (Seeing and Knowing being the ground of Loving) ver. 19, 20. 2. By Gods joynt command to love both, *And this Commandment have we from him, that he who loveth God, love his brother also*, ver. 21. 3. By the near relation betwixt God and the brethren, *who* (*believing* (p) *that Jesus is the Christ*,) *are born of God.* Whence *every one that loves him that begat*, viz. God, *loves him also that is begotten of him*, viz. the Regenerate child for the Fathers sake, *Chap. V. ver.* 1. 4. By the dependance of our love to the children of God, upon our true love to God, the cause of brotherly love. *By this we know that we love the children of God, when we love God and keep his commandements*, ver. 2. This love of God is *Amplified* by the peculiar signes or discoveries thereof, viz. (1) *Keeping his Commandments.* (2) *Not counting his Commandements grievous*, ver. 3. That the Regenerate, the true lovers of God count not his Commandements grievous, he proves; because the Regenerate do by true faith in Christ conquer the world, which hinders their cheerfull keeping of Gods Commandements, ver. 4, 5. (*So he passeth to the Doctrinall part of the Epistle concerning Christ.*)

p Statim fidei conjunxit dilectionem, quia sine dilectione fides inanis est; cum Dilectione, fides Christiani: Sine dilectione, fides Dæmonis, Qui autem non credunt, pejores sunt quam Dæmones. *Aug. Tract.* 10. *in Ep.* 1. *Joan. Tom.* 9.

II. *The Doctrinall part of this Epistle*, declares that Jesus is the Christ, true God and man that should come into the world. This is (1) *Proved* (2) *Applyed.*

I. *This Truth is Proved by many Testimonies* viz. 1. *Of the Law*, under the Old Testament, Typically prefiguring Christ, *This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood.* This points at, and alludes to (q) the *type* and *Antitype.* The *Type* is Summarily reduced to two heads, *viz. water* i. e. The Ceremoniall washings by water, and *Blood*, i. e. The blood of Expiatory Sacrifices. The *Anti-type* Christ, Answers to both these branches of the Type, And that two wayes; *Partly* Symbolically, in giving a visible signe of the fulfilling of those Types in him upon the Crosse, (r) *water and blood* mysteriously coming out of his side. *Partly* really, in vouchsafing us compleat spiritual purifying from sin; *From guilt of sin*, by his blood, fully expiating and satisfying for it. *From filth and power of sin*, by his Spirit as by clean water, purifying us and sanctifying us, *ver.* 6. 2. *Of the Spirit*, which inwardly testifies of Christ, giving us spiritual sense, and experience of Christs efficacy in justifying and sanctifying. *And it is the spirit that beareth witnesse, because the spirit is truth*, ver. 6. 3. *Of three that bear Record in Heaven*, that Jesus is the Christ &c. *viz.* The three persons which are one in Essence and therefore consequently, consent in one Testimony. (This they did divers wayes and times, but in Christs baptisme joyntly (s) *The Father* by his voice Gnatus flumine: flamen, ave—*vid. Chem. Harm. in Matth.* 3. 16, 17.

q So *Joan. Calv. Com. in* 1 Ioan. 5, 6. *Ioan. Piscat. Anal. in loc. Dav. Pareus in Advers. in loc.*

r John 19. 34.

s Voce Pater.

voice from Heaven. The third by his baptisme with water. The Holy Ghost by descending and lighting upon him in a bodily shape like a Dove.] (1) *For there are three that bear record in heaven: The Father the Word, and the Holy Ghost; and these three are one.* ver. 7. 8. (2) *There are three that bear witness on earth; The Spirit and the Water, and the Blood; and these three agree in one.* ver. 8.

† Hunc versum vetus interpres omisit: quem sequutus est Lucherus: Syriaca versio etiam non habet; Nec legerunt cum Cyrillus, *August.* & *Beda*; sed legerunt *Hieronym.*, *Cyprian.* de Simpl. Prælatorum, & *Fulgentius* in Epilogo libelli contra Objectiones Arianorum, Haberent & Complutensis & Hispanica Edino. Et contextus series omnino requirit. Est enim ratio à testibus divinis ducta, probans Jesum esse Messiam. Neque constaret Συγχυσις testium cœlestium & terrestrium, de quâ ver. 9. *D. Pareus in Adverss. in 1 Joan. 5. 7.*

a In the interpretation of these three Witnesses on Earth, Interpreters vary. ——— *Pareus* thus; *The Spirit*, i. e. The plenteous effusion of the Holy Ghost proper to the New Testament, according to that of *Joel.* 2. *The Water*, i. e. Regeneration, signified by washings of old *The Blood*, i. e. The work of Redemption; and imputation of Christs righteousnesse; these testifie that Christ is the Messiah. ——— *Piscator* thus; *The Spirit*, i. e. The Gospel, so called 2 Cor. 3. 6. *The Water and the Blood*, i. e. The Water and Blood that issued out of Christs side on the Crosse, shadowing out the efficacy of Christs death, Prefigured of old by legall Washings and Expiations. Or, *The Spirit*, i. e. The Gospel; *The Water and the Blood*, i. e. The two visible Seals of the New Testament, Baptisme and the Lords Supper. All testifying Christ to be the Messiah ——— See also *Joan. Diodates Annot.* on 1 *John* 5. 8. suggesting divers other interpretations.

II. *This truth thus Proved is Applyed, by way of Exhortation.* John exhorts them to give credit to these testimonies touching Jesus being the Christ, and that for divers Reasons; 1. *Because* this Testimony of the Father touching his Son is Divine, farre exceeding the Authority and credit of all Humane testimonies, ver. 9. 2. *Because He that believes on the Son hath the witnesse in himself*, viz. the Spirit and his own conscience testifying that Jesus is the Christ, ver. 10. 3. *Because he that believes not God*, [1] *Makes God a Liar*, in not believing his record, that *he hath given us eternall life in his Son*, ver. 10. 11. [2] Testifies he hath not the Son, nor life by him, as contrariwise he that believes hath, ver. 12. 4. *Because* they that believe on the name of the Son of God, have great advantages thereby, (for promoting of which faith, and benefits thereof, *John* wrote this Epistle) viz. [1] Have eternall life, [2] May know that they have eternall life. [3] May make progresse in believing, ver. 13. [4] Have confidence of Gods Audience, and granting of all their Prayers, presented according to his will, ver. 14, 15. Which Prevalency of Believers Prayers, he more *Particularly Amplifies*, shewing 1. *Partly*, For whom they may pray and speed, viz. for them that sin not unto Death, and shall obtain life for such ver. 16. *Partly*, for whom they may not pray, nor shall speed, viz. Not for them that *sinne unto Death*; that is, who sin (2) *The Sinne against the Holy Ghost*, ver. 16, 17. Which sinne unto Death, *The world that lyeth in wickednesse* may commit; but they that are born of God shall not commit; in that 1 They by inward Grace *keep themselves, and that wicked one toucheth them not*, 2 They *are of God*, 3 They *know and understand the Son of God who is come in the flesh, and are in him, who is the true God, and that Eternall life*, ver. 18, 19, 20.

x *The sin against the Holy Ghost. what it is, and who are in danger of committing it* See largely cleared in my *Believers Evidences Ch.* 2. *Sect.* 3. ¶ 60, to 127.

III. THE CONCLUSION *of the whole Epistle*, with a serious Monition or Caution against all idolatry and superstition, which is most inconsistent with Christianity; *Little children, keep your selves from Idols. Amen*, ver. 21.

II. JOHN.

Sect. I. *Name.*

The second Epistle of JOHN *the Apostle*] This Epistle of *John* is not, as the first, *Catholick or Generall*, but *Particular*; being written to Particular persons, viz. a *To an Elect Lady and her children*: Who she was, is not known: Some think that ELECT was her proper name, but thats improbable, for then *John* would not have said, *To the Elect Lady*: but, *To the Lady* ELECT.

a 2 Joh. 1.

Some turn this into an Allegory, and say that by the *Elect Lady* John intended the whole Christian Church: but this is most unlikely; and plainly repugnant to this Epistle it self. For 1. To write to the whole Christian Church, under the notion of an *Elect Lady*, is so unusual, that we find no such thing done in all the New Testament. 2. This Epistle not onely mentions this b *Lady and her children*. But also sends her salutations from the c *children of her Elect Sister*. 2. The Apostle speaks of his intention, d *to come and see her, and speak face to face*. Which cannot be understood of the whole Christian Church. She is e thought to be some eminent religious Matron of great estate, who much relieved and supported the members of the Church in her days.

b 2 Joh. 1. 4.

c 2 Joh. 13.

d 2 Joh. 12.

e *Vid.* Bez *Annot. in* II. *Jo.* Piscat. *in* II. *Joan.*

Sect. II. Penman.

Some think the *Penman* of this Epistle, was another *John* then the Apostle; f *Eusebius* reports it out of *Papias*, the disciple of *John the Presbyter*: that besides *John the Apostle*, the beloved disciple, there was another of that name, viz. *John the Presbyter*, g *That they both lived in Asia. and that each of them had a Sepulcher at* Ephesus, *and that its very probable* John *the Presbyter, saw and wrote the Revelation.* (But this last I shall evidence to be a mistake when I come to the Revelation,) And g *Hieron* after him notes, *That some think this second and the third Epistle of* John; *Papias were not the Epistles of* John *the Apostle, but of* John the

f *Euseb. Hist. Eccl.* l. 3. c. 33.

g *Hieron. Catal. Script. Eccl. Tit.* Joannes, *&* Tit. *Tom.* 1.

the Presbyter, who also is reported to have published that opinion of Christs reign in the flesh with the Saints, after the Resurrection a thousand years, &c. But this opinion that another *John* then *John* the Apostle, should be the Author of these two Epistles, seems to be a plain mistake; for, 1. The Greek Copies call it in the Title, *The second Epistle of* John *the Apostle.* 2. The Matter of the Epistle is not only Divine and Apostolical: but notably owns *John* to be the Writer, wherein *the Old and the New Commandment; Christian-love; walking in the truth; and taking heed of Seducers and Anti-christs,* are pressed as in the *first Epistle of John.* So that this is *Johns* genuine language. And almost in the h *same words* and *manner of phrase,* if well compared together, 3. The *i* Salutation is plainly Apostolical. And notably relished of *John's* Spirit. 4. Both *k* ancient and *l* modern Writers account this Epistle *Canonical,* and ascribe it unto *John the Apostle.* So that this Epistle, being written by *John the Apostle* is of unquestionable Authority.

h *Among others passages compare these carefully together viz.* 1 John 2.7 *with* 2 John 5.——and 1 John 2. 23. *with* 2 John 9.——and 1. John 4. 1, 2, 3. *with* 2 Joh. 7.——and 1 John 5. 2, 3. *with* 2 John 6. &c. *i* 2 John. 1, 2, 3. *k Concil. Carthag. 3. Can. 47. Concil. Laodic. in c. ult. Aug. de Doct. Christ. l. 2. c. 8. Sent. Episc. Concil. Carthag. apud Cypr. Sent. 81. p. 449. Ed. 1593. Oecum. Proem. in. 2. Ep. Joan. l Beda Pisc. Bez. &c. in 2. Joan. Ep.*

Sect. III. *Occasion.*

Some think that *John's* familiar Christian acquaintance with this *Elect Lady,* gave him *Occasion* of writing this Epistle. *Others* rather think it was written against the Antichristian heresie of m *Basilides and his followers,* who taught that *Christ was not a true man but a phantasme, and therefore that he neither did, nor suffer'd those things which he is said to do and suffer.* Why may not both well stand together? *John* took *Occasion, Partly* from his Christian acquaintance with this pious Lady; *Partly* from the wicked heresies of *Basilides* and others in those times, denying *Jesus to be the Christ:* to write this Epistle to caution believers against them.

m *Aug. de Hær. l. p. 14. Tom. 6. Basil. 1569 Epiphan. Hæres. 24. Compare* 2 John. 7.

Sect. IV. Scope.

The chief *Scope* and intent thereof of *John* in this brief Epistle, is; *To incite* the elect Lady and her children, (whom he commends, for n *walking in the truth,*) *to persevere in the* o *truth, and carefully to shun all heretical Seducers that bring not Christs Doctrine. As also to adorne the truth with* p *love and good works.*

n 2 Joh. 4.
o 2 John 7. to 12.
p 2 Joh. 6.

Sect. V. *Principal Parts.*

In this II. *Epistle of John,* (which is very short,) are considerable, 1. *The Person.* 2. *The Substance of the Epistle.* 3. *The Conclusion.*

I. THE PREFACE contains, I. *The Inscription,* expressing, 1. The Person writing, *The Elder.* 2. The Persons written to, *Unto the Elect Lady and her children.* 3. A testification of the Apostles, and others sincere love to the *Lady and her children.* And this for the common *Truth* or faith, which is, and ever shall be in them all. 2 *John* ver. 1, 2. II. The *Salutation,* or pious Prayer of the Apostle for them, wherein note, 1. The blessings prayed for in their behalf, *Grace, Mercy, and Peace.* 2. The Fountain whence they are to flow; *From God the Father, and from the Lord Jesus Christ, the Son of the Father.* 3. The Adjuncts or companions of those blessings wished for; *In Truth and Love,* v. 3.

II. THE SUBSTANCE *of the Epistle,* wherein the Apostle I. Congratulates with the *Lady,* that some *of her children walketh in the truth, as they had received commandment from the Father,* ver. 4. II. Exhorts to constancy in the ancient Doctrine, or commandment of *Brotherly-love,* Obedience and Truth, ver. 5, 6. III. Warns them against Seducers, denying Christs Incarnation: 1. Shewing the danger of them; in that, (1) They are *Many.* (2) They are *Deceivers.* (3) They are *Antichrists,* v. 7. (4) If they *look not to themselves* against these Seducers, They will, *Partly,* lose what they have already wrought or gain'd, *Partly,* misse their full reward, ver. 8. (5) *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God.* But contrariwise, *he that abideth in the Doctrine of Christ he hath both the Father and the Son,* ver. 9. 2. Forbidding them all familiarity and fellowship with such Denyers of Christs Doctrine, lest they partake in their sins. q *If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds,* ver. 10, 11.

q Joannes Apostolus in Epistola sua posuit dicens *Si quis ad vos venit, & Doctrinam Christi non habet,* &c. Quomodo admitti tales temere in Domum Dei possunt, qui in Domum nostram privatam admitti prohibeantur? Aut quo modo cum eis sine Ecclesiæ baptismo communicare possumus. Quibus si Ave tantum dixeremus, factis eorum malis communicavimus? *Sentent. Episcop. Concil. Carthag. apud Cypr. Sent. 81. p. 449. Edit.* 1593.

III. THE CONCLUSION *of the Epistle.* 1. With Intimation that he omits writing many other things, hoping to come to them, and speak to them by word of mouth, *That their joy may be full,* ver. 12. 2. With Salutations from her Elect Sisters Children, *ver.* 13.

III. JOHN.

III. JOHN.

Sect. I. *Name, and Penman.*

The third Epistle of JOHN *the Apostle.*] This Epistle is not *General*, but *Particular*; written to *Gaius*.

Penman of this Epistle also, as of the former, was *John the Apostle*, and therefore it is *Authentique* and *Canonical*. Both these are evident by all the four reasons alledged, touching *Johns Second Epistle*. And the Words, Phrases, and Method of these two Epistles harmoniously agree, as an intentive Reader may well observe. *John* directs this Epistle, a *To the well-beloved Gaius*; but what *Gaius* this was is not so evident. Scripture mentions three persons of this name, *viz.* 1. *Gaius of* b *Macedonia*. 2. *Gaius of* c *Derbe*. 3. *Gaius of* d *Corinth*. Whom *Paul* calls e *Gaius mine Host, and of the whole Church*, writing from *Corinth* to the *Romanes*. This *Gaius* was a man eminent for Hospitality, especially to the Ministers and Members of the Church of Christ. Perhaps this *Gaius* of *Corinth*, was the *Gaius* to whom here *John* also writes; For, 1. He is singularly commended here for his f charity and hospitality. 2. The consent of writers subscribes hereunto. As g *Lorinus* testifies. However he was a very eminent man in the Church.

a 3 John 1.
b Act. 19. 29.
c Act. 20. 4.
d 1 Cor. 1. 14.
e Rom. 16. 23.
f 3 Joh. 5, 6
g Vide *Lor. Com. in 3. Ep. Joan. ver. 1.*

When or *where* this Epistle was written, is not certainly known.

Sect. II. *Occasion.*

Its very probable by the subject-matter of this Epistle, that *John* took *Occasion* of writing this Epistle, from consideration of the bountifulnesse and hospitablenesse of *Gaius*; which *John* had occasion to improve towards some b Ministers, that went to preach to the Gentiles *gratis*, who seem to have brought this Epistle from *John* to *Gaius*.

b 3 John 6, 7, 8.

Sect. III. *Scope.*

His chief intent or *Scope* in this Epistle, is 1. To request *Gaius*, *according to his* i *wonted bounty and benevolence to the Saints, to bring forward on their Journey certain Ministers that went to preach the Gospel to the Gentiles*. 2. *To brand* Diotrephes k *for his pride, malicious calumnies and opposition against the Apostle and the brethren.* 3. *And to commend* l Demetrius.

i 3 John 5, 6, 7, 8.
k 3 John 9, 10
l 3 Joh. 12.

Sect. IV. *Principall parts, or Analyticall Exposition.*

In this III. *Epistle of* JOHN *the Apostle*, are 1. *The Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.*

I. THE PREFACE contains, I. *The Inscription*, describing 1. The Person writing, *the Elder*. 2. The Person written to; by his name, and by his true dearnesse unto the Apostle, *Unto the welbeloved Gaius, whom I love in the truth*. 3. John v. 1. II. *The Salutation*, containing the Apostles well-wishing Prayer for him. Wherein note, 1. The earnestnesse of the Apostles wish. *Beloved, I wish above all things*, 2. The blessings wished or prayed for in his behalfe, *viz.* [1] Prosperity, *that thou mayst prosper*. [2] Health for enjoyment of that prosperity, *And be in health*. [3] The Measure or proportion of these blessings wished for, *Even as thy Soul prospereth*, verse 2.

II.

THE SUBSTANCE *of the Epistle* is 1. *Gratulatory*. 2. *Hortatory*.

I. *Gratulatory*, wherein the Apostle singularly commends *Gaius*, I. *For his Piety*, which was in him and wherein he walked. *The truth that is in thee, even as thou* (m) *walkest in the truth*. This is 1. *Confirmed* by the Testimony of the Brethren. 2. *Amplified* by *John's* exceeding great joy to hear that his spiritual children walk in the Truth, and *Gaius* in particular, *ver.* 3, 4. II. *For his Charity and Hospitality*; set forth, 1. By his fidelity in it. *Beloved thou doest faithfully*. 2. By the extent of it, (1) *To the Brethren, viz.* the Brethren of the Ministry, as after appears. (2) *To Strangers*, persecuted and scattered, *ver.* 5. 3. By the testimony hereof given by them before the Church, *ver.* 6.

m Ἐν ἀλη-θείᾳ σὺ περι-πατεῖς, ὁ ἐστὶ τὴν ἐν-αγγελι-κὴν ἀπλό-τητα περι-πατεῖν. Oecumen. Com. in loc.

II. *Hortatory*, wherein he exhorts *Gaius* to bring on their journey certaine Brethren, (perhaps by them *John* wrote this Epistle) who went forth to preach unto the Gentiles. This request is (1) *Urged*. and (2) *Amplified*.

1. *This Exhortation is Urged* by divers Arguments, As, 1. *Because*, This was a good and pious work. *Whom if thou bring forward in their journey after a godly sort, thou shalt do well*, ver. 6. 2. *Because* these Brethren travelled to preach the Gospel to the Gentiles, not for private gain, But for Christs glory, v. 7. 3. *Because*, we ought therefore (n) *to receive such*. 4. *Because*, by receiving and assisting such, we become fellow-helpers to the Truth, *ver.* 8.

n Ἀπο-λαμβά-νειν·] ἀντὶ τοῦ Ἀνα-λαμβάνεσθαι, ὑποδέχεσθαι ὡς χὴ τὸ ὑπολαβὸν με ὠφελῆσαι λόγον ἔχομεν εἰς ἡμᾶς. Πας δίνυν δὲ δεῖ τοὺς ἡμᾶς, μὴ ἀναιδεῖν τοὺς δεομένους πότε πρὸς ἡμᾶς ἔλθωσιν· ἀλλ' ἀνέξεσθαι ὑποδέχεσθαι χὴ καλὰ δέχεσθαι, ὡς ὁ Ἀβραὰμ χὴ ὁ Λὼτ. Oecumen. Com. in 3. Joan. ver. 8.

2. *This Exhortation is Amplified*, I. *By the Apostles Intimation*, that he wrote to the Church about this Matter also, but fears it would be to small effect by reason of *Diotrephes*, &c. *I wrote unto the Church, but Diotrephes*, &c. Here 1. His faults are recited, *viz.* (1) His Pride in the Church; *who loves to have the Prehemineence among them.* (2) His contempt of the Apostle; *receiveth us not*, v. 9. (3) His Malice against the Apostle; *prating against us with malicious words.* (4) His *not Receiving of the Brethren.* (5) *His forbidding them that would.* (6) *His casting them out of the Church, viz.* by Excommunication. 2. He for these faults is threatned by the Apostle, v. 10. II. *By the Apostles cautioning of Gaius*, not to follow or imitate this evil example of *Diotrephes*, or of any other: but that which is good. 1. Because, *he that doth good, is of God*. 2. Because, *he that doth evil hath not seen God*. III. *By the Apostles contrary commendation of Demetrius*, As having a good report,

1. Gene-

1. Generally, *of all men.* 2. Really, *of the truth it self.* 3. Peculiarly, of *John*, ver. 12.

III. THE CONCLUSION *of the Epistle* contains 1. The Apostles Apology for writing so short an Epistle to him; because *he trusted shortly to see him, and to speak mouth to mouth*, ver. 12, 14. 2. The Apostolicall valediction, or farewell-prayer, *Peace be to thee.* 3. The Salutations [1] Sent to *Gaius*; *Our friends salute thee.* [2] Imposed on *Gaius*, *Greet the friends by name*, v. 14.

JUDE.

Sect. I. Name, and Penman.

a Jude 1. THE *Catholique (or General) Epistle of the Apostle* JUDAS;] Thus denominated from *a Jude* the *Penman* who wrote it, and from the Persons to whom it was written, *viz*, The same to whom *Peter* wrote his second Epistle, they for substance being both the same.

b Jude 1. c Gen. 29. 35. Mat. 2. 6 d Mat. 10. 4 e Joh. 12. 6 and 13. 29. f Mat. 27. 3. 4, 5. g Act. 1. 18 25. h Luke 6. 16. Act. 1. 13. i Act. 12. 2. k Act. 15, 13. and 21 18. Gal. 2. 9 l *Bez. Annot. in Jud.* 1 m Mat. 10. 3. n *Hier. in Com. in Mat.* 10. 3. *Tom.* 9. o Act. 1. 13. p Corculum. q John 14. 22. 23, 24. &c.

Penman of it was *Judas* b *the brother of* James. *Judas* is Originally an Hebrew name, *viz.* יְהוּדָה *Jehudah*, which signifieth *Praise*: from יָדָה *Hodah*, that is, *He hath confessed, he hath praised.* This name was first given to the fourth son of *Jacob* by *Leah*, because at his birth his mother c *praised the Lord.* From him the tribe of *Judah* was denominated. There were two Apostles that had this name, *viz.* 1. *Judas* d *Iscariot*, that e had the bag, and betrayed Christ. And afterwards in some sort f *repented, restored the thirty pieces, and hanged himself.* So that he g *burst asunder in the midst, and all his bowels gushed out, and so he went to his own place.* 2. *Judas* h *the brother of* James, *viz. Of James the son of Alpheus*; Who. after the death of i *James* the brother of *John*, was famous at *Jerusalem* k among the Apostles. Where he is conceived by l *Beza* to keep his chief abode, that he might teach the Jews that resorted thither out of all Nations, unto which Jews especially, *Judas* here seems principally to write, and therefore mentions *James.* This *Judas* is also called m *Lebbeus*, i.e. *Hearty*; and surnamed *Thaddæus*, which is in the Syriack the same with *Judas* in Hebrew. *Hierome* writes thus of him; n *Simon* the Canaanite, &c. *He it is who in another Evangelist is called* Zelotes. *For* Chana *is interpreted* Zeal. *Ecclesiastical history delivers that* Thaddæus *the Apostle was sent to* Edessa, *to* Abagarus *King of* Chosdroena, *who by the Evangelist* Luke *is called,* o Judas the brother of *James*; *and elsewhere he is named* Lebbæus; *which is interpreted* p A little heart; *And it is to be believed that he had three names*; *As* Simon Peter *and the sons of* Zebedee, *are named Boanarges from the firmness and greatness of their faith.*

Of this *Judas* his Conversion, or peculiar calling to the Apostleship, the Scripture speaks not particularly: But onely of his being numbred with the twelve Apostles, and of his writing of this present Epistle. We read little of him in Scripture, besides that question which he put to Christ, at or immediately after the Supper, q *Lord how is it that thou wilt manifest thy self to us, and not unto the World?* To which Christ replyes; *If a man love me he will keep my words, and my father will love him, and we will come unto him, and make our abode with him, &c.* This *Judas* is r supposed to preach the Gospel in *Judæa*, *Galilee*, *Samaria*, *Idumæa*, *Arabia*, *Syria*, and a long time in *Mesopotamia.* As also in *Pontus*, *Ægypt*, and at last in *Persia*, where the *Magi* slew him for his free and faithful reproving of their superstitions. Of his Posterity see what s *Eusebius* reports out of *Hegesippus*, too long here to recite.

r *Niceph. Hist. Eccl. l.* 2. c. 40. *and* 44. *Hist. Eccl. Magdeent.* 1. l. 2. c. 10. *Tit.* Judas Assted Præcog. Theol. l. 2. c. 124.

s Eusch. Hist. Eccl. l. 3. c. 19.

Sect. II. Authority of this Epistle.

The *Authority* of this Epistle, (though suspected heretofore by some, and that upon very inconsiderable grounds; yet) is now t generally acknowledged to be *Divine*; especially considering that, 1. *Judas* u *the brother of* James, one of the Apostles, wrote it. 2. The matter of it, yea, and most of the very phrases and words, are the same with those of the *Second Epistle of Peter*, if they be diligently x compared together, both which Epistles breath forth nothing but Divine and Heavenly Doctrine. 3. Antiquity hath received this Epistle as Authentique, and part of the Divine Canon. *Eusebius* saith, y *The Books doubted of, but received by most, are the Epistles of* James *and* Jude, *the Second of* Peter, *the Second and Third of* John. Hierome saith z *Judas the brother of* James *wrote a small Epistle, one of the Catholique Epistles; and because he takes a testimony from the Book of* Enoch, *which is Apocryphal, it is rejected by many, but by Antiquity and use it challengeth Authority, and is reckoned among the holy Scriptures.* a *Tertullian* and b *Cyprian* Alledge this Epistle of *Judas* as part of holy Scripture. *Oecumenius* comments upon *Judes* whole Epistle. c *Augustine* and others, who recite the Caralogue of the Books of Scriptures, reckon *Judes* Epistle among the rest.

t Eusch. Hist. Eccl. l. 3. c. 19. Nicepb. Hist. Eccl. l. 2. c. 45.
u Jude 1. 2 Pet. 1. 21.
x See the Parallel made in *Phil. Parei Præm. in Ep. Jud.* Sect. III.
y Euseb. Hist. Eccl. l. 3. c. 19.
z *Hieron. Catalog. Scrip. Eccl. Tit.* Judas *Tom.* 1.
a *Tertul. de habitu muliebri l. c.* 3. b *Ad Novatian. hæreticum lib. ad script. Cypr.* Sect. 15. c *August. de Doct. Christian. lib.* 2. *cap.* 8. *&* 9. *T.* 3. Vid. etiam *Concil. Laodicens. Concil. Carthag. Athanas. in Synops.*

Arguments or *Objections* to the contrary are invalid. These the principal.

Objct. 1. *This Epistle recites Histories no where else to be found in Scriptures, as* d *the contending of* Michael *the Arch-Angel with the Devil, about the body of* Moses.

d Jude 9.

Answ. 1. Divers stories are pointed at in New Testament, which we find not in the Old Testament. As that e *Jannes* and *Jambres* withstood *Moses.* That at Mount Sinai, f *Moses* said, *I exceedingly fear and quake*: Shall therefore these Epistles Authority be suspected? 2. These stories (though formerly unwritten, but happily derived by tradition from hand to hand, yet) now are written by guidance of the Spirit of God. And the writing of them rather assures us of the truth of these Histories, then detracts from the Authority of the Books wherein they are recorded. 3. This story hath footsteps in g *Deuteronomy.*

e 2 Tim. 3. 8.
f Heb. 12. 21.
g Deut. 34. 6, 7, 8.

b Ut refert Gerh. Loc. Com. l. de Script. Sac. c. 10. Sect. 289. in Exegesi.

Who thereupon some say, (That Angel would have buried Moses, but the Devil challenged Moses to be his own, because of his killing the Egyptian; and therefore with God him. But others better, God knowing Israels propenesse to idolatry, lest they should commit idolatry with Moses dead body, (as after they did with the Brazen Serpent) buried him so man knowing where, and the Devil endeavouring to discover it, the Angel withstood him.

a Etsi non exprimitur occultandi ratio, consilium tamen dei fuisse videtur occurrere superstitioni: Solenne enim Judæis fuit, quod & illis Christus exprobrat, Occidere Prophetas, deinde venerari eorum sepulchra, *Joan. Calv. Comment. in Deut. 34. 6. Jo. Diodat. Annot. in Deut. 34. 6.*

The chief cause seemeth to be a mystery, that the Law (whereof *Moses* was the Minister,) being once dead and abrogated by Christ, should never more be sought after, but quite abolished out of the conscience of sinners, that the grace of Christ may live and reign alone. See *Gal.* 4. 9, 10, 11. and 5. 4. Also that the legal rudiments should by the coming of the Gospel, be taken away from *Israel*, never to be found or enjoyed by them any more, &c. *H. Ainsworth Annot. on Deut. 34. 6.*

k Jude 14. 15. l Tertul. de Habit. mulieb. l. c. 3. Bed. Comment. in Epist. Jude,

Object. 2. Jude *mentions the* k *Prophesie of Enoch. The Old Testament hath no such Prophesie.*

Answ. 1. Some think in *Judes* time there was a l Canonical Book of *Enoch* extant. 2. Others say better than they; suppose *Enochs* Book were Apocryphal, yet in Apocryphal Books there's some truth; and why may not this Apostle alledge this passage out of *Enochs Prophesie*, without approving that whole Book, or divesting this Epistle of its Authority; as well as the Author to the Hebrews, alledge some

m Heb. 11. 35. passages out of the Book of m *Maccabees*; or *Paul* some sentences out of n *Heathen Authors and Poets*?

n As those in 1 Cor. 15. 32. Tit. 1. 3. 12. Acts 17. 28. 1 Tim. 2. 12. and 5. 23.

3. Others think this *Prophesie of Enoch* was rather *Real* than *Verbal*, viz. respecting the order of the Patriarchs, that as death by reason of sin had reigned over the six first fathers, *Adam, Seth, Enos, Canaan, Mahalaleel, Jared*, but could not touch the seventh, *Enoch*: so death shall reign over the world six thousand years, (which shall so long continue,) but in the seven thousandth year eternal life shall begin, and *death shall be swallowed up in victory*. 4. But

o Gerh. loc. Com. l. de Script. Sacr. c. 10. Sect. 289. in Exegesi.

others best of all understand here, (as the Text seems evidently to carry it,) *Enochs verbal Prophecy*, which either was extant in writing in the Apostles days, but now lost as Master p *Perkins* noteth; or, though not written, yet *Jude* received by *Tradition*, or rather by *Revelation* of the same Spirit of God by which *Enoch* prophecied, and here recorded as part of the *Divine Canon*.

p Mr. Perkins Expos. on Jude 14.

q Jude 17. r Jude 1. s Dan. 9 2. t Ezek. 14. 14. 20. and 28. 13. u 2 Pet. 3. 15, 16. x 1 Tim. 4. 1 &c. 2 Tim. 3. 1. &c. y 2 Pet. 2. 1. &c. z James 1. 1. a 1 Joh. 1. 2 John 1. 3 John 1.

Object. 3. *Jude alledges other* q *Apostles sayings; therefore seems rather to be a disciple of the Apostles, than an Apostle himself, especially seeing he calls not himself an Apostle, but* r *the servant of Jesus Christ. And therefore this Epistle is not Authentical.*

Answ. 1. Though it could be proved *Jude* was not an Apostle, yet it therefore follows not his Epistle is not Authentical; *Mark* and *Luke* were not Apostles, yet the three Books they wrote are of unquestionable Authority. The Authority of Books of Scripture, are not from the *Penman* writing them, but from the *Spirit of God* inditing them. 2. *Daniel* cites s *Jeremiah*, *Ezekiel* cites t *Daniel*. Were they therefore not Prophets, but Prophets disciples? *Peter* alledgeth u *Pauls* Epistles; was *Peter* therefore no Apostle, but only a disciple? 3. *Jude's* alledging the other Apostles, derogates not from the Authority of his Epistle, but proves that *Jude* wrote after both x *Paul* and y *Peter*, in whose Epistle, these Predictions are extant. 4. Finally, though *Judas* here call not himself an Apostle, that argues not therefore he was not an Apostle. *James* in his z Epistle, *John* in his a three Epistles, *Paul* in his Epistles to the *Philippians*, and in both his Epistles to the c *Thessalonians*, superscribe not themselves Apostles; were they therefore not Apostles? But *Jude* here stiles himself a *the brother of James*, and that is full as much as if he had stiled himself an *Apostle*; for the texts are expres that *Judas the brother of James*, was e one of the *twelve Apostles*.

b Phil. 1. 1. c 1 Thes. 1. 1. 2 Thes. 1, 1. d Jude. 1. e Luk. 6, 16. Acts 1. 13.

Object. 4. *But Jude the Apostle taught in Persia, and therefore had he written this Epistle, he would rather have written it in the Persian, than Grecian tongue.*

Answ. 1. Its not infallibly certain that *Jude* was in *Persia* when he wrote this Epistle. 2. There is no necessity of the Apostles writing in the language of the People, with whom they then lived. *Matthew* lived among the *Æthiopians*, *Paul* at *Rome* when he wrote some of his Epistles, yet they wrote not in *Æthiopick* or *Latin*, but in *Greek*; *Greek* being then the most common language in the World, the Holy Ghost would have Greek to be the Original language for the New Testament, as the Hebrew especially for the Old. And *Jude's* Epistle is *Catholick* or *General*, and therefore was written in *Greek the general tongue*.

Sect. III. *Time, when this Epistle was written.*

When and *where* this Epistle was written is uncertain. f Some think this Apostle was in *Persia* or *Asia minor*, where the Simonian Hereticks abounded, when he wrote it, *viz.* A year before he dyed, and that he there died *anno.* 68. after Christ. Probably he wrote after both *Paul* and *Peter*, to whose writings he seems to have g reference; And the whole Epistle is as an *Abstract of part of Peters second Epistle*.

f Phil. Paræus in Proem. in Ep. Jude Sect. III. Niceph. Hist. Eccl. l. 2. c. 40.

g Compare Jude 17. with 1 Tim. 4. 1. &c. 2 Tim. 3. 1. &c. 2 Pet. 2. 1. &c. and 3. 1. &c.

Sect. IV. Occasion

Occasion seems (from the current of the b Epistle,) to be those abominable heresies, impieties and impurities of the *Simonians, Nicolaitans, Gnosticks, &c.* r abounding in those times, who held *Sin to be indifferent, women and all things to be common, &c.* By which cursed and abominable Seducers, the truth and wayes of God were betrayed, and blasphemed, and the People of God endangered. To this purpose saith k *Oecumenius*, *He writes this Epistle to them that now believed. And this was the Occasion; certain men covertly coming-in, and teaching that sin was a thing indifferent, and denying the Lord; he held it necessary to write and confirme the Brethren.*

b Jude 4. 8. 16, 18. i See before on 1. Epistle of John Sect. IV.

k Ταύτην τὴν βλασφημίαν γεγράφει τοῖς ἤδη πιστεύουσιν. εἰ δὲ πρόφασις αὐτῷ, παρελθόντων τινῶν. Oecum. Arg. in Ep. Jud.

Sect. V. Scope.

The Apostles *Scope* in this Epistle, is, *To warn all the* l *faithful Hebrews in those times, of the cursed hereticks, ungodly Seducers that were* m *cunningly crept in among them; That they* n contend earnestly for the true faith, *against all their damnable errours and heresies, who turned the grace of God into lasciviousnesse, and denyed the only Lord God, and our Lord Jesus Christ; and for purity and holinesse of life, against all their impure, lustful, licentious and ungodly practices,* From both which that he might dissuade believers effectually, he brings in the dreadful instances of o Divine vengeance for like impurities and impieties; *He* lively describes the p notorious corruptions of these Seducers, *Uncleanesse, Contempt and reviling of Magistrates, Cruelty, Covetousnesse, Epicurisme, Emptinesse, Barrennesse to good, Turbulency and Levity; He*

l Jud. v. 4. m Ver 4. n Ver. 3, 4. o Ver. 5, 6, 7. p Ver. 8. to 14.

q Ver. 11.13 r Ver. 14.16 20. s Ver. 20.21 t Ver. 22.23

his severely q *threatens them, he produceth the Testimony of* r *Enoch and the Apostles against them. And finally by way of Antidote against them,* s *he prescribes them how to persevere in faith and godliness themselves, and* t *how to pluck others out of these Seducers enticements.*

Sect. VI. *Principal Parts, or Analytical Explication.*

In this *Epistle of Jude* are these general branches viz. 1. *The Preface.* 2. *The Substance or Subject-matter of the Epistle.* 3. *The Conclusion.*

I. THE PREFACE contains, 1. *The Inscription*; which Describeth 1. The person writing. (1) *Partly*, by his Name, *Jude.* (2) *Partly*, by his Office, *The* a *Servant of Jesus Christ*, viz. in the Apostleship and Ministry of the Gospel. (3) *Partly*, by his Relation, *And brother of James*, viz. of *James* son of *Alpheus.* 2. The Persons written to, (1) *Partly*, by their Vocation, *To the called-ones.* (2) *Partly*, by their Sanctification, *Sanctified by God the Father.* (3) *Partly*, by their Preservation in this their holy state by Christ. *And Preserved in Jesus Christ. Jude* ver. 1 *II. The Salutation*, wherein he prayes in their behalf for the Multiplication of 1. *Mercy.* 2. *Peace.* 3. *Love* unto them, v. 2.

a Christi servum se vocat, non qualiter promiscuè nomen hoc in omnes plos competit: Sed Apostolatûs sui respectu. Peculiariter enim censentur Christi servi, quibus publicum aliquod munus injunxit. *Joan Calvin. Commen. in Jude* 1.

II. THE SUBSTANCE, or SUBJECT-MATTER of the Epistle is comprehended 1. *In the main Proposition* or *Exhortation of the Epistle.* 2. *In the Arguments enforcing it.* 3. *In Hortatory Directions in Order thereunto.*

I. *The main Proposition of the Epistle.* In laying down whereof he declares, I *what he intends to treat of in this Epistle*, and that 1. *More generally*, of the Common Salvation and that with all diligence. *Beloved, when I gave all Diligence to write unto you of the Common Salvation.* 2. *More particularly*, of their earnest contending for the Faith; *It was needful for me to write unto you, and exhort you. That you should earnestly contend for the Faith which was once delivered to the Saints.* Here (1) The true Faith is described, *The Faith once delivered to the Saints.* (2) The zeal they should shew for this Faith is declared, *That ye should earnestly contend.* (Gr. x *Contend-a-in-an-Agony*) (3) The necessity of the Apostles Exhortation of them hereunto; is intimated, *It was needfull for me*, &c. *ver.* 3. II. *What gave the Apostle occasion to write, to them about this Argument*, viz. Divers wicked Heretical Seducers crept in among them. *For there are certain men*, &c. These are described, 1. By their Subtilty, in y *creeping-in-unawares*, *as-by-stealth.* 2. By their Impiety; *Ungodly men.* 3. By their Heresie, (1) *Turning the Grace of God into Lasciviousness.* Abusing the Doctrine of Gods rich and free Grace, to the Patronizing and encouraging themselves and others in all carnal lewdness, uncleannesse and beastly lusts; As *Simonians*, *Carpocratians* and others did. (2) *Denying the only Lord God, and our Lord Jesus Christ.* 4. By their being fore-written, or prædordained of God of old to this judgment, God having most justly decreed to leave them to these Errours, and to give them up therein to their own Damnation; *Who were before of old ordained to this condemnation*, v. 4.

x ἐπαγωνίζεσθαι, y Verbum ἀγῶνος quo utitur, obliquam & furtivam insinuationem notat; quâ Satanæ ministri incautos decipiunt. *Jo. Calv. Com. in Jude* 4.

II. *The Arguments enforcing this Proposition and Exhortation upon them*, viz. *That they earnestly contend for the Faith once delivered to the Saints.* Taking heed of these subtile, wicked, lascivious, blasphemous and reprobate Seducers, are chiefly drawn from 1. The Dreadfull *Examples of Gods wrath upon like offenders of old.* 2. *The Horrid Corruptions of these Seducers.*

I. *From the horrid corruptions of these Seducers.* Which corruptions are 1. Described. 2. Threatned.

1. Their Corruptions are lively and particularly described, viz. I. Lustful uncleanness; *Likewise also, these filthy Dreamers defile the flesh*, v. 8. II. Contempt and Calumniating of Magistrates; *Despise Dominion, and speak evil of Dignities*, ver. 8. This is aggravated by a comparison of the Greater with the Less. 1. *The Greater*, viz. The example of *Michael*, who (1) Though the *Arch-Angel*, Most Singular in Power and Knowledge. (2) *Disputing with the Devil about the body of Moses*, viz. with the worst adversary, in a just cause. (3) Yet *durst not bring in a railing Accusation against him*, but commended his cause to God, *saying The Lord rebuke thee*, ver. 9. 2. *The Lesser*, viz. These Seducers (1) *Revile*, or speak evil. (2) They speak evil of *those things which they know not.* (3) *What they know naturally as brute beasts, in those things they corrupt themselves*, ver. 10. III. Cruelty to their brethren; *They have gone in the way of Cain.* IV. Covetousness, adulterating the Truth for base Gain; *And run greedily after the error of Balaam for reward.* V. Seditiousness in disturbing the Order and Peace of the Church; *And perished in the gain-saying of Core*, ver. 11. VI. Epicurisme in their Love-Feasts; which is 1 Described; *when they feast with you, feeding themselves without fear.* 2. Aggravated by the Scandalousness thereof; *These are spots in your Love-Feasts.* VII. Vain-glorious emptinesse and Hypocrisie; *Clouds they are without water, carried about of winds.* VIII. Utter Deadnesse and Barrennesse to all good spiritual fruit; *Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots*, ver. 12. IX. Turbulency, and Restless impetuousnesse in their Course, at last only detecting their own shame and folly. *Raging waves of the Sea, foaming out their own shame.* X. Extream levity and inconstancy; *Wandring Stars*, ver. 13.

2. Their Corruptions are threatned 1. More Generally with woe; *Woe unto them*, verse 11. 2. More Particularly with Hells everlasting darknesse; *To whom is reserved the blackness of darkness for ever*, ver. 13.

III. *From the testimonies of the Holy men against them* viz. of 1. *Enoch.* 2. *The Apostles.*

1. The Testimony of *Enoch. And* Enoch *also, the seventh from Adam, prophesied of these*, &c. Here (1) *Enoch is described.* (2) This *Prophecy is recited* (3) This *Prophecy is Applyed to the present Seducers.* 1. Enoch who prophecyed of these, is described to be, *the seventh from Adam.* II. His prophecy of the Lords coming to judgement is recited; Wherein besides the note of attention, *Behold*; Consider, 1. The Judge; *The Lord cometh*, &c. 2. The Glorious Train attending this Judge, *Cometh with ten thousands of his Saints*; (which Saints shall also be Assessors with him in judgement,) *ver.* 14. 3. The parties to be judged, Generally, *All.* Specially, *All that are ungodly among them.* 4. The Processe, or Acts of judgement intended; *viz.* (1) More Generally, *To execute judgement upon all.* (2) More Specially, *to convince all that are ungodly among them.* So that they shall clearly see they are most justly damned for their sins. 5. The crimes for which these ungodly

ungodly ones shall be judged, &c; (1) *All their ungodly deeds which they have ungodly committed.* (2) *All their hard speeches, which ungodly sinners have spoken against him*, ver. 15. III. This Prophecy is accommodated and applyed to these present Seducers, who are Evidenced to be guilty of *Ungodly Deeds* and *Hard words*, in that they are 1. *Murmurers*, viz. against Divine dispensations. 2. *Complainers*, viz. against their own condition, against others, never contented. 3. *Walking after their own lusts.* 4. *Their mouth speaketh Great-swelling-words.* Despising the vulgar Dialect, They vaunt themselves in lofty strange Exotick Notions, whereby they pretend to rap up their deceived ones above the Heavens, as *Calvin* elsewhere notech. 5. *Having mens persons in admiration, because of advantage*, viz. with base flatteries insinuating themselves into the favour of rich and great ones for worldly gain, *verse* 16.

z Dicas metaphoram Tonicurva sonare: Nam Communi sermone spreto, exoticum nescio quod idioma sibi fingunt: postquam visi sunt suos discipulos supra cælum rapere, repentè in belluinos errores procidunt. *Calvin. Comment. in Jud.* 13.

2. The Testimoy of the Apostles, (especially of *Paul* and *Peter*;) *But beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ, That they told you there should be mockers* ——— &c. In which Apostolical Prediction Note, 1. The thing foretold; *That there should be mockers, who should walk after their own ungodly lusts.* 2. The time when these should appear; *In the Last time*, ver. 17, 18. 3. The accommodation of the Apostles Prediction, to the present Heretical Seducers; described (1) By their Schismaticalness, *These be they who separate themselves.* (2) By their meer carnalness, *Sensuall* (Gr. *Animall*,) *having not the Spirit*, ver. 19.

III. *The Hortatory Directions subjoyned by way of Remedy, or Antidote against these Seducers and their Seductions*, are divers. As 1. That they *Edifie themselves on their most Holy Faith.* 2. That, they *Pray in the Holy Ghost*, viz. by his assistance, &c. 3. That, by both the former Courses, they *keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* So persevering in Truth and Godliness, *ver.* 21. 4. That, they be sollicitous and careful to deliver their brethren out of the snares of these Seducers. Wherein they are Directed to deal differently with different persons, *making a difference*, viz. [1] *To have compassion of some*, dealing more tenderly with the weak, simple, seduced ones, ver. 22. [2] *To save others*, viz. hardned ones, and seducers, *pulling them out of the fire*; Partly, *with fear*, convincing them of their Errours with Terrour, &c. *Partly* with extream detestation of all partnership with them in their fleshly impurities, *hating even the Garment spotted with the flesh.* A Metaphor from Garments legally unclean, which defiled such as touched them, *ver.* 23.

THE CONCLUSION of the Epistle Consists of a *Doxology*, or giving Glory to God; In which Doxology I. He describes God, (whom he Glorifies and Praises,) divers wayes suitably to his fore-going Exhortations, and to the encouragement of the faithful, *viz.* 1. By his power; *Now unto him that is Able* [1] *To keep you from falling*; *and* [2] *To present you faultless before the presence of his Glory, with exceeding joy*, ver. 24. 2. By his Wisdome; *to the only wise God.* 3. By his saving Property; *Our Saviour.* II. He ascribes unto this God. 1 *Glory.* 2 *Majesty* or *Greatnesse.* 3. *Dominion.* 4. *Power*, or *Authority*: And all as due to him, *Now and for ever, Amen*, *verse* 25. III.

Hitherto of all the Historical and Epistolical Books of the New Testament. Now in the last place the Prophetical Book comes to be considered.

III. *THE PROPHETICAL BOOK of the New Testament*, viz. *The*

Revelations.

Sect. I. Name, Nature of the Book, and Penman thereof.

THE PROPHETICAL BOOK of the New Testament, Prophetically foretelling what shall be the future condition of the Church of Christ in all ages to the end of the world is the REVELATION OF JOHN THE DIVINE. This may well be called a *Prophetical Book*: For 1. The Holy Ghost himself divers times stiles it a a *Prophecy*. 2. The nature of the Book is chiefly *Prophetical*, as the Series of the Book implyes; and also some passages plainly testifie that it treats of b *things which must shortly come to pass.* And of c *things which shall be hereafter.*

a Rev. 1. 3. & 22. 7. 10. 18, 19.
b Rev. 1. 1.
c Rev. 1. 19.

1. *Title* This Book in Greek is called d [Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου,] i. e. *The Apocalysse* (or *Revelation*,) *of John the Divine*; whereby are indigitated

d Vid. Bez. Annot. in N.T. in Tit. Apoc.

dignated to us both the nature of the gift, and the Penman of it.

3. *Nature of the Book.* A *Revelation.*] So called, because it reveals and makes known unto us secret hidden mysteries, and future events. Its true, this *Revelation* is not without matters of much intricateness and obscurity. Whereof saith it? c *The Revelation of John hath as many mysteries as words, nay, I have said less, a small matter, in regard of the merits of the Volume; all Praise is too low for it; manifold understandings he hid in every word,* being a prophecy of future Occurrents till the end of the World, o'r can it chuse but be extreamly difficult, and hard to be understood: For, as *Irenæus* upon another occasion hath observed, f *All Prophecies are figurative and ambiguous to us, till they be effected: but when the time is come, and the thing prophecied hath event, then they have a more clear and certain exposition.* Now as *Augustine* well noteth, g *In this Book, intitled* The Revelation, *many things are spoken obscurely, that they may exercise the Readers mind: and some few there are in it, by the manifestation whereof the rest may be searched out with labour; especially, because he therefore reveals the same things many wayes, as if he seemed to speak other and other things, when yet he may be found out to speak the same things——otherwise and otherwise. Yea I verily believe no mortal creature on earth is able fully to understand and penetrate into all the profound depths and mysteries of this Book, which hath so exercited and puzzled all Interpreters: or this I think, If some things therein by help of Divine light may be cleared, though all cannot, he that writes shall be a gainer, and he that reads shall be no loser.*

c Apocalypsis Joannis cui habet Sacramenta, quot verba. Parum dixi pro merito voluminis; Laus omnis inferior est, in verbis singulis multiplices latent intelligentiæ. *Hieronim. Paulino. Tom. 3.*

f *Irenæus Adverf. Hæref. l. 4. c. 43.*

g Et in hoc quidem libro, cujus nomen est Apocalypsis obscurè multa dicuntur, ut mentem legentis exercecant; & pauca in eo sunt, ex quorum manifestatione in dagentur cætera cum labore; maximè quia sic eadem multis modis repetit, ut alia atque alia dicere videatur: cum aliter atque aliter hæc ipse dicere investigetur. *Aug. de Civit. Dei lib. 20. cap. 17.*

3. *Penman*, or Instrumental Author of it, viz. *John the Theologue*, or *Divine*. What John this was some question. h *Eusebius* mentions two Johns, whose monuments were to be seen at *Ephesus*, viz. John *the Evangelist*, who wrote the Gospel, and first Epistle of John, and John the Presbyter, who wrote the second and third Epistle of John, and the Revelation. To him also i *Hieron* seems to incline, and k *Dionysius Alexandrinus*.

But that this is a great mistake; and that JOHN *the Evangelist and Apostle* was *Penman* of this *Revelation*, may be cleared by these considerations.

1. The Title attributes it to *John the Divine*. This Epithet we read no where to be given to *John the Presbyter*, but belongs to *John the Apostle*, and Evangelist [καθ' ἐξοχὴν] by way of peculiar emphasis, because like an Eagle he soars aloft; writes more sublimely of the *Divinity of Jesus Christ*, both in this Book (in which *D. Pareus* hath observed XLVIII. Arguments of Christs *Divinity*.) as also in his l *Gospel*, and in his m *first Epistle*; and the King of *Spaines* Bible of *Montanus* his Edition, hath this Greek Title before the *Revelation*, [Ἀποκάλυψις τοῦ ἁγίου Ἀποστόλου καὶ Εὐαγγελιστοῦ Ἰωάννου τοῦ Θεολόγου.] i. e. *The Revelation of the holy Apostle, and Evangelist John the Divine.* Which Title, (whether it were prefixed by *John*, or after by the *Church*) tends to clear this matter: The substance of this Title being consonant to the n *Preface of the Revelation* it self, nor is any way probable that *Christ sent his Angel* to any other *John*, than to *John* the Apostle with this *Revelation*.

2. *John* the *Penman* of this Book is so described, that *John the Apostle and Evangelist*, seems plainly to be indigitated; o *Signified it by his Angel unto his servant* John: *Who bare record of the Word of God, and of the Testimony of Jesus Christ.* Now how notably

h *Euseb. Hist. Eccl. lib. 3. c. 23.*

i *Hier. Catal. Script. Eccl. Tit. Joannes & Papias*

k *Dionys. Alexand. in lib. de Repromissionibus.*

l Joh. 1. 1, &c.

m 1 Joh. 1. 1. &c.

n Rev. 1. 1, 2.

o Rev. 1. 1, 2.

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p Hales. Chron. p. XXIII. q Acts 17. 34. r *Dionys. Eccles. Hierarch. c. 3.* s *Joseph. Mart. in Dial. ad Tryph.* t *Euseb. Hist. Eccles. l. 4. c. 17.* u Ex quacunque Joannes discipulus Domini vidit in Apocalypsi, invenies eadem plagas universaliter accipere Gentes, quas nunc particulatim scripsit Ægyptus. *D. Iren. adverf. hæres. l. 4. c. 30.*——Sed & Joannes Domini Discipulus in Apocalypsi &c. *Lib. 4. cap. 37. p. 373. A Colon. 1596.*

a Athanasius Synopf——Epiphan. Hæres. 51. p. 476.——Clem. Alexandrin. Pædag. l. 2. c. 12.——Andreas Cæsar. Episcop. Proleg. in Apocalyps. & Serm. 1. cap. 1. apud Chrysost. Tom. 2. in N. Test.——Areth. Cæsar. Episcop. in Apocalyps. cap. 1. apud Oecumen. Tom. 2.

f Nam & Apostolus Joannes in Apocalypsi ensem describit ex ore Dei prodeuntem, &c. *Tertul. adverf. Marcion. l. 3. c. 14.*——*& lib. 4. cap. 5.*——Joannes vero ut etiam pro fratribus nostris Animas ponamus hortatur, &c. Quod si pro fratribus, quanto magis pro Domino moriendum docet, satis de Apocalypsi quoque sim instructus hæc suadere. *Tertul. Scorpiac. adverf. Gnostic. c. 12.*

——Sic enim habes dicente Joanne Evangelistâ, & ostendit mihi flumen aquæ vivæ, splendidum tanquam Crystallum, &c. *Ambr. de Spiritu Sancto l. 3. c. 21. Tom. 2.*

De his duabus resurrectionibus, idem Joannes Evangelista; in eo libro qui dicitur Apocalypsis, eo modo locutus est, &c.——Ait quippe in libro memorato Joannes Apostolus——vidit iste Apostolus in Apocalypsi——August. de Civit. Dei *l. 20. c. 7. Tom. 5.*——Alogiani——Joannis Evangelium respuentes, cujus nec Apocalypsin accipiunt. Aug. de Hæresibus ad Quod vult——*Num. 30. Tom. 6.*

Videantur etiam Annotat. in Irenæi lib. 5. adverf. Hæres. cap. 30 sub fin.

——Joannes Quarto decimo igitur Anno, secundam post Neronem persecutionem, movente Domitiano, in Patmon insulam relegatus, scripsit Apocalypsin, quam interpretatur Justinus Martyr & Hirenæus. Hieronym. Catalog. Script. Eccles. Tit. Joannes, Tom. 1.——Sic Hieronym. adverf. Luciferianos p. 146. *C. Tom. 2. Basil.* 1553.

Joannes & Apostolus, & Evangelista, & Prophetes. Apostolus, quia scripsit ad Ecclesias ut Magister: Evangelista, quia librum Evangelii condidit, quod excepto Matthæo, alii ex duodecim Apostoli non fecerunt: Prophetes; vidit enim in Pathmos insula, in qua fuerat à Domitiano principe ob Domini Martyrium relegatus, Apocalypsin infinita futurorum mysteria continen-

rem. Refert autem Tertullianus, quod à Nerone missus in ferventis olei dolium, purior & vegetior exiverit. *Hieron. adverſ. Jov. lib. 2. pag. 35. & Tom. 2. Baſil. 1553.*

So that by all this, 'tis plainly evident, that the *Penman* of the *Revelation* was *John the Apoſtle*, that wrote the *Goſpel*, and the *Epiſtles*.

The Interpretation of *John's* name, together with the particular *deſcription* of him, hath been formerly diſpatched in the opening of his *g Goſpel*.

g See on Joh. Sect. 1

Sect. II. *Authority* of the *Revelation.*

The *Authority of this Book* is not *Humane*, but *Divine*. For,

1. This Book was indited by *Jeſus Chriſt himſelf, the faithful and true witneſſe*; who ſent his Angel to teſtifie the ſame to *John* the Apoſtle, and by him to the Churches, h *The Revelation of Jeſus Chriſt which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified it by his Angel unto his ſervant* John. And towards the cloſe of the Book he ſaith, i *I Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Churches.* Note; This *Revelation* was given by *John* the Apoſtle, to the Churches; by an Angel, to John by Jeſus Chriſt, to that Angel; by God, to Jeſus Chriſt. How punctually then is the *Divine Authority* of it aſſerted?

h Rev. 1. 1. i Rev. 22. 16. k Rev. 1. 11, 19. See alſo Rev. 2. 1, 8, 12. 18. 3. 1, 7, 14. & 14, 13. & 19. 9. & 21. 5.

2. It was penned by *John the Apoſtle of Chriſt*, (who was divinely inſpired and acted by the Holy Ghoſt,) as hath been formerly manifeſted, and therefore it is of Divine Authority eſpecially conſidering that this bleſſed Apoſtle was commanded by Jeſus Chriſt to write this Book. k *Saying, I am* Alpha *and* Omega; *the firſt and the laſt; and what thou ſeeſt write in a Book.* ——— *Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter.*

l Rev. 1. 1, 19. & 21. 7, 10, 18, 19. m Rev. 10. 7. n Rev. 11. 15. o Rev. 19. 7. 8.

3. The nature of the Book imports the Divine Authority of it. For, 1. It is eminently *l* prophetical, ſpeaking of things that ſhall be hereafter; and the Prophecies of this Book, are touching future events, in reference to the Church, to the end of the world; until m *the myſtery of God be finiſhed*; till the n *Kingdoms of this world, become our Lords and his Chriſts, and he ſhall reign for ever and ever*; and till o *the marriage of the Lamb be come; and his Wife* (the Church) *hath made her ſelf ready.* So that neither ancient Writers not any other, but ſuch as were inſpired with a ſpirit of prophecy from the all-knowing God, could p *foretell things to come.* 2. In the prophetical expreſſions of it, it is conſonant to other prophetical Books, and gives light to them: as to *Daniel* and *Zechariah*, but eſpecially to *Ezekiel* as in the particulars of q *eating up the Book*; of r *ſealing Gods People*; of s the *four living Creatures*; of t *Gog* and *Magog*; of the u *meaſuring of the Temple and City*; of x the *two Olive Trees*, &c. 3. Many things foretold in this Book prophetically, are fulfilled and come to paſſe actually, as Interpreters have obſerved in many particulars. y Therefore this Book is of divine Authority. 4. Promiſe of z explaining how long the idolatrous and tyrannical kingdome of Antichriſt ſhould laſt, was made to *Daniel* the Prophet, which ſome conceive to be fulfilled in theſe a *Apocalyptical Viſions.* And had not Chriſt under the New Teſtament, left his Church ſome prophetical Record for her comfort againſt the horrid cruelty, idolatry and darkneſſe of the Antichriſtian dominion, ſhewing when it ſhould have an end, and how happy at laſt the Church ſhould be, all her enemies being univerſally made the footſtool of the Lamb, ſhe were in a worſe condition then under the Old Teſtament; which were abſurd.

p Iſa. 41. 22 q Rev. 10. 9, 10. with Ezek. 2. 8. & 3. 3. r Rev. 7. 2, 3. with Ezek. 9. 4, 6. s Rev. 4. 6, 7, 8. with Ezek. 1. 5, 6. t Rev. 20. 8 with Ezc. 38. 2. & 39. 1. &c. u Rev. 21. 15, 16. with Ezek. 49. 3, &c. x Rev. 11. 4. with Zech. 4. 3, 11, 14. y See Jer. 28. 9. z Dan. 12. 4, 9. a Rev. 11. and 12. and 13. and 17. &c.

4. As the Holy Ghoſt by *Moſes*, the *firſt Penman* of the Canon of the *Old Teſtament* warned the Jewes againſt adding to, or diminiſhing from the Word of God; b *You ſhall not adde unto the Word which I command you, neither ſhall you diminiſh from it.* So by the Apoſtle *John*, the *laſt Penman* of the Canon of the *New Teſtament*, Jeſus Chriſt warneth all perſons that hear the words of this Prophecy; c *If any man ſhall adde unto theſe things, God ſhall adde unto him the Plagues that are written in this Book: And if any man ſhall take away from the Words of the Book of this Prophecy, God ſhall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.* By which ſevere Commination, the compleat Perfection, Integrity, and divine Authority of this Book is aſſerted by Chriſt, againſt all whom Chriſt foreſaw, would either endeavour to infringe the *Authority* of it, or corrupt the purity of it. Hereby then the whole divine Canon is ſealed up, as being now fully compleat, and divinely Authentical, after which we are to expect no more Scripture from God.

b Deut. 4. 2. & 12. 32. c Rev. 22. 18, 19.

5. The general current of beſt Antiquity, (except ſome few particular Perſons, and divers of them guilty of ſuch hereſies as this Book condemns,) hath embraced this Book, and accounted it of divine Authority. As thoſe formerly cited, to prove *John* the Apoſtle to be *Penman* of it; and d many more that might be enumerated.

d Concil. Ancyr. in Append. 3. Concil. Carthag. Can. 47. Cyprian. de Exhort Mart. c. 8. c. 11. c. 12. & Teſt. adverſ. Judæos, l. 2. c. 1. Sect. 3. 6 11. &c. Aug. de Doctr. Chriſtian. l. 2. c. 8. Tom. 3. And the like May be ſeen in all thoſe Ancient writers who have made Catalogues of the *Canonical Books of Holy Scripture.*

6. The *Cavils and Objections*, againſt the divine Authority of this Book, reckoned up by *Eraſmus* or others, how weak and unſatisfactory they are, may appear in ſeveral e Writers, who have ſufficiently confuted them; To whom I refer the Reader.

e Precipuè verò vid. Bez. Proleg. in Apoc. Joannis, & Jo. Gere. Loc. Com. 1. de Sac. Script. c. 10. Sect. 294. uſque ad fin. c. in Exeg.

Sect. III. The *Excellency* of the *Revelation.*

The ſingular *Excellency of this Book*, is moſt conſiderable. For,

1. *The Conveyance of it at firſt to the Church is ſingular*, viz. From f God, to Jeſus Chriſt; From Jeſus Chriſt, to an Angel; From the Angel to *John*, whom Jeſus peculiarly loved above all his Apoſtles and Diſciples. And this to *John*, when in exile for Chriſt in the g Iſle *Patmos*; and that not on a common day, but h *on the Lords day, the Queen of days*; and to *John* in *Patmos* on the *Lords day*, not in an ordinary but extraordinary compoſure and elevation of his ſoule; when i *he was in the ſpirit*, caught up (as it were,) and tranſported in an holy extaſie or ſpiritual rapture, that he might the more attend to theſe myſteries *Revealed*, and have more immediate un-interrupted Communion with Jeſus Chriſt the Revealer; what can all this import, *but ſome ſingularly eminent treaſure for the Church in this Book, whereby the Church in her deepeſt tribulation may be* (with *John*) *ſpiritually intranſed and raviſhed with many heavenly Contemplations, and ſurpaſſing grounds of joy and conſolation?*

f Rev. 1. 1. g Rev. 1. 9. h Rev. 1. 10. i Rev. 1. 10.

2. *The ſtile is ſtately and ſublime*, and may wonderfully take the higheſt notion; The expreſſions quick, piercing and pathetical, and may pleaſingly penetrate the dulleſt affection. The whole contexture is ſo full of divine Majeſty, that it commands an awful reverence in all gracious hearts that read it.

3. *The matter of it is moſt heavenly and ſpiritual*, and that in exceeding great variety; Notably deſcribing the Divinity of Chriſt; his Offices and the benefits of them. Clearly pointing out *Antichriſts Seate*,

State, Tyranny, Rise, Growth, Power, Aft; and Fall. And most lively delineating the Churches condition. What it was in the primitive times after Christ; And what it should be afterwards till the worlds end: How sad, yet safe under Antichrists dominion; How sweet and happy after Antichrists destruction; How comfortable at the day of judgment; And how glorious in heaven with Jesus Christ for evermore. What Saints would not thirst much, to read and hear; more to understand; but most of all, to enjoy these things? *Some* of them are laid down most mystically in abstruse visions to exercise the judgments of the wisest: *Some* more familiarly to succour the infirmity even of the weakest. *In some places, the Lamb may wade; in others, the Elephant may swim.* Those prevent contempt; these anticipate discouragement. *Joachimus Abbas* prefers this Prophecy before the Prophecy of all other Prophets. *Beza* saith, k *That those things in other Prophets, which were not fulfilled after Christs coming, the Holy Spirit hath heaped them altogether in this precious Book, and also added others to save it was needful or useful for the Church to know them.* *Oecolampadius* calls this Book, l *The best Paraphrase of all the Prophets.* *Hieronym* saith, m *The Revelation contains infinite mysteries of future things.* And elsewhere (as hath been already noted,) he testifieth, that n *The Revelation hath as many mysteries, as words.* *Yea but a little I say, all praise is too low for the merit of this Volume, manifold understandings lye hid in every word.*

4. *The Book it self is compleat,* o capable of no Addition or Detraction, but upon severest penalties.

5. *The Penman eminent,* viz. *John* that beloved Disciple, that sweet compound of love. It was *Moses* his honour, who was p *Gods peculiar favourite,* to be *Penman of the first Book of the Old Testament.* And it was *John's* honour, who was q *Christs peculiar favourite,* to be *Penman of the last Book of the New Testament*; Oh what Divine love and favour is made known unto the Church, in all the Volumes between the Armes of these *two Favourites!* *Hierome* thus commends *John*; r *Peter is an Apostle*; *and John an Apostle*; *but Peter an Apostle only*; *John both an Apostle, and an Evangelist, and a Prophet.* *An Apostle, because he wrote as a Master to the Churches: An Evangelist, because he penned the Book of the Gospel: A Prophet, for he saw in the Isle* Pathmos (*into which he was banished by* Domitian *the Prince, for the testimony of the Lord,*) *The Revelation, containing infinite mysteries of future things.*

6. Finally, God counts them blessed souls, that read, hear and Keep the words of this Prophecy, s *Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein.* A blessed Book indeed, that renders them blessed, who are practically versed and exercised in it.

k Beza. Annot. in N. Test. in Prolegom. in Apoc.
l Jo. Oecolam. Præfat. in Dan.
m Apocalypsin infinita futurorum mysteria continentem. Hier. adver. Jovin. l. 1. p. 35. A. Tom. 2. Basil, 1553.
n Apocalypsis tot habet Sacramenta, quot verba, &c. Hier. Epist ad Paulin. Tom. 3.
See before in Sect. I.
o Rev. 22. 18, 19.
p Deut. 34. 10, 11, 12.
q John *the Disciple whom Jesus loved, and who leaned on his breast at Supper.* John 21. 20.
r Petrus Apostolus est, & Joannes Apostolus: Maritus, & Virgo. Sed Petrus Apostolus tantum: Joannes & Apostolus, & Evangelista, & Prophetæ, &c, *Hier. adver. Jovin. l. 1. p. 35. A. Tom. 2. Basil.* 1553. See the rest of Hieromes words before in Sect. I.
s Rev. 1. 3.

Sect. IV. *Difficulty of the Revelation; and some Directions for the better understanding of it.*

Sundry Books of Holy Scripture, are hard to be understood, especially those that are *Prophetical*, but among all the prophetical Books chiefly the *Revelation.* It is a book full of obscure and intricate Visions, making known abstruse and hidden mysteries most mysteriously, and that in reference to future times; and therefore the acutest perspicacity is here exercised the profoundest judgment of Interpreters is

[illegible] Rev. 1.
[illegible] Rev. 2.
[illegible] Rev. 3.
[illegible] Rev. 4.
[illegible] Rev. 5.
[illegible] Rev. 6.
[illegible] Rev. 7.
[illegible] Rev. 8.
[illegible] Rev. 9.
[illegible] Rev. 10.
[illegible] Rev. 11.
[illegible] Rev. 12.
[illegible] Rev. 13.
[illegible] Rev. 14.
[illegible] Rev. 15.
[illegible] Rev. 16.
[illegible] Rev. 17.
[illegible] Rev. 18.
[illegible] Rev. 19.
[illegible] Rev. 20.
[illegible] Rev. 21.
[illegible] Rev. 22.

RULE I.

1. *Read, Meditate, Practise and Pray*; that thou *most spiritually understand. Read*, what is here revealed; *Meditate*, on what thou readest; *Practise*, what thou knowest upon meditation; and *Pray* that by all these, and beyond all these, the Lord Christ may enable thee to know.

1. *Read* daily, diligently, and attentively. t *Blessed is* (even) *he that readeth, and they that hear the words of this Prophecy.* The u *Ethiopian Eunuch* read the Prophet *Isaiah*, though he understood him not, and while he was so reading, the Spirit of the Lord sends him *Philip* to be his Interpreter. Though thou understandest not every thing in this *Revelation*, yet read it often; who knows but the Spirit may send thee an Interpreter, yea himself may become an Interpreter to thee? He that reads and hears may understand in time; but he that doth neither, how should he understand at all?

2 *Meditate*, and ponder upon what thou readest seriously. Its part of the blessed godly mans character, p *That his delight is in the Law of the Lord, and he will meditate in his Law day and night.* The Lords *Word*, is his *Law*; and this book is no mean part of his Word. The *hands* frequent exercise, makes hardest tasks *easie to be done*: so the minds frequent exercise, makes hardest truths *easier to be known.* Meditation is the minds *exercise*; stir up thine intellectuals, judiciously revolve these mysteries again and again in thy thoughts. If thoughts get once up upon the wing, thou canst not tell how high they may aspire and soare aloft to the discovery of these sublime things. And be sure here's such spirituality, sublimity, variety, certainty and commodity of these divine mysteries, as are richly worth all thy intensive contemplations. *John* himself was q ravisht in spirit, when he saw these things: thou wilt be ravisht in spirit also when thou knowest these things.

3. *Practise* sincerely what upon reading and meditation thou findest to be thy duty. They are r *bap-*

t Rev. 1. 3.
u Act. 8. 28 29, 30. &c.
p Psal. 1, 2.
q Rev. 1. 10.
r Rev. 1. 3.

m

y Psal. 119. 98,99,100. *z* Joh.7.17. *a* Jam.1.17. *b* Joh.7.40 Act. 3. 22. & 7. 37. *c* 1 John 2, 20, 27. *d* Rev. 1.1.

Ty that keep those things which are written in this Book. *Knowledge* is the guide of *Practice*: *Practice* is the nurse of *Knowledge*. *David* gained most divine knowledge by his holy *y Practice*. He that doth most, knows best what he knows, and *z* shall know more then he knows, as Christ hath promised.

4. *Pray* often and fervently, to the *a Father of lights*, to dispel thy darkness; to Christ the great *b Prophet*, to unfold these mysteries to thee; and to the illuminating spirit, that as *c* he *anointing*, he would *teach thee all things*. God alone that *d* gave the *Revelation*, can give us the mind and meaning of the *Revelation*. Christ alone, whose *eyes are as a flame of fire*, and who is that *Lamb*, having *seven eyes, which are the seven spirits of God*, that alone *was worthy to open the Book, and unloose the seals thereof*, can open these secrets to thy mind, and unseal thy mind by his Spirit, that thou mayst discern his will and pleasure. *Praying* Christians will prove *Knowing* Christians. *Moses* was but a while in the earthly Mount with God, and his face did shine: dwell thou in the heavenly Mount by Prayer with God, and thy mind will shine, thy heart will shine.

RULE. II.

II. *Compare diligently the passages, phrases and expressions which are in the Revelation, with those of other Scriptures and Prophecies, which are either purposely alledged, or plainly alluded to.* Hereby much light will be gained to many dark places in this book and so *Scripture* shall expound *Scripture*, which is the best and surest Interpreter of it self. See this cleared in the following instances of Allegations of, or allusions to other Scriptures, which are found in this Book.

Here God is described by his eternal being, *e which is, and which was, and which is to come:* In allusion to that essential Name of God, *I am that I am*, and especially to *JEHOVAH*, which note Gods eternal independing being, which *was, is, and will be*, this name including in it *the Praeter, present, and future tense*. Here Christ is called *b the first begotten of the Dead*; As *Paul* saith of him, *But now is Christ risen from the dead, and became the first fruits of them that slept*. Here its said of Christs coming to judgement. *c Every eye shall see him, and they also which peirced him, and all kindreds of the earth shall wail because of him*: And Zechariah saith, *they shall look upon me whom they have pierced, and they shall mourne for him, as one mourneth for his only Son*. &c. Here Christs eternity is set down in the same phrase, wherby *Isaiah* declares Gods Eternity, *d I am the first & the last* So that Christ is eternal God. Here Christ is described. *e One like unto the Son of man, clothed with a Garment down to the foot, and girt about the paps with a golden girdle. His head & his hairs were white like wool, as white as snow, and his eyes as a flame of fire, & his feet like unto fine brasse, as if they burned in a furnace, and his voice as the sound of many waters.* In like manner as *Daniel* describes the Eternal, All-knowing, Terrible and Omnipotent God; and the Son of God: *And the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool* ——— *Behold a certain man clothed in Linnen, whose loyns were girded with fine Gold of Uphaz.—And his eyes as lamps of fire, and his armes and his feet like in colour to polished brasse, and the voice of his words like the voice of a multitude.* Hence Christ is discovered to be God, Eternal, Omniscient, Omnipotent. Multitudes of such passages are observable throughout this Book, too tedious here to expresse at large; only they are here pointed at in the *f* Margin. The diligent Reader may carefully at his leisure compare these *parallel places* together, and thereby he will find no small advantage for the clearer understanding of many things in this Book.

e Rev. 1.4. *with* Exo. 3. 14. and 6. 3.

b Rev. 1.5. *with* 1 Cor. 15 20.

c Rev. 1.7. *with* Zech. 12. 10.

d Rev. 1. 11. 17. *with* Isa. 41. 4. and 44 6.

e Rev 1.13. 14,15. *with* Dan. 7. 9. &.10.5,6.

f Rev. 2.8. *with* Isa.41 4. and44.6.——Rev. 2.14 *with* Numb.25.1,2,3.and 24.14.——Rev.2.20. *with* 1 Kings 16.31.——Rev. 2. 23. *with* Jer.11.20. and 17. 10.——Rev. 2.27. *with* Psal.2.9.——Rev.3.7. *with* Isa. 22.22. ——Rev 3.19. *with* Prov.3.11.Heb.12.5.——Rev.4.7. *with* Ezek. 1.10.and 10.14.——Rev.4.8. *with* Isa. 6.2,3.——Rev. 5. 5. *with* Gen. 49.9. 2 Sam. 7. 12, &c. 1 Chron. 17.11. &c. and 22.10, &c. ——Rev.5.6. *with* Zech.3 9.and 4.10.——Rev.5.11. *with* Dan. 7. 10.——Rev. 6.12, 13. *with* Joel 2.31. and 3.15.——Rev 6.13.14. *with* Isa.34.4.——Rev. 6. 15. *with* Isa. 2.19.——Rev. 6. 16. *with* Hos.10.8. Luke 23.30.——Rev.7.16,17. *with* Isa.49.10. and 25. 8. ——Rev.9 6. *with* Job 3. 21.22.——Rev. 9 20. *with* Psal. 115 4, 5,6,7 and 135.15,16,17.——Rev. 10. 5. *with* Dan. 12.7.——Rev. 10.9. *with* Ezek.2.8.& 3.3.——Rev. 11. 4, 5, 6. *wherein the two witnesses* are compared to *Moses* and *Aaron*, Numb. 16.20. to *Elijah* and *Elisha*, 2 Kings 1. and to *Zerubbabel* and *Joshuah*, Zech. 4. 3,11, 12,14.——Rev.13.10. *with* Gen. 9.6.——Rev. 14.7. *with* Psal.146.5,6.——Rev.14.8. *with* Isa.21 9. Jer.51.7,8.——Rev. 14. 15. *with* Joel3.13.——*The Song of Moses*, Rev. 15. 3. *with* Exod. 15.1——Psal. 145.17.——Rev.15.4. *with* Jer.10.7——Rev. 16. 5. *with* Exod.3.14.and 6.3. *Jehovah*. Rev.16.19. *with* Jer. 25.15. ——Rev.17.2.4. *with* Jer.51.7.——Rev.18.23. *with* Isa.21.9.Jer. 51.7,8.——Rev.18 4 *with* Jer.51.6,45.——Rev.18.7,8. *with* Isa. 47.7,8,9.——Rev.18.20. *with* Jer. 51.48.——Rev.12.13. *with* Isa. 63.3.——Rev.19.15. *with* Psal.2.9. Isa. 63 3.——Rev. 20, 8. *with* Ezek.38.2.and 39, 1.——Rev.21.1. *with* Isa.65.17.2 Pet.3.13. ——Rev.21.4 *with* Isa.25.8.——Rev.21.6. *with* Exod.3.14. and 6.3. Isa. 55.1.——Rev. 21.23. *with* Isa. 60.19.——Rev. 21.24. *with* Isa. 60.2,3.——Rev. 21.25,26. *with* Isa. 60.11. ——Rev.22.5. *with* Isa. 60. 19.——Rev.22.12. *with* Psal.62. 12. Rom. 2. 6.——Rev. 22. 13. *with* Isa. 41. 4. and 44. 6. ——Rev. 22. 16. *with* 2 Sam. 7. 12, &c. 1 Chron. 17.11, &c. and 22. 10, &c.——Rev. 22. 17. *with* Isa. 55. 1.——Rev. 22. 18, 19. *with* Deut.4.2. Prov.30.6.

RULE. III.

III. *Consider accurately and weigh judiciously the intrinsecal Nature of the Revelation it self.* Other Scriptures may afford some glimmerings of light to this Book, as hath been intimated; but the judicious pondering of the *inward frame* of this Book will yield farre clearer beams of light thereunto. Under God, *The Revelation is the best expounder of the Revelation*, (as *g Pareus* hath observed.) This the best and surest basis or foundation of the most safe, clear, and certain Interpretation. To devise a proper, natural and genuine sence from it, must needs be far more cogent and satisfactory, than to obtrude or impose a devised and forced sence upon it. The great variety, uncertainty, and unsatisfactorines of Expositors upon the *Revelation*, seems chiefly to have risen from their not extracting their Expositions from the inward nature of the Revelation. Now in the *Revelation* it self, these things seem chiefly conducible to the opening and unfolding of the Mysteries therein; *viz.* 1. *To eye the Scope of the Book.* 2. *To observe the Method, Series and Order of the whole Prophecy.* 3. *To weigh advisedly the sweet Harmony and consent of the Prophecies, and their exact contemporarinesse with one another.* 4. *To note heedfully all such visions or obscure passages, as are interpreted in the Revelation it self; for of all such; the Exposition is undoubted and infallible.*

g Dedi operam ut argumentum, scopum, nexum, seriem periodo singularum declararem; sed cum primis, ut Harmoniam atque consensum typorum præcedentium & sequentium, obscuriorum & apertiorum invicem, & cum typis phrasibusque veterum prophetarum evidenter ostenderem; sicque *Apocalypsin per Apocalypsin illustrarem*; quæ interpretandi ratio non potest non esse *tutissima & certissima*. Cum enim sit evidens, typos obscuriores præcedere, clariores subsequi, & esse tamen analogos: utique ex clarioribus obscuriores investigari debent. *D. Pareus in Proem. Apoc. cap.* 11.

1. *Eye*

1. *For fill the Scope of the Book.* This is a common Term, and Period, whereunto all the particular Prophecies and Passages of the Revelation primarily run, and wherein they all meet. And consequently this forms the Method of the whole Book: and all the Visions, Prophecies, and Passages contained in it, are to be ranged under it, and to be explained according to the rule of this Method. Which is so plain and natural, that it is impossible there should be any mistake about it. 2. *Observe* another general Rule or Order of the whole Prophecy. This is an *Ariadne's Thread*, or *Clew*, that will infallibly direct you through the Labyrinth of this Prophecy, that you shall not lose nor cast off. This will prevent the greatest confusion in the interpreting and understanding of this Book. This will not only discover many stiff clouds, but dissolve and untie many of them most successfully. This will chalk and line out the right path to the immediate *Scope* of the whole. Now the Method and Order, which seems to lie plain before me in this Book, is *Generally*, as here followeth. (*Particularly*, as is afterwards described in the *Principal parts*, or *Sections* of the Application.)

(1) The whole Revelation seems plainly to be distributed into three general Branches, viz. 1. The *Preface*, Rev. 1. 1, 2, 3. 2. The *main body* of the Book, from Rev. 1. 4. to Rev. 22. 6. 3. The *Conclusion* of the Book, Rev. 22. 6. to the end. This is clear and evident.

(2) The main body or Substance of the Revelation seems to be disparted by Christ himself, according to the nature of the Subject-matters therein handled. i *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.* Hence the whole Revelation is comprehended under *things seen*. These *things seen* are divided into two sorts, viz. I. *The things which are*; this Book is chiefly historical. And under this Branch seems to be understood all the present affairs of the seven Churches in Asia, Described, 1. *Partly* in one General Epistle to them all, Rev. 1. 4. *to the end of the Chap.* 2. *Partly*, and especially in seven particular Epistles directed to the seven Churches severally, Rev. 2. *and* 3. throughout. II. *The things which shall be hereafter.* This Branch is chiefly *Prophetical*. And under this Branch seem evidently to be comprehended all the *Prophecies*, from Rev. 4. 1. *to* Rev. 22. 6. And in this part are lodged the chief difficulties of the *Revelation*.

(3.) This part of the *Revelation*, which is most properly and purely *Prophetical*, and absolutely the most abstruse and intricate of all, is by learned Interpreters variously methodized. I observe among them three several Opinions about the Order and Method thereof. 1. *Some* conceive this part is one entire continued Prophecy of future events to the end: and thus they express it: Here are first brought in seven Seals, opened one after another; in the seventh Seal are brought in seven Trumpets, sounding orderly after one another; and under the seventh Trumpet are brought in the seven Vialls destroying the Beast. This is the way that k *Brightman*, *Piscator*, and *Napier* go. But it hath these two inconveniencies especially attending upon it, *viz.* *Partly* that they are forced to begin the Prophecy in the twelfth Chapter of the *Revelation*, which relates to the infancy of the Primitive Church, which ought according to order to have been set first, and so (as l *Pareus* hath well observed,) *They make a great skip, and exceedingly disturb the Order of the History, which things cannot be defended.* *Partly*, that they are necessitated for salving the former inconvenience to count the whole 12. 13. *and* 14. *Chapters* of the *Revelation*, to be a meer repetition of those things contained in the *Seals* and *Trumpets*. Which large Repetition makes such a wide chasme and gap in the Series of the Prophecy, as is not to

b See in Sect. VII. hereafter following.

k See Tho. Brightman on Rev. 12. Joan. Pisc. Tab. Arg. Apoc. Jo. Napier Lord of Marchiston. The Argum. of Rev. 12.

l D. Pareus in Procem. c. 12. Apoc.

m Aug. de Civit. Dei lib. 20. c. 7. See Sect. I. Numb. 2. before.

n Vid. Josephi Medi Clavem Apoc.

p Rev. 10. 11.

q Rev. 4. 1.

r Rev. 10. 8

Rev. 5.1.

f Rev. 10.8.

g Vid. Jos. Medi Clavem Apocalyptic.
x Rev. 10.7
y Rev. 11.15.
z Rev. 20. 2,
a Rev. 20. 4.

b Comp. exactly Rev. 11,18, 19. with Rev. 21. 11. to the end and 22. throghout.

c Dan. 2. 32. to 46.

coordinate thereunto. 3. These two Prophecies treat of *Two distinct subjects*, or two distinct sorts of mysteries. The first Prophecy treats of a *book in the right hand of him that sate upon the throne, written within and without, sealed with seven Seals*. The Second Prophecy, of a *little book, which is open in the hand of a mighty Angel, that stood upon the sea and upon the earth*. These mysteries are distinct. 4. These two Prophecies, in respect of the mysteries contained in them, are orderly parallel one to another, as at once have already demonstratively shewed: and so they are distinct and are the fairer. 5. These Two Prophecies have two distinct manners of ending. The first, with *the finishing of the mystery of God, as he hath declared to his Servants the Prophets*: *The Kingdoms of this world becoming our Lords and his Christs*. The Second with *the binding of Satan for a thousand years*; *The Reigning of the Saints with Christ a thousand years*: yet both these Prophecies ultimately terminate & meet in the *General Resurrection of the dead, the general Judgement, the damnation and torments of the wicked, and the endless salvation and happiness of the Righteous*. *Finally*, inasmuch as *Daniel* in his Prophecy under the Old Testament, did estate signifie the coming of Christ, and the future state and lot of the Jewish Church, according to the Succession and Series of the IV. *Empires*: Why should it be thought strange that *John* in his Prophecy under the New Testament, should foretell and measure the future lot, and affairs of the Christian Church, according to the affairs and events of that which remains of the Fourth and last, viz. the *Roman Empire* which Christs Kingdome will at last swallow up and abolish?

Object. Only here against *these two distinct Prophecies*, or *Systems of Prophecies*, it may be objected; *That this second Prophecy is made to begin in ch. 10. 8. whereas the first Prophecy ends not till the close of the eleventh chapter*; *which seems to be very preposterous, and much to invert the order of things*.

Answ. 1. It cannot be denied but that this Objection is of weight, and deserves serious consideration for here is an evident suspension or interruption of the publication or manifestation of the 7th. Trumpet from *ch. 10. v. 8. to ch. 11. v. 15.* in all which verses the beginning and progress of the second prophecy is interposed: And then *From ch. 11. v. 15. to the end of that ch.* The 7th. Trumpet, and mysteries thereof are manifested to the end of the world. Then in *ch. 12. 1. and so forwards to ch 22. 6.* The other mysteries of the *second prophecy*, are revealed and superadded. II. Notwithstanding this great pause or interruption of the *First Prophecy*, by interposition of part of the *Second Prophecy*, yet it hinders not at all the distinctness of these *two Prophecies*, and the resolving of this *Prophetical part of the Revelation*, into these *two Systemes of Prophecies*. For,

1. *The mighty Angel* hath immediately, and in due order annexed *the seventh Trumpet*, and the mystery thereof, summarily at the end of the *sixth Trumpet*, though but in this brief intimation; d *That in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets.*

d Rev. 10.7.

2. The full and compleat manifestation of this *Seventh Trumpet*, and the mysteries therein, is by the same Angel purposely suspended, for special and weighty reason, *viz.* that so he might draw down the Series of the *Second Prophecy* (*viz.* in the first vision thereof, Touching e *the measuring of the Temple, treading of the unmeasured outer Court of the Temple, the holy City, under foot by the Gentiles fourty two moneths, and the two witnesses prophecying in sackcloth one thousand two hundred and sixty dayes, &c.*) even equal to the period of the *sixth Trumpet* of the *First Prophecy*, now already so far carried on; that so the contemporaneousness of these mysteries with the *seven seals* to the end of the *sixth Trumpet* in the *First Prophecy* being once setled: all the following visions

e Rev. 11. 1, &c.

of the *Second Prophecy*, contemporary or parallel in time to this *Sixth Vision* thereof may be deduced thereupon, and so be more exactly in point of time compared with the *Seals* and *Trumpets*, and consequently be more certainly interpreted, as after will more clearly appear. So that by this suspension of the *Seventh Trumpet*, with the interposition of part of the *Second Prophecy*, the distinctness of these two Systems of Prophecies, is not overthrown, but confirmed, and the interruption is exceeding advantageous for the understanding of the rest of the *Revelation*. Let the attentive Reader heedfully consider this, for the facilitating of many difficulties in this Book.

Ponder and weigh additionally the Synchronisms, or Contemporaneousness of these two Prophecies, how the *visions* therein run *parallel* with one another, what an *intimate Harmony and consentaneity* there is amongst them in behalf of time. The diligent and heedful comparing of *Visions* together, which are *contemporary*, will notably and especially help to the more certain defining and determining of the beginnings and periods of future times foretold in this Book, and so to the true understanding of the *Revelation*; it being one of the greatest difficulties in the *Revelation*, punctually and certainly to find out the Beginnings and periods of the *Times* therein intended.

Now the Contemporaneousness of these two Prophecies stands thus, viz. I. The Systeme of Visions in the *First Prophecy* is most evidently laid down in *f the f* Rev. 6. 1, *opening of Seven Seals*, one after another in Order. 3, 5, 7, 9, In the *g* opening of the *Seventh Seal* whereof, *Seven* 12. and 8. 1 *Trumpets are sounded* one after another successively. *g* Rev. 8. 1, So that as this *First Prophecy* h *begins* with the *open-* 2. &c. *ing of the First Seal*; so it *ends* with the *sounding* b Rev. 5. 1. *of the last Trumpet*. This is clear from the Series of with 6. 1. the Text without difficulty. II. The Systeme of *i* Rev. 10. 7. Visions in the *Second Prophecy*, presents to us divers & 11. 15, particular Visions contemporary to one another, and &c. also to several *parts* of the *First Prophecy* in order. As: 1. *These are contemporaneous* to the six first Seals: and to one another, *viz.* (1) *The measuring of the Temple of God, and of the Altar, and of them that worship therein.* (2) *The Battel of the seven-headed Dragon with Michael about the Childes birth, whereof the woman travelled.* 2. *These are contemporaneous* to part of the Seventh Seal, i. e. to the *Six First Trumpets* sounding under the Seventh Seal: and also contemporaneous to one another: *viz.* [1] *The unmeasured outward Court of the Temple or Holy City, given to the Gentiles to be trodden under foot for forty two moneths.* [2] *The Lords two Witnesses* (*at last to be overcome and killed by the Beast, after they have finished their Testimony,*) *prophecying in sack-cloath one thousand two hundred and sixty days*, i. e. *forty two moneths.* [3] *The woman that brought forth the man-child, and fled from the Dragon into the Wilderness, is there nourished from the face of the Serpent one thousand two hundred and sixty days; Or for a time, and times, and half a time.* [4] *The seven-headed and ten-born'd beast, after the deadly wound of his last head was healed, blasphemeth God, his Tabernacle, and them that dwell in Heaven: warreth with, and overcometh the Saints forty two moneths.* [5] *The two-horned beast, or false Prophet, who restored the first beast, exerciseth all the power of the first beast before him.* [6] *The Lambs Virgin-Company of 144000 redeemed from the Earth, (who alone could learn and sing the New-Song,) standing with him on Mount-Sion, the fear and worship of God is commanded; the ruine of* Babylon, *and of them that worship the beast, &c. is threatned.* [7] Babylon *the great, the Mother of Harlots, and abominations of the Earth, sits upon the seven-headed beast, now in the course of his seventh head being ten-born'd, and makes the inhabitants of the earth drunk with the wine of her fornications.* 3. *Six of the seven Vials of Gods wrath, destroying the Beast, are contemporaneous* to the sixth Trumpet. 4. *Finally, These are contemporaneous* to the seventh Trumpet (under

(unless which the mystery of God shall be finished; and to the innumerable company of Angels praising Triumphant, of all Nations, and Kindreds, and People, and Tongues) and also concerning many other, viz. (1) The opening of the Book (to the beginning unto the Seventh Trumpet). (2) The sounding of the Seven Trumpets. (3) The first Resurrection and Reigning of the Saints a thousand years. (4) The holy City, New Jerusalem prepared as a Bride adorned for her Husband. Light whereof, the nations of them which are saved shall walk, and unto which the Kings of the earth bring their glory, (honour) cannot have from God an entrance.

These are the chief main things which we conceive in the five Particulars, which give great light to the Revelation; I forbear (for avoiding of Prolixity) to enlarge my self further, although many more from the Text, or expressing them in a Scheme, (as once I had intended,) because, 2 both are so accurately and learnedly done on my hand already.

4. *Thirdly, Mark exactly what Prophecies, Visions, or obscure passages are in this Book, of the Revelation expounded. And there bring the expositions to mind, and the sense and use.* And from these expositions proportionally borrow light for the discovering of other obscure passages depending thereupon, relating thereunto, or contemporaneous therewith. Thus Christ expounds, *k The mystery of the seven stars in his right hand, and of the seven golden Candlesticks. The seven stars are the Angels of the seven Churches, and the seven Candlesticks which thou sawest are the seven Churches.* Thus *m the mystery of the woman (the great whore of Babylon) and of the beast that carrieth her, which hath seven heads and ten horns,* is most clearly expounded by the Spirit of God. Thus by this (which alone of all the mysteries in the Prophetical part is expounded,) we might have some certain foundation for interpreting and understanding of the rest.

Hitherto of the third direction touching the Interpretical nature of the Revelation it self.

k Vide Josephi Medi Clavem Apocalypticam.

l Rev. 1. 20

m Rev. 17. 7. to the end of the chap.

RULE IV.

IV. *Parallel with this Prophecy, the subsequent Histories after Johns time, the Histories of the Roman Empire and Church.* Which testifie clearly what cruelty and persecutions the Roman Emperours successively raised up against Christians, with what subtilty and fraud the B. of *Rome* did by degrees, (through the folly, cowardise, negligence, &c. of the *Emperours*,) step up into their Throne, and subjugate not only *Rome*, the Seat of the Empire, but also the whole Empire it self to his dominion and pleasure, whence we may derive not a little light to see what is meant by *n the opening of the Seals. o The Stars falling from Heaven to Earth. p The Beast speaking great and blasphemous things. q The Beast and false Prophet. The Image and mark of the Beast. And r the Whore riding upon the Beast with seven heads and ten horns, and ruling in the City on seven Hills, &c.*

n Rev. 6. 1. &c.
o Rev. 6. 13 &c.
p Rev. 13. 6.
q Rev. 13. 11. &c. 15, 16, 17.
r Rev. 17. 1. &c.

Sect. V. *Time, when this Book was written.*

This Book is generally conceived to have been Penned and published after all the Books of the New-Testament, by *John* the Apostle, who survived after all the Apostles, living (as *Sophronius* thinks) even till the third year of *Trajan* the Emperour, which was in the one hundred and second year after Christs Birth, as *Helvicus* computes, and

Sect. VI. *Occasion.*

Sect. VII. *Scope.*

The Scope or drift of the Revelation may be considered 1. *More generally*, 2. *More particularly*.

I. *More generally*, Jesus Christ by this Book intends to reveal and make known unto his Apostle, and beloved disciple *JOHN*, and by *JOHN* unto the Churches, both the *present things that then were*, when the Revelation was given, and the *future things that should be afterwards*, from *Johns* days till the end of the world. This (1) the Title of the Book intimates. b *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his Angel unto his servant John.* And (2) Christ himself confirms this in his command to *John* touching the penning of this Book, saying; c *Write the things which thou hast seen, both the things which are, and the things which shall be hereafter.* This also (3) The Series and Current of the Book evinceth, which runs along in Prediction of future events till at last the d *Mystery of God be finished*; e *The Kingdoms of this World become our Lords and his Christs*; f *The dead small and great arise, and are judged according to their works*; And till *the Holy g City, New Jerusalem, be prepared as a Bride adorned for her husband.* As an indication of this intended period of this Prophecy, perhaps that emphatical hint of Christs coming to judgement, is prefixed in the front of the Prophecy before the first visions; h *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him; even so, Amen.*

II. *More particularly*, Jesus Christ intends in this Book to declare,

1. *The*

b Rev. 1. 1.
c Rev. 1. 19
d Rev. 10. 7
e Rev. 11. 15.
f Rev. 20. 12.
g Rev. 22. 1, 2.
h Rev. 1. 7.

i Though *immediately* these seven Epistles declare the present condition and affaires of the seven Asian Angels and Churches; *yet Mediately* and *Analogically* by rule of Proportion, the contents of these Epistles concern all the Churches of Christ, according as their state and condition is correspondent to that of any of these 7. Churches. *For, whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope*, Rom. 15. 4. But Mr. *Brightman* herein proceeds a little further, and conceives, *That these seven Cities contain the universal condition of the Church among the Gentiles*; and therefore to those seven Churches and Cities, according to their Order, situation and distances from each other as types; he joyns other *fellow-Churches* answering thereunto as *Anti-types, Counter-Copies* or *Counter-pains*, of these seven Churches. And so makes all these Epistles, as well *Prophetical* in respect of the future *Counter-pain Chambers*: *Historical*, in respect of the present *Anti-type Asian Churches*. These Asian Churches he sets forth by their *Characters* and *Counter-pains*, as followeth, viz. 1. *Languishing Ephesus*, the first of these seven Cities: The *Counter-pain* of it. The first Christian Church from the time of the Apostles till the time of *Constantine* the great, which was the Principal of all other Churches. 2. *Sweet-smelling Smyrna*, an under-City of *Ephesus*, northward from it, and a Colony belonging to the Ephesians: The *Counter-pain* of it; The Church succeeding the first, beginning with *Constantine*, and continued till *Gratian*, till about Anno Dom. 382 according to *Eusebius*. 3. *High and haughty Pergamus*, lying northward from Smyrna about five hundred and forty furlongs. The *Counter-pain* of it: the Church from *Gratians* time, about the year 380. till about the year 1300; 4. *Growing Thyatira*, bending South-east from Pergamus, about eighty English miles, the first New-springing Church. The *Counter-pain* of it, the Church from the year 1300 till about the year, 1520. 5. *Hypocritical Sardis*, tending further Southward, being the second New-springing Church: The *Counter-pain* of it, the first Reformed Church begun by *Martin Luther* at *Wittenburg* a Town of Saxony by the River *Albis*, in *Anno Dom.* 1517. 6. *Godly Philadelphia*, lying from Sardis southward: The *Counter-pain* or Anti-type of it: The second Reformed Church, springing up after that of *Germany*, viz. *The Church of* Helvetia, Suevia, Geneva, France, Holland, Scotland. 7. *Luke-warm, Vain-glorious Laodicea*, lying Eastward from *Philadelphia*, the last of all these seven Churches: The *Counter-pain* of it: The Church of *England*, last of all reformed, *viz.* in *Anno* 1547. when *King Edward* the sixth came to the Crown, and becoming a confirmed and established Church about eleven years after, when Queen *Elizabeth* began to reign. *See Thomas Brightman in his Revelation of the Apocalypse*, or *chap.* 2, 3. This his way of interpretation (though to some it may perhaps seem somewhat too curious,) is not wholly to be despised. Because (1) The Accommodation of those Churches to their Counterpaines, is made remarkably fit and appositе. (2) The Events, even since his writing as well as before, have notably corresponded. (3) The Analogical Application of these Epistles to Churches of like condition with them of *Asia*, cannot rationally be denyed.

II. *The things that shall be hereafter*, viz. The future condition of the Christian Religion, and Churches of the Gentiles, especially the *European* Churches; the Remains of the *Roman-Empire*, and the tyrannical *dominion of Antichrist*, (those singular Subject-Matters of this book,) extending themselves in *Europe* peculiarly. Now this future state of the Christian Religion, and Christian Church, is laid down in two *Mystical Prophecies*, or *Schems of Prophecies*, viz.

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k Rev. 5. 1. &c. 6. 1. &c.
l Rev. 8. 1, 2, &c.
m Rev. 10. 3, 4, 7, 15.
n Rev. 11. 15.
o Rev. 10. 8
p Rev. 10. 9, 10.
q Rev. 11. 1
r Rev. 12. 1 to 14.
s Rev. 11. 2.
t Rev. 11. 3. &c.
u Rev. 12. 14. &c.
x Rev. 13. 1, &c.
y Rev. 13. 11. &c.
z Rev. 14. 1, &c.
a Rev. 14. 8.
b Rev. 15. 1 7, 8. and 16 throughout. and 17. 1. &c.
c Rev. 17. 7. to the end.
d Rev. 18. throughout.
e Rev. 18. 20. and 19 1. to 7.

Church shall be in the World (but especially in the to come.) what this her great Enemy shall do, throughout [ ] * The Lord Omnipotent reigning, g Rev. 20. 2, 3. * on his holy Mount, and the † Saints reigning with * Christ a thousand years; † All her Enemies Judged and cast into the Lake. And the ‡ Holy City, h Rev. 20. 4. i Rev. 20. 9. to the end. k Rev. 21. 1. to 6. l Rev. 21. 4. 27. & 22. 3. m Rev. 22. 1. to 6. * New Jerusalem, coming down from God out of Heaven, adorned as a Bride prepared for her Husband * Jesus Christ. Therefore a New Heaven and New Earth, and all things new. † All tears wiped off, sorrow, crying, pain, curse and Sin thereof being quite * pulled away. m The pure River of the Water of * Life, proceeding out of the Throne of God, and of the Lamb, in the midst of the Street of it, and on * either side of the River there being the Tree of Life. * Here the Lamb's Servants shall serve him, and they * shall reign for ever and ever.

n Rev. 22. 14. * Oh blessed are they that do his Commandments, * that they may have right to the Tree of Life, * and may enter in thorough the gates into the * City.

Sect. VIII. *Principal Parts, or Analytical Explication.*

In this *well ordered Book*, *The Revelation*, are chiefly considerable, 1. *The Preface.* 2. *The Substance*, or *Body of the Book.* 3. *The Conclusion.*

I. THE PREFACE contains, I. The Denomination, or *Title* of the Book; *The Revelation of Jesus Christ.* II. The *End* intended in this Book, *To shew to his Servants things which shall shortly come to pass.* III. The *Efficient Cause*, or Author of this Book; which are, 1. Principal, viz. [1] God, [2] Jesus Christ; *which God gave unto him.* 2. Instrumental, viz. [1] An Angel. [2] John; *and he sent and signified it by his Angel unto his servant John.* Chap. 1. ver. 1. This *John* is described as a fit Instrument to receive and make known this Revelation, in that *He bare record of the WORD of God, and of the Testimony of Jesus Christ, and of all things he saw*, ver. 2. IV. *An Invitation*, *To read, and hear the words of this Prophecy, and to keep those things which are written therein*; 1. From the benefit thence redounding; *Blessed is he that readeth*, &c. 2. From the General Concernment of this Prophecy; *For the time is at hand.* Though therefore it reveal future things, yet some of them shall shortly begin to be: therefore every one is concerned therein, ver. 3.

II. THE BODY, or SUBSTANCE OF THE BOOK is wholly Visional; chiefly comprehended in VII. *Visions.* Wherein John describes and *writes the things which he had seen*, which things Christ himself ranks into two sorts, *Rev.* 1. 19. viz. 1. *The things that are.* 2. *The things which shall be hereafter.*

1. THE THINGS THAT ARE, seem *Primarily* and *Immediately* to have respect to the State of the Church then present, viz. To the State of the *seven Asian Churches* especially: But *Secondarily*, *Mediately* and *Analogically* to other following Churches, as it were adumbrated and resembled by them. o as some think. The things concerning the *Asian Churches*, or *the seven Churches in Asia Minor*, are comprehended " 1. In one General Epistle to them all joynly. 2. In " seven Particular Epistles directed to the Angels of " the seven Churches Severally.

o See Sect. VII. immediatly foregoing.

1. THE ONE GENERAL EPISTLE, *written to the seven Churches in Asia joynly*; contains in it, 1. *An Inscription.* 2. *A Salutation.* 3. *A Narration.*

1. In the Inscription are mentioned 1. The Party writing; *John.* 2. The Parties written to, *To the seven Churches in Asia*, v. 4.

2. In the Salutation, note 1. The blessings wished, or prayed for, in respect of these Churches, *Grace be unto you, and Peace.* II. The Fountain whence these Blessings must flow, viz. 1. *From* God the *Father*, Described by the Eternity of his Essence; " From

nal Mission, Wisdome. (2) *His eyes were as a flame of fire*: Denoting his Omniscience and piercing-speedy, far discerning all things. His terrible quickness and fiercenesse to revenge, Psal. 18. (3) *His feet like unto fine brass, as if they burned in a furnace*: denoting his firmness and power, able to contend with all that touch or oppose him. (4) *His voice as the sound of many waters*: denoting the terribleness and vociferousness thereof among all the people of the world, Ezek. 1. (5) *He had in his right hand seven Stars*: Denoting the Government and Protection of the Ministers of the Churches. (6) *Out of his mouth went a sharp two-edged Sword*: Denoting the cutting power and efficacy of his word, his ability to avenge himself upon his enemies. (7) And finally, *his countenance as the Sun shineth in his strength*: Denoting his incomprehensible and unconceivable glory, ver. 16. VII. *The Reverend* or *Confirmers* arising upon this Vision, viz. 1. *John's* Confternation: *And when I saw him, I fell at his feet as dead.* 2. Christs consolation and confirmation of *John*; *Partly*, by his Fact: *And he laid his right hand upon me.* *Partly*, by his *Word*: *Saying unto me, fear not.* The Arguments whereby Christ comforts *John*, are drawn, (1) From Christs absolute eternity: *I am the first and the last*, ver. 17. (2) From his life, though he was dead: *I am he that liveth, and was dead: and behold I am alive for evermore, Amen.* (3) From his Power and Authority over Hell and Death, to open and shut them at his Pleasure: *And have the Keys of Hell and of Death*, v. 18. 3. Christs command to *John* to write the things *which he had seen*; viz. Both (1) *The things which are.* And (2) *The things which shall be hereafter*, ver. 19. 4. Christs interpretation of the former Vision, viz. [1] *Of the Mystery of the seven Stars, which are the Angels of the seven Churches.* [2] Of the mystery of the seven *Candlesticks*, which are *the seven Churches*, v. 20. Unto these seven Churches he afterwards directs him to write seven several Epistles, in the two chapters following.

Hitherto of The Out General Epistle to all the seven Churches jointly.

II. THE VII. PARTICULAR EPISTLES, directed to the *Angels of the VII Churches in Asia*, severally. Touching every of which Epistles are chiefly considerable, 1. Christs command to write to them all. 2. A Description of Jesus Christ, *Partly*, agreeable to the former Descriptions of Christ in chapter. 1. *Partly*, Suitable to the present state and condition of the several Angels and Churches. 3. A Narration (1) Of the good, commendable in them, or (2) Of the Evil condemnable in them; or both. 4. Exhortations, urged with Promises, or Threats. 5. Conclusions inciting to Attention.

Chap. 2. q *See for clearing this* Rev. 2. 22, 23, 24. 25. and the close of every of these seven Epistles.

Now these *Particular Epistles* are directed, *Primarily* to the seven Angels of the seven Churches; *Secondarily*, with and in them to the q seven Churches themselves: In 1. *Ephesus*. 2. *Smyrna*. 3. *Pergamus*. 4. *Thyatira*. 5. *Sardis*. 6. *Philadelphia*. 7. *Laodicea*.

I. Languishing *Ephesus*.

1. *The Epistle to the Angel of the Church of Ephesus.* In which note. I. *The Inscription*; shewing 1 To whom *John* is directed to write: *Unto the* 1 *Angel of the Church of Ephesus, write.* 2. From whom he must write, viz. from Christ himself; shewing all the Epistles. Christ here describes himself, in reference to his Church. (1) By his Protection and Guidance of his Ministers, *These things saith he, that holdeth the seven Stars in his right hand.* (2) By his presence with and care of all his Churches; *who walketh in the midst of the seven Golden Candlesticks*, Chap. II. ver. 1.

1 *Angel.*] This word comes Originally from the Greek word ἄγγελος which signifies, *One sent-forth-on-a message*. It is used, I. *More Generally*, for any Messenger. So the *Spies* are called *Messengers* Gr. *Angels* James 2. 25. II. *More Specially*, 1. For Christ the *Angels of the Covenant*, κατ' ἐξοχὴν. As *Mal.* 3. 1. *Zech.* 4. 4. 2. For created Spirits, *Good* or *Bad*. (1) *Good*, viz. those *Ministring Spirits sent forth to Minister for the Heirs of Salvation*, Heb. 1. 13, 14. Thus its used most commonly. (2) *Bad*, viz. *Satan*, and all the rest of those Spirits that left their first estate, 2 *Pet.* 2. 4. *Jude* 6. 1 *Cor.* 6. 3. 2 *Cor.* 11. 14. *For the Devil and his Angels*, Mat. 25. 41. Yea, hence its sometimes used for Satan's Temptation, called *The Messenger of Satan*, Gr. *the Angel of Satan*, 2 *Cor.* 12. 7. 3. For the Ministers of the Gospel. *Ambassadours for Christ*, 2 *Cor.* 5. 20. who are Messengers sent to publish the good tidings of the Gospel. Thus its often used in the Revelation, as *Rev.* 1. 20. 2. 1. 8. 18. 3. 1. 7. 14.

Now, *Angel* in this last sence, here, (and in the other six Epistles following) is not to be taken Distributively. As if this Epistle were written only to one single Individual *Angel*, or Minister, in that then Church had no more. Or as if some one *Angel* or Minister above the rest, by way of eminency called *Angel*. But it is to be understood *Collectively*, for all the Ministers of that Church, even the whole College or order of Pastors therein. As *Bright-man* fully shews on *Rev.* 1. For, 1. It is evident, There was not only One, but many Elders in the Church of *Ephesus*, at one and the same time, *Acts* 20. 17, 28, 30, 31. 2. It is clear, that, as among the *Apostles* there was none greater than other by ordinary office; but they were all equal, *Mat.* 20. 25, 26, 27. *Luke* 22. 24, 25, 26. So among the *Pastors* there was no superiority of office or Power, but all were equal. Compare *Acts* 20. 17. with ver. 28. and *Tit.* 1. 5. with ver. 7. viz. *Ther. Com. plen. in Epist. Tit. p.* 8. ver. 5. *Jun. & prim. Clar.* viz. on Tit. Sect. 2. 3. Sometimes Christ speaks to the *Angels* or Ministers of a Church, in the *Plural*, not in the *singular* number, which shews that the word Angel here is used *Collectively*. Thus speaking to the Angel of the Church in *Thyatira*, he saith, ὑμῖν δὲ λέγω, καὶ τοῖς λοιποῖς τοῖς ἐν Θυατείροις, that is, *But unto you I say, and unto the rest in Thyatira*, ——— *I will put upon you no other burden, but that which ye have already. Hold fast till I come*, Rev. 2. 24, 25. By which plural word, [ὑμῖν, unto you] discretively distinguished here from τοῖς λοιποῖς, ——— &c. *and unto the rest in Thyatira.* Christ seems plainly to intimate that he directs his speech to a plurality of Angels, under the *collective* and singular word, *Angel*.

II. *The Substance of the Epistle*, containing 1. Christs Observation of all the wayes of the Angels; *I know thy works.* 2. Christs commendation of the Angel, (1) For his unwearied labour in the Ministry, against Discouragements; *And thy labour* ——— *And for my Names sake hast laboured, and hast not fainted.* (2) For his constant patience under some remarkable afflictions and persecutions; *And thy Patience*, ——— *And hast born, and hast Patience.* (3) For his zeal in the Discipline; *Partly* in that he *could not bear them which were evil. Partly*, in that *he had tryed them which say they are Apostles, and are not, and had found them lyars*, ver. 2, 3. 3. Christs Dispraise and Reprehension of him, for leaving *his first love*, ver. 4. 4. Christs Exhortation of him to Reformation, by way of remedy. Here note, (1) The Duties required; *Remember therefore from whence thou art fallen, and Repent, and do the first works.* (2) The Argument pressing to this Duty, *viz.* A severe commination, *or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent*, ver. 5. (2) The Qualification or Mitigation of this Threatning, upon consideration of his *hating the deeds of the Nicolaitans*, hateful also to Christ, ver. 6.

III. *The Conclusion* of the Epistle, 1. With an Invitation to Attention; common to all the 7. Epistles; inciting all, but especially the Angels of the Churches, to give heed to the Monitions of the Spirit. *He that hath an ear, let him hear what the Spirit saith unto the Churches.* 2. With a sweet Promise to him that Overcomes; *To him that overcometh will I give to eate of the tree of life, which is in the midst of the Paradise of God*, ver. 7.

II. *Sweet-*

II. Smirt-smelling Smyrna.

2. *The Epistle to the Angel of the Church in Smyrna*, wherein consider I. *The Inscription*, declaring 1. To whom *John* is to write; *And unto the Angel of the Church in Smyrna write*; 2. From whom he is to write, *viz.* From Christ, who is described by reference to this Church, *These things saith the first and the Last, which was dead and is alive.* Therefore able to help and like to those that have suffered for him. II. *The Substance of the Epistle*, containing 1. Christs observation, both of the Angel, and of his Enemies. Christ observed and knew the Angel's (1) *Tribulation*, (2) *Outward Poverty*, (3) *But* his inward spiritual *Riches*. Christ observed and knew his enemies *Blasphemy* against Christ; which enemies are described, (1) By their Hypocrisie, *And the blasphemy of them which say they are Jews and are not*, (2) By their Impiety; *But are the Synagogue of Satan*, ver. 9. 2. Christs encouraging consolation of the Angel, against all the sufferings that were further coming upon him; *Fear none of those things which thou shalt suffer*. Christ encourages him against Persecutions, upon consideration (1) Of the Author of them; *The Devil*. (2) Of the Nature of them, *Imprisonment*, *shall cast you into prison*. (3) Of the extent of them, not to all; *Some of you into*. ——— (4) Of Christs end and intent in them, *That ye may be tryed*. (5) Of the duration of them, but for a little space; *And ye shall have tribulation for ten dayes*. (6) Of Christs promise to the faithfull under them; *Be thou faithful unto death, and I will give thee a Crown of life*, ver. 10. III. The Conclusion of the Epistle. 1. With an Incitement to Attension; *He that hath an ear, &c.* 2. With a Promise to him that overcomes, *He shall not be hurt of the second death*, ver. 11.

III. High and haughty Pergamus.

3. *The Epistle to the Angel of the Church in Pergamus*. Wherein are, I. *The Inscription*, shewing 1. To whom *John* is to direct his Epistle; *And to the Angel in the Church of Pergamus write*; 2. From whom he is to write, *viz.* From Christ: Described in reference to this Church, To be Him, *who hath the sharp sword with two edges*. And therefore able to fight against offenders with the sword of his mouth, ver. 12. II. *The Substance of the Epistle*, setting forth, 1. Christs Knowledge and Observation of this Angel's wayes: *I know thy works*. 2. Christs commendation of the Angel for his singular constancy in confession of Christs Faith: *And thou holdest fast my name, and hast not denyed my Faith*. This is *Amplified* by two pregnant circumstances, *viz.* (1) Of the Place where he dwelt: *And where thou dwellest, even where Satans seat is*, because Pergamus was more given to idolatry than all *Asia* besides, saith *f Arethas*. (2) Of the time wherein he lived: *Even in those dayes wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth*, ver. 13. 3. Christs Reprehension of him, and controversie with him, for false Doctrines, *viz.* (1) The Doctrine of Balaam, who (when he could not curse Israel, yet) taught *Balaac* to cast a stumbling block before the children of *Israel*; by enticing them, *Partly*, to eat things sacrificed to idols; *Partly*, to commit fornication, *viz.* with the †daughters of Moab, ver. 14. (2) The Doctrine of the Nicolaitans, hated of Christ, v. 15. 4. Christs exhortation of him to Repentance, urged by a threatning, *Repent, or else I will come unto thee quickly*,

f Arethas Com. in Apoc. 2. 13. apud Oecum.

† Numb. 25. 1, &c.

IV. Grieving Thyatira.

4. *The Epistle to the Angel of the Church in Thyatira*, wherein consider, I. To whom, &c. 2. From whom, &c. (1) By his Person, (2) By his Eyes, (3) By his Feet. II. The Substance of the Epistle, containing 1. Christs Observation, both of the Angel, and of his Enemies. Christ observed and knew the Angel's (1) *Charity*, (2) *Service*, (3) *Faith*, (4) *Patience*, (5) *And his works*, and that the last to be more than the first. 2. Christs Reprehension of, and controversie for, what was vicious in this Angel, viz. the toleration of a false Prophetess, who, (1) By her pretended Name, *Calling her self a Prophetess*, &c. Her wickedness is set forth, (2) By the kind of it; *Teaching and seducing Christs Servants*, Partly, *to commit Fornication*. Partly, *to eat things Sacrificed to Idols*, ver. 20. (2) By her obstinate impenitency therein; *And I gave her space to repent of her Fornication, and she repented not*, ver. 21. (3) By the punishments threatned for it, which shall be different upon different Offenders, viz. *Jezabel her self, I will cast into a bed*; a bed of sorrow and anguish, ver. 2. *Them that commit Fornication with her, into great Tribulation, except they repent of their deeds*, v. 22. 3. *Her Children he will kill with Death*. All which punishments are Amplified by the Event thereof in all the Churches, viz. Their Experimental discovery hereupon of Gods All-searching Omniscience, and most accurate Distributive Justice: *And all the Churches shall know, That I am he which searcheth the reines and hearts: And will give unto every one of you according to your works*, ver. 23. 4. Christs Exhortation by way of Antidote; wherein consider, (1) The Persons Exhorted, which were, *Partly* the Ministers of that Church, *But unto you, I say*. *Partly* the People, *and unto the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths (as they speak) of Satan, as they speak*. (2) The Duty Exhorted to, Not the burdensome observation of the Ceremonial Law, urged by Impostors; but constant perseverance in the Apostolical Faith and Doctrine; *I will*

Rev. 1. 16. D. Par. in Apoc. 2. 17. Brightman loc.

will put [illegible] Book of Life. Ver. 5. (1) The Argument [illegible] Judges [illegible] and perseverance in the [illegible] with Christ [illegible] to judge [illegible] kept [illegible] Rod of Iron, in the office of a Ruler shall they be broken in pieces, 4. from as I received of my Father, ver. 26, 27. 2. Communion with, and conformity to Jesus Christ in holiness and glory, 3 from the Morning here, to the perfect day of glory hereafter: And I will give him the Morning-Star, ver. 28. 2. The Conclusion of the Epistle, inciting to Attention, He that hath an Ear, &c. ver. 29.

y Arethas Com. in Apoc. 2. 28. apud Oecum.

V. *Hypocritical* Sardis.

3. *The Epistle to the Angel of the Church in Sardis*, Wherein are, 1. *A Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.* I. *The Preface* declaring, 1. To whom John is to write, *To the Angel of the Church in Sardis.* 2. From whom the Epistle was to be sent, viz. from Christ. Described in reference to this Church; (1) By his abundance of the Spirit, *These things saith he that hath the seven Spirits of God.* (2) By his care and protection of his Ministers; *And the seven Stars.* II. *The Substance of the Epistle it self.* Wherein note, 1. Christs observation of the Angels ways; *I know thy works.* 2. Christs reprehension of his Hypocrisie; *That thou hast a name that thou liv'st, and art dead,* Ch. III. ver. 1. 3. Christs exhortation of the Angel, by way of Antidote to certain Duties, viz. (1) *To be watchful.* (2) *To strengthen the things which remain, that are ready to die.* This is urged as necessary, from the Angels Hypocrisie, *For I have not found thy works perfect before God,* ver. 2. (3) *To remember how he had received and heard, and hold fast,* viz. The Primitive pure Apostolical Doctrine. (4) *To repent.* These exhortations Christ presseth with a severe threatning in case of neglect; *If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee,* ver. 3, 4. 4. Christs commendation of him, in respect of some few in that Church, that had walked uprightly and purely; *Thou hast a few names even in Sardis which have not defiled their Garments.* This commendation he amplifies by Promises, Partly to these few; *And they shall walk with me in white, for they are worthy,* ver. 4. Partly to all Conquerours, to whom he promiseth gradually, (1) Resplendent glory; *He that overcometh, the same shall be clothed in white Rayment.* (2) Eternity of this glory and happiness; *And I will not blot out his Name out of the Book of Life.* (3) Open publication of their glory before God and his Angels; *But I will confess his Name before my Father, and before his Angels,* ver. 5. III. *The Conclusion of the Epistle*, with the Accustomed incitement to Attention: *He that hath an Ear, let him,* &c. ver. 6.

CHAP. III.

VI. *Godly* Philadelphia.

6. *The Epistle to the Angel of the Church in Philadelphia*, wherein note, 1. *A Preface.* 2. *The Substance of the Epistle.* 3. *The Conclusion.* 1. *The Preface*, denotes 1. To whom the Epistle is to be written: *And to the Angel of the Church in* Philadelphia, *write.* 2. From whom it is sent, viz. From Christ: described in reference to this Church, by (1) His holiness; *These things saith he that is holy.* (2) By his truth and faithfulness; *He that is true.* (3) By his [illegible] irresistible Government in his Church and [illegible]: *He that hath the Key of David, he that openeth, and no man shutteth, &c.* ver. 7. II. *The Substance of the Epistle*, containing 1. Christs observation [illegible] of this Angels deeds; *I know thy works,* &c. Christs [illegible] of the Church, for its [illegible] 2. Christs reprehension of this Angels [illegible] 3. Christs exhortation [illegible] Partly to [illegible] Partly promised for future, viz. (1) Subduing his Hypocritical Enemies; *Behold I will make them of the Synagogue of Satan, (which say they are Jews and are not, but do lye,) behold I will make them to come and worship before thy feet.* (2.) Convincing his Enemies that Christ loves him; *And to know that I have loved thee,* v. 9. (3) Preserving and keeping him from the general hour of temptation, because he kept Christs word; *Because thou hast kept the word of my Patience, I also will keep thee from the hour of temptation, which shall come upon all the World, to try them that dwell upon the earth,* v. 10. — 3. Christs exhortation of the Angel, to perseverance and stedfastness in faith, &c. *Hold that fast which thou hast.* This is urged, (1) From the suddenness of Christs coming; *Behold I come quickly.* (2) From the peril otherwise of losing his reward; *That no man take away thy Crown,* ver. 11. (3) From promises made to him that overcomes, which promises gradually depend upon one another, viz. 1. Of his stability and firmness in the triumphant Church of God; *Him that overcometh, will I make a Pillar in the Temple of my God.* b An Allusion to the two Pillars which Solomon Erected in the Temple called *Jachin*, i. e. *He will establish*, and *Boaz*, i. e. *In it is there is strength*, 1 King. 7. 22. Prefiguring the present and future stability of the Elect in Gods Church: 2. Of his constant Permanency in the Church; *And he shall go no more out*: that is, he shall not go out of Gods Temple, as those typical Pillars were carried out, and broken by *Nebuchadnezzar*. 3. Of the evident and publick manifestation of him to be A Son of God, A Citizen of the New *Jerusalem*, and a Member of Christ, or c an Heavenly King by Christ Jesus: and this by the inscription of a three-fold name upon him: *And I will write upon him the name of my God, and the name of the City of my God, New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name,* ver. 12. III. *The Conclusion of the Epistle*, with the usual incitement to attention: *He that hath an ear,* &c. ver. 13.

g This seems to be the most apposite and genuine interpretation of all others. Thus also *Brightman* on Rev. 3. 8.

a *Thy Crown*] namely those that you have converted, which are your Crown; as *Paul* calls them he had instructed, his *joy*, and his *Crown*, Phil. 4. 1. 1 Thes. 3. 9, 10. *Jo. Died.* Annot. on Rev. 3. 11.

b *Brightman on Rev.* 3. 12. D. Pareus Com. in loc.

c *Nomen meum novum.*] ut scil. nominetur Rex coelestis quod nomen ego adeptus sum per passiones meas. Luc. 24. 26. Phil. 2. 9, 10, *Piscat. Schol in Rev.* 3. 12.

VI. *Lukewarme, vain-glorious* Laodicea.

7. *Finally, The Epistle to the Angel of the Church of the Laodiceans*, Herein consider, 1. *The Preface*, 2 *The Substance of the Epistle*, 3 *The Conclusion.* I. *The Preface*, signifies 1. To whom the Epistle is to be directed *And unto the Angel of the Church of the Laodiceans, write:* 2. From whom the Epistle was sent, viz. from Christ, as all the former; Christ is described in reference to this Church, (1) By his fidelity

viz.

[illegible]

c Throne.] A Throne is a Seat of Princely Power, Royalty and Glory. God the Fathers Throne denotes the absolute Supremacy of his incomparable Majesty, Power and Glory; infinitely exalted above all created Beings whatsoever, (even above Christ himself, as man) *Isa.* 66.1. with 1 *Kings* 8 27. *Dan.* 7. 9. 13. 22. This Throne also is common to all the three Persons of the God-head equally, viz. To the Son as God, *Heb.* 1.8,10, 11. and to the Holy Ghost, *Rev.* 1. 4. as well as to the Father. Christ is said *to sit down with his father on his Throne*, when as God-man our Mediator, having *humbled himself to death, even to the death upon the Crosse* for our Redemption, he was raised from the dead, and exalted *to sit on the right hand of the Throne of the Majesty in the Heavens*, Heb. 8. 1. and 12. 2. *was* [illegible] above Men, Angels, and all Creatures in the world, for the good of his Church. Compare these Testimonies well together, *Phil.* 2. 9, 10, 11. *Dan.* 7. 13, 14. *Eph.* 1. 20, 21, 22, 23. Thus Christ by death overcoming Satan, Death, and all our Spiritual Enemies, sate down on his Fathers Throne. And this is *Christs Throne*, viz. his advancement as Mediator next unto God, above every name that is named. Now *the Saints that overcome* shall sit in

Chap. 4. 1 This General part of the Revelation seems to extend thus much, (as D. *Forbes* [illegible] great tribulation by Heresie grievously [illegible], than

[illegible] this yoke, [illegible]; drawn [illegible] his in the [illegible] they shall [illegible] from the joyful choice of the Confession [illegible] avenge his [illegible] Church in this world, and in full [illegible] in heaven.

And these things are foreshewed in [illegible] six distinct visions. Partly *Historical*, representing [illegible] whole History of the Church from the Revelation till the last Judgement, as the Second, Third, Fourth and Seventh. Partly *Prophetical*, foretelling her conflicts with Antichrist, and the end thereof, as the Fifth and Sixth. And every of them are concluded with the description of the last Judgement, punishment of the enemies, and victory of the godly, literally or figuratively expressed. The reason of which iteration those Interpreters admire, but cannot explain, who seek a continued history in the visions. But our method being observed, it is clearly discerned. *D. Forbes Præam. cap.* 4.

These visions are (according to him) described as followeth, viz. II. Vision, from chap. 4. 1. to chap. 8. v. 1. III. Vision, from chap. 8. v. 1. to chap. 12. v. 1. IV. Vision, from chap. 12. v. 1. to chap. 15. ver. 1. V. Vision, from chap. 15. ver. 1. to chap. 17. ver. 1. VI. Vision, from chap. 17. v. 1. to chap. 20. v. 1. VII. Vision, from chap. 20. v. 1. to chap. 22. v. 6. Notwithstanding all these seven Visions, and the particular acts under them, are evidently comprized in, and may be digested into two distinct parallel contemporary Prophecies, as hereafter will more clearly appear.

Now these *Things that must be hereafter*, are revealed to John in Two distinct Prophecies, most notably contemporary or parallel in time to one another, and consequently explaining one another, viz. 1. The *First Prophecy of a Book sealed with seven seals*, from *Chap.* 4. 1. to *Chap.* 10. 8. 2. The *Second Prophecy of a Little Book open, and the Contents thereof*, from *Chap.* 10. v. 8. to *chap.* 22. v. 6. In the *former*, the future events and state of the *Roman Empire*, but with reference had to the Church: In the *latter*, the future affairs

The I. PARABLE.

Of a Book, Seales, Seven Seales, Beginneth

In the *Fifth Prophesy of a Book Sealed with seven Seals*, consider, 1. *The Preparatories to the opening of the seven Seals.* 2. *The opening of the seven Seals themselves.*

I. THE PREPARATORIES to the opening of the *seven Seals* prohibit, are diverse, but chiefly considerable to their two ends. 1. A vision of God on a glorious Throne, (who had this Book sealed with seven Seals in his right hand.) 2. A vision of the Lamb in the midst of the Throne, (alone prevailing to open this Book, and take the seven Seals thereof.)

In the Vision of God and Heavenly assistants in heaven, (who had this sealed Book in his hands,) consider, 1. The Translation preparing John. 2. The Description of Gods entertainment in his Church.

The Translation from the foregoing matter in this Vision, describing the Apostle *Johns* Preparation for beholding these ensuing mysteries. *John* is prepared. 1. By light. 2. By voice. 3. By the event or effect of both.

1. By light, *And after this I looked, and behold a door was opened in heaven, where once.* 2. The time of the light, *after this,* viz. after the vision about the seven golden Candlesticks immediately in order.

2. The difference of *John's I looked.* Not satisfied with what he had seen already, he desires carefully to see more. 3. The thing seen, *A door open in heaven,* or a light of entrance opened, to see heavenly things by heavenly minds.

Rev. 1.10

1. What manner of voice it was. viz. like that which *John* heard at 1. first. *And the first voice which I heard, was as it were of a Trumpet talking with me.* Both to enhance the beginning of a new vision, and to make *John* more certainly hear and understand. 2. What the voice uttered, viz. (1) Something mandatory, which said, *come up hither,* viz. to heaven, to see heavenly things. (2) Something promissory, *And I will shew thee things which must be hereafter,* Chap. IV. ver. 1.

III. *By the event,* or effect of both upon *John,* viz. A spiritual extasie or rapture, *And immediately I was in the Spirit.* This is (as it were) That Apocalyptical Theatre whereon *John* Acts his *Revelation.*

2. *The starkly description of Gods tabernacle in heaven.* This is the more exactly to be considered, because it serves to explain many Types, and mystical expressions alluding hereunto, in the following Series of the *Revelations.* And it is conform to Gods manner of encamping in his *Tabernacle,* in the midst of *Israel* in the wilderness, The Type whereof I have b formerly described: and may be singularly explained thereby, as after will particularly appear; the intent of this description being to set forth, 1 *Gods special Presence in midst of his Church militant.* 2. *His Churches graceful state thereby,* 3. *His dispensations, Comfortable to her, Terrible to her enemies,* 4. *His Churches holy worship and praise returned to God.*

b See the Type of *Israel* encamping about the TABERNACLE on *Numbers* Sect. V.

1. *Gods special Presence in midst of his militant Church:* And of old the Tabernacle was pitched in midst of *Israels* campe in the wilderness; *And behold a Throne was set in Heaven, and one sate on the Throne. And he that sate was to look upon like a Jasper and a Sardine stone; And there was a Rainbow round about the Throne, in sight like unto an Emerauld.* Here note, 1. One Throne in Heaven. 2. One sitter thereon. 3. This one sitter thereon, God, described by resemblance to three

Exod. 25 31, 37. and 40. 24, 25.

[2] The purifying Word of God and Gospel-ministry, clearer than that of the Law, which is one outward means by which the Spirit works. This is resembled by the *Sea of Glass* &c. As the Laver was placed in the Entry of the Tabernacle, *i* made of *i Exod. 30.* the women's Looking glasses, instead whereof in *Solomons* Temple succeeded the *Brazen Sea*; *And before the Throne there was a Sea of Glass like unto Christall.* [3] The faithful Ministers of the Gospel, which are other outward means whereby Gods Spirit works, *in* Resembled by *four Beasts,* (or Gr. *four living creatures*) *in the midst of the Throne, and Evangelicall round about the Throne.* These are described all 1. by their place whereon they were seated, viz. *round about the Throne; And round about the Throne were four and twenty Seats; and upon the Seats I saw four and twenty Elders sitting.* 2. By their apparrell, *Sitting,* Heresy is noted, *Partly* their Preheminence, *Partly* their Communion with God and Christ. *Partly* their Authority to judge the world, in Allusion with Christ. 3. By their dignity, they being all of them [1] *Elders,* [2] *Priests,* being *clothed in white raiment,* walked white in the Lambs blood [3] *Kings, and they had on their heads Crowns of gold;* (for Christ hath made them Kings and Priests to God *Rev. 1. 6.*) ver. 4.

Exod. 25 31, 37. and 40. 24, 25.

III. *Gods dispensations from his Throne,* are described 1. As terrible to his Churches enemies in his threefold expression of his judgements; *And out of the Throne proceeded lightnings, and thunderings, and voices.* 2. As comfortable to the Church her self in a like threefold Donation of favours and benefits, viz. [1] The Spirit of Sanctification; *And there were seven Lamps of fire burning before the Throne, which are the seven Spirits of God.* Unless there was the *i* Candlestick of Gold with its seven Lamps burning in *i* the Tabernacle before the Holy of Holyes, ver. 5.

1 Their place betwixt the Throne and the Elders, as ministring from God to them; And in the midst of the Throne, and round about the Throne. 2. Their number, *were four beasts,* (Gr. *living creatures.*) Because sufficient for the four corners of the world; or because chiefly of four Ranks, Apostles, Evangelists, Pro-

'Hitherto of Gods Spiritual Presence in Heaven, amongst 'his Church, both Ministery and People. Then fol- 'lowing creatures and Elders, which holds still to all 'the Churches following alterations, adhering keep 'of Gods spiritual Presence, Protection, and 'Grace.

2. *In the Vision of the Lamb in the midst of the Throne*, (by whom the Church doubts Gods Presence, Protection, and Grace fore-mentioned; and by whom she receives the particular Privilege of this *Revelation*; The singular excellency and dignity of the *Revelation* is described. 1. *By the nature of the Book.* 2. *By the inability of all creatures to open it.* 3. *By the Lambs ability to open it.* 4. *By the triumphant Gratulation to the Lamb thereupon.*

1. By the nature of the Revelation, the excellency dignity thereof appears. The nature of it is described thus; *And I saw in the right hand of him that sate on the Throne, a Book written within and on the back-side, sealed with seven Seals.* Here, 1. It is *A Book*; to note the certainty of the things therein contained. 2. It is *a Book in the right hand of him that sate upon the Throne*; denoting, *Partly* that God is the primary Author of it. *Partly* that all the Future events and affairs of the Church, revealed in this book, are firmly and surely ordered and directed by God himself. 3. It is *A Book* copiously written, not only *within*, but on the *back-side* of the Roll also; to signifie, besides the certainty of the matter, the singularity of Gods care and Providence over his People in all particular cases. 4. It is *sealed with seven Seals*; i. e. most perfectly sealed up, (seven being a number of Perfection,) which intimates the intricate mysteriousness and abstruse secretie of it. *Chapter* V. ver. 1.

2. By the inability or impotency of all creatures, to open this book, and loose the Seals thereof, upon publick Proclamation made for the opening of it; the dignity of the book is further manifested. Here

3. Their

1. Their Station, in the midst of the Throne, Verse 6. Fourthly, by the Circumstances of their Appearance, they are manifested to be Christ. 1. By the Lamb, the Name of the Son. 2. The Praise ascribed by them to him, ver. 9. *Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, &c. Salvation to our God which sitteth upon the Throne, and unto the Lamb for ever and ever*, v. 13. 3. The close of it is, and of the whole Gratulation, by the Church that first began it, and who is most concerned in this seven-sealed Book. This is done, [1] By the Beasts Obsignatory *Amen, And the four Beasts said, Amen.* [2] By the Elders Laudatory Adoration, *And the four and twenty Elders fell down and worshipped him that liveth for ever and ever*, ver. 14.

Hitherto of the PREPARATORIES to the opening of the seven Seals.

II. THE OPENING OF THE VII. SEALS THEMSELVES. Writers differ much from one another in Interpreting the Mysterious Contents of these Seals. Except the *Lamb* who opened these Seals, who can infallibly and exactly open the sence of all these Seals? It is good to search out what we can, the things Revealed: yet it will become us to be wise to sobriety, and not to be too Peremptory and Definitive. Scope of all these *seven Seals* and the *seven Trumpets*, in the seventh Seal (thinks n *Mede*) is, To foretel the future destiny of the Roman Empire (*I add*, still with reference to the Church of Christ,) by several eminent intervals, points of Periods of time; *viz.* Under the first six Seals the *Intestine events* of the *Empire* now standing and flourishing, arising in the Empire it self, Till at last in the sixth Seal Christ utterly destroy and demolish the power of Idols and Gentilish Idol-gods in the Romane world. Under the *seventh Seal* and *seven Trumpets* in it, the *Forreign events* of the Empire, now falling and running to utter ruine, and those brought upon them by barbarous Nations. And that the *four Beasts* (which he resembles to the four Ranks of the Tribes of Israel, camping Eastward, Southward, Westward, about the Tabernacle) are ordained to the four first Seals, as their Ministers, at every Seal agreeable to the station of each Beast, *Ezekiel.* &c. But in the matter of fact, these are very lame. You see fully satisfied, for the Reader to censure freely.

n Jos. Med. in Com. Apoc. part I. de sigillis.

In these four Seals, touching 4 matters in each alike, *viz.* I. That the Lamb opens them all. 2. That by opening of them all, mysterious Events are Revealed. 3. That all of them have Types of their coming events. II. Touching 4 matters alike in all the four, *viz.* 1. That to each of them is annexed one of the *four Beasts*, having *John* to come and see. 2. The Matters represented by the *four Beasts*, provoking the people, represented by *John*, to behold things Revealed. 3. That the Type of each of them, is an *Horse* and his *Rider*. An *Horse*, a speedy strong warlike creature, denoting celerity, power and prevalency of these Events. The *Rider* guiding the Horse, denoting The chief instruments of these events ruling, and (thinks *Forbes*) the Guidance of Providence, ordering, over-ruling and directing all these Events. III. *Some things* are proper and peculiar to every Seal, as after will particularly appear. *These things premised once for all, Consider now the opening of the VII. Seals particularly in Order.*

o Thus Brightman Forbes, Pareus, interpret.

1. *Seal Opened.* Touching which note; I. The Opener of the Seal, Christ; *And I saw when the Lamb opened one of the Seals.* II. The Herauld inciting *John* to Attendance; *And I heard as it were the noise of Thunder, One of the four Beasts, saying, Come and see.* Here is declared 1. Who the Herauld was, *viz.* The first Beast, like a Lyon. 2. How potent his voice was, *like Thunder.* 3. What he said, *Come and see*, Ch. VI. ver. 1. VIII. The Type represented under this Seal, *viz.* A white horse, (white being a colour signifying sometimes Purity, sometimes Royalty, sometimes Victory;) and his Rider, 1. Armed with a Bow, An instrument of war, striking swiftly both far and near. 2. Adorned with a Crown, An emblem of Victory and Triumph; *And I saw, and behold a white Horse, and he that sate on him had a Bow, and a Crown was given unto him.* IV. The event ensuing, *And he went forth conquering and to conquer, viz.* beginning but not finishing his Conquest, *ver.* 2.

Chap. 6.

According to p *Mede*, This is the first memorable lot befalling the Roman Empire. This *first Beast*, like a Lyon, whose Station was *Eastward*, denotes a *Rider*, i. e. An Emperour, coming from the East, *viz. Christ* from the time of his Ascension into Heaven, wounding the Roman-gods and their worshippers with the Arrows of the Gospel, that they began to submit to Christ as a Conquerour. According to q others, By the Lyon-like thundring Ministry of Christ, the Apostles and others in the Primitive times, when the Church was white and pure in Divine Worship and Discipline, The Gospel ran swiftly through the world conquering victoriously for present turning Gentiles from Idols: and laying foundations of Conquest for the future. *These interpretations for substance come much to one.*

p Jos. Med. in Com. Apoc. Part. 1. de sigil. 1.

q Arethas, Pareus, Brightman, Forbes, Diodate, Napier.

II. *Seal Opened.* Touching which note; I. The Opener of the Seal, Christ; *And when he had opened the second Seal.* II. The Herauld inciting *John* to Attend, *viz.* the second Beast like a Calf; *I heard the second Beast say, come and see*, ver. 3. III. The Type represented to his view under this Seal, was a *Red Horse*, and his Rider armed with a *Great sword* An Emblem of bloody wars and slaughter. IV. The event ensuing, *viz. Taking off Peace from the Earth*, by intestine cruelties, Men killing one another; *And there went out another Horse, that was red, and power was given to him that sate thereon, to take peace from the earth, and that they should kill one another; And there was given unto him a great sword*, ver. 4.

Accord-

a Jos. Med. in Comm. Apoc. Part. 1. de Sigil. 2.

f D. Pareus Com. in Apoc. 6. Arethas apud Oecum. in loc.

III. *Seal Opened.* Touching which note, I. The Opener of the Seal Christ; *And when he had opened the third Seal.* II. The Herald inciting *John* to attendance; *I heard the third Beast say, Come and see.* This third Beast had a face as a man. III. The Type represented under this Seal was a black horse, and his Rider having a pair of Ballances; *and I beheld, and lo, a black Horse, And he that sate on him had a pair of Ballances in his hand, v. 5, 6.* The Event calling, viz. A voice explaining the mystery of this Type. Touching which voice are declared, 1. Whence the voice came, *viz.* From the Lamb who stood in the midst of the four Beasts, *Rev. 5. 6.* He discloseth and disposeth of all those Events; *And I heard a voice in the midst of the four Beasts, &c.* This is peculiar to this Seal. 2. What the voice said, which seems to be [1] *Partly*, by way of commination, threatning a Famine; *A measure of Wheat for a penny, and three measures of Barley for a penny.* 2. *Partly*, by way of Limitation; *And see thou hurt not the Oyl and the Wine, ver. 6.*

About the sence of this Interpretation much differ among themselves. 1 *Medc* understands it of the noble Procuration and severity of Justice throughout the Roman world; u *Ballances* being an *Emblem of Justice*, usually painted with *Ballances*, and the *blackness* of the *Horse*, denoting the severity of Justice, *viz.* That they should not take Wheat or Barley, but for a just price; and that they should *not hurt*, i. e. not steal Oyl and Wine. The *third Beast* like a man, whose station was *Southward* signifying the beginning of this Seal under *Severus* Emperour coming from the South. And singular, severe & exact justice, was to the Roman Empire, especially under *Severus* and *Alexander*, the most famous fitters on this *black horse*. x *Others* understand here extream *Corporal Famine* or *Dearth of Corn*, so great, that corn was not measured, but weighed, an 1 that men grew black with hunger, *Lam. 4. 7, 8.* The scarcity being not of superfluities, Oyl and Wine; but of necessaries, Wheat and Barley. But y *others* interpret this of *Spiritual Famine*, extream Dearth of the pure Word and Truth, when the *black Horse* of *Heresie*, especially the *Arrian Heresie*, so overspread, blacked and infected the Church, yet some few precious defenders of the Orthodox Truth (which from the effect is compared to *Oyl* and *Wine*) were not hurt therewith, as *Athanasius, Hilarius &c.* z *Brightman* thinks the world here was threatned with *Famine of corporal food*, for loathing *spiritual food*.

t Jos. Med. in Com. Apoc. Part. 1. de Sigil 3

u Οὐ ζυγὸς ἐστι τῆς δικαιοσύνης αὐτοῦ Arethas in loc. apud Oecum.

x Forbes, Napier.

y D. Pareus. Jo. Died.

z Brightman on Rev. 6, 6.

IV. *Seal opened.* Touching which note; I. The Opener of the Seal, Christ: *And when he had opened the fourth Seal.* II. The Herald inciting *John* to attend; *I heard the voice of the fourth Beast say, Come and see ver. 7.* III. The Type represented to *John viz.* A *pale Horse*, (an emblem of speedy mortality.) and his Rider, described; 1 By his Name. 2. By his Com-

a There's a name given unto Christ, to wit, Death by proportion whereunto many may be also given by the former Writers. So he may be called Rev. 6. 8

b Jos. Med in Com. Apoc. Part. 1 de Sigil.

c Brightman, Forbes, Diodate partly.

d D. Pareus in Apoc. 6, 7, 8.

e Jos. Med. in Comment. Apoc. Part. 1. de Sigil 5. Pareus, Diodate.

ended, (a)

g Jac. Mel. in Com. Apoc. Part. 1. de Sigil 5.

This Seal (which I doubt) begins when the former Seal ended, viz. under Aurelius the Emperor, about Anno 168, when the Empire gave Persecution (the strength and violence of the former Seal,) was extinct. Under this Seal the Tenth Persecution, begun by Diocletian, continued by others, was more bitter, bloody, and of longer continuance in the Church than any of the former. In Egypt alone, (a little point of the Roman Empire,) 144000 men were slain, and ten hundred. Whereupon with Egyptians, the Diocletian Æra is called the Æra of Martyrs. Almost the whole World was fulfilled with the blood of Martyrs, saith Sulpitius Severus. h Others for substance thus interpret this Seal. I Pareus thinks (but less probably) that in this Seal is the Consolation of the Martyrs, against the Cross, signified by the Red Horse, whose souls being in safe Receptacle under the Heavenly Altar, Christ, should after a little while, (viz. The time of Anti-christs tyranny,) be completely Glorified at the day of Judgment, and all other fellow-Martyrs with them.

h Brightman, Forbes, Piscator.
i D. Pareus in Apoc. 6. 9, 10, 11.

VI. *Seal opened.* This *Seal* seems plainly to set forth Christs dreadful Judgments upon his Churches Enemies, in the *Roman* Empire especially; whereupon they are discovered, and even at their wits end, as if the very day of Judgment it self were come upon them, for their bloody cruelties inflicted on the Saints even to death, as was lamented in the *fifth Seal.* Touching this *Sixth Seal*, consider, I. The Opener of it, ver. 1. The Lamb Christ: *And I beheld when he had opened the sixth Seal.* II. The matter of it, or mysteries revealed upon opening of the Seal. These are described *three generally*: *And lo there was a great earthquake.* An Enallage used in k Scripture, to note great changes. *More particularly.* 1. *The Sun became black as sack-cloath of hair.* 2. *The Moon became as Blood*, ver. 12. 3. *The Stars of Heaven fell unto the Earth.* This is illustrated by an Emphatical Similitude: *Even as a Fig-Tree casteth her untimely Figs, when she is shaken of a mighty wind*, ver. 13. 4. *The Heaven departed as a Scrole when it is rolled together.* 5. *And every Mountain and Iland were moved out of their places*, ver. 14. 6. Finally, the general horror and amazement ensuing hereupon. This horror is pathetically described; (1) By the extent of it, viz. to all sorts and degrees, great and small: *And the Kings of the Earth, and the great Men, and the Rich Men, and every Bond-man, and every free-man, &c.* (2.) By the intensive extremity of it, compelling them, *Partly* to frightful actions: *Hid themselves in the Dens, and in the Rocks of the Mountains*, ver. 15. *Partly* to frightful distracted cryes: *And said to the Mountains and Rocks, fall on us, and hide us from the face of him that sits on the Throne, and from the wrath of the Lamb*, ver. 16. (3.) By the cause of it, viz. The present day of the Lambs intolerable revenge: *For the great day of his wrath is come, and who shall be able to stand*, ver. 17.

k Hag. 2.6, 7, 21, 22. Heb. 12.26, 27.
l With expressions like to these following, not only the day of judgment is described, Mat. 24.29. &c. Mark 13. 24. Luke 21. 25, but also other great judgments in this life; as the destruction of *Babylon*, Isa. 13.9, 10, 13. of *Egypt*, Ezek. 32.7. to 11. and of the *Churches Enemies*, Joel 3. 14, 15, 16.

m Joseph Med. in Com Apoc Part. 1. de Sigil. 6.

This Seal, thinks m *Mede*, begins from the three hundred and eleventh year of Christ, where the cruel Ten years Persecution under the *Fifth Seal* ended. When by *Constantine* the great, and his Successors, there was such a mighty change and subversion of the *Roman* Heathenish affairs, (signified here, by the great Earthquake,) wherein all the Heathenish Gods were thrown from their Heaven, their Priests annulled, and for ever deprived of their Revenues, their Idol-Temples broken, pull'd down, burnt, &c. abolished, throughout the whole Roman world. And the Emperours, Kings, and Potentates, endeavouring to procure their endangered souls, (heretofore polluted, forbidden, nay so highly addicted to defend this *Roman* Heathenish Religion,) to fearfully crushed and fallen. This is the first Complement of Christ's Victory over the *Roman* Heathenish Empire, the Foundation whereof Christ laid in the *Fifth Seal.* For particular Accommodations of Events to the particulars of the Text, I refer the Reader to him. n Others apply this Seal to the Christian world, n To this which felt an horrible Earthquake about six hundred purpose, or like years after Christ: When the Sun, Jesus Christ perpetually was obscured: *The Moon*, the Church, turned into *Pareus*, Blood: *The Stars*, the Ministers, fell from Heaven- *Bright.* liness to Earthliness: *The Heavens*, the Scriptures, rolled up and neglected: *Mountains and Hands*, viz. Kings and People, endangered to be brought under the *Roman* Tyranny, &c.

"Hitherto of the *Roman* Empire inclining for and
"evenes, arising especially from within it self
"while now standing and flourishing, fore-told
"in the *first six Seals.* Next of that Empire's
"forreign events, brought upon it chiefly by for-
"reign Nations from without it, while now fal-
"ling and running to ruine, fore-shewed in the
"seventh *Seal*, especially by the first six *Trum-*
"*pets*, and all with reference to the Gospel
"and Church of Christ.

III. *Vision.*

VII. *Seal.* Touching this *seventh Seal*, consider, 1. *Previous Consolations of the Church, premised before the opening of it.* 2. *The actual opening of it.* 1. *Previous Consolations of the Church premised before the opening of the seventh Seal*, are comprehended in three particular Visions. 1. Of four Angels holding the four Winds. 2. Of an Angel sealing the servants of God. 3. Of a great multitude, clothed with white Robes, having Palms in their hands.

1. The Vision of four Angels holding the four Winds. Here consider, I. The time of this Vision; *And after these things I saw, &c.* i. e. or after the things or affairs transacted under the *Sixth Seal*, the seventh Seal with its Trumpets being now about to begin. II. The matter of the Vision; *I saw four Angels standing on the four Corners of the Earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.* These Angels, (viz. not *Satan* and his *evil Angels* hindring the winds of the Gospel, from blowing on the Church, as o some Interpret; but *good Angels*, having power and commission to inflict Judgments upon the *Roman world*,) are here described. 1. By their number; *four*: for the four corners of the World. 2. By their posture, *standing*: A posture of service and of readiness for it. 3. By the place where they stood; *on the four corners of the earth.* To shew the extent of the ensuing evils under the seventh Seal from all parts of the world. 4. By their Action; *They held the four winds of the earth.* Here I understand not by *winds* the Preachers of the Gospel, or the influences of spiritual grace (as p some) because that which follows in ver. 2, 3. favours not this interpretation, but seems repugnant thereto: but rather the fierce tempests of q Wars and other Calamities from all corners of the World, which these four Angels had commission to hold or loose from this or that part of the earth, according as the following Angels should intimate to them by *sounding* their *Trumpets*, for dissipation and destruction of the

o Pareus, Diodate, Forbes, Brightman
p Pareus, Forbes, Piscator.
q Joseph. Med. in Com. Apoc. Part. 1. ad c. 7.

Roman

Chap. 7. 1 *Terram, Mare, Arbores*] Allegorice intellige, non singulos fideles vel Doctos, sed Ecclesias Particulares: *Terram*, sequens Ecclesias in Provinciis sic dictorum: *Mare*, Ecclesias in Provinciis insularibus: *Arbores*, Ecclesias in Provinciis sylvestribus positas; cujusmodi sunt hæ Sepem-civitates. *D. Pareus in Apoc. 7. 1.*

Roman Empire. [illegible] wars and warlike Contentions. Compare this [illegible] with Jer. 18. 17. and 49. 36. and 51. [illegible] the Sea, earth, and trees, is [illegible] only to the Metaphor of winds, which do hurt *Earth* by raise of houses, on *Sea* by Shipwracks, on *Trees* by breaking them and tearing them up by the roots; tempestuous winds being manifold Annoyances. Chap. VII. Vers. 1.

2. The vision of another Angel sealing the Servants of God within the Roman Empire, thereby to secure them from the horrible tempests coming upon the Empire, that they should not be ruined in the common calamities. Here this Angel is described, I. By the place whence he came; *And I saw another Angel ascending from the East.* Probably therefore it intends the Lord Jesus Christ, who opened the Scrib and who marked those Mourners in *Ezek.* 9. 1, 2, 3, 4. By whose paschal-blood (a Type of Christ,) *Israel* was preserved from *Egypts* plague, *Exod.* 12. 7. 12, 13. II. By his Attendi; *Having the Seal of the living God.* Compare that of *Paul*; *The foundation of God standeth sure, having this Seal, the Lord knoweth who are his.* The Elect and their Election are sealed in Christ, who here witnesseth his choice once by his peculiar Providence from those that were to be destroyed. III. By his Speech; where note 1. The vehemency of it, denoting his intensive care over his Elect; *And he cryed with a loud voice.* 2. To whom he directed it; *To the four Angels, to whom it was given to hurt the earth and the sea:* As having Authority and command over them, ver. 3. 3. What he spake to them, viz. He gave them charge to suspend their executions of judgments committed to them, till Gods Servants were likely and securely provided for, that they might palpably be distinguished from others, by the Angels executing God wrath; *Saying, hurt not the earth, neither the Sea, nor the trees, till we (i. e. Christ, and his ministring Angels) have sealed the servants of our God in their foreheads,* ver. 3. IV. By the number of those whom he sealed. Which number is laid down 1. *Summatim*, in the Sealed is twice mentioned. 1. Here in the I. Prophecy at the beginning of the Trumpets. As of those that were to be preserved under the Ruines of the Trumpets. 2. In the II. Prophecy, at the Beasts obtaining of power. As of those that were to be praised for their faithfulness to God and the Lamb, when others received the mark of the Beast. Whence it is clear that the Prophecy of the Beast, is contemporary with this of the Trumpets: *viz.* nor beyond the end of the sixth Trumpet, wherein the months of the Beast determine with the days of the mourning Witnesses. Chap. 11. 14. *Joseph. Mede in Clave Apoc. Part. 1. ad cap. 7.*

† The number of the

‡ 2 Tim. 2. 19.

Time of the Vision

Sealed,

Trumpets,

sealed.

2. Touching the [illegible] of the twelve Tribes have [illegible] Tribes as [illegible] reasons. But these [illegible] following [illegible] for clearing the present Text.

I. From the twelve Sons of *Jacob*, Immediate or Mediate, the twelve Tribes are denominated.

II. The names of those twelve Sons are all *Significative*. See their Interpretation in *Gen.* 29. and 30. and 35. and 41. of their *Significations* as here they stand in Order, may be put together, as to express aptly the Character of those true Members indeed, the sealed Christians, *viz.* *As, Worshipping God by Faith in Christ the Son, Purely; wrestling against Antichristian Adulterance; carefully: And at last claiming of Christ the Reward of Heavens Habitation eternally.* See the ensuing *Synoptick Scheme.*

The Scheme

The SCHEME.

12000. *Judah.* Gen. 29.35. ——— Confession of Faith. The Lord
12000. *Reuben.* Gen. 29.32. ——— by beholding the Son Christ } The pure Christian Worship after stained
12000. *Gad.* Gen. 30.11. ——— Joyful Conquest } sect.
12000. *Aser.* Gen. 30.13. ——— Blessed

12000. *Naphtali.* Gen. 30.8. ——— Wrestling with
12000. *Manasse.* Gen. 41.51. ——— Forgetfulness of } After their zealous wrestlings against Anti-
12000. *Simeon.* Gen. 29.33. ——— Obedience. } christian impurities,

12000. *Levi.* Gen. 29.34. ——— Gathering unto God
12000. *Issachar.* Gen. 30.18. ——— the Reward of } Obtains reward of everlasting Habitation,
12000. *Zabulon.* Gen. 30.20. ——— the everlasting Habitation } by Christ the Son of Gods right
12000. *Joseph.* Gen. 30.24. ——— shall be added, by Christ } hand.
12000. *Benjamin.* Gen. 35.18. ——— the son of the right hand.

144000.

III. The Order of Primogeniture, or of free women's sons before bond, is not observed at all: but as to those carnal respects they are reckoned up confusedly, the younger being set before the Elder, and the handmaids sons being set before the sons of the wives. In the matter of Salvation carnal Prerogatives are nothing, bond and free are all one in Christ. *Piscat. Mede.* First, *Leah's* four sons, (whereof the last two left by *Zilpah* her maid,) are reckoned up, viz. 1. *Judah.* 2. *Reuben.* 3. *Gad.* 4. *Aser.* Then *Rachels* two sons, (whereof the first was by *Bilhah* her maid,) viz. 5. *Naphtali.* 6. *Manasse.* Afterwards, *Leahs* other four sons, viz. 7. *Simeon.* 8. *Levi.* 9. *Issachar.* 10. *Zabulon.* Last of all *Rachels* other two sons viz. 11. *Joseph.* *Benjamin.*

IV. In this Order these twelve are here conceived to be ranked, from their, or their tribes Memorable Acts more or lesse vertuous touching Gods true Worship, Religion and Honour, or their respect to Christ, recorded in Scripture. As,

Judah is set first, because Christ the Lyon of the Tribe of *Judah*, King of the Church, descended of that Tribe, *Heb.* 7. 14.

Reuben second, who was famous for it's building the *Altar of witness* by *Jordan*, for retaining of Gods pure Worship, *Josh.* 22. 10, 27.

Gad third, who was famous, *Partly* for joyning with *Reuben* in the said Altar, *Josh.* 22. 10. *Partly* in that the two famous destroyers of Baalisme were of that Tribe, viz. *Elijah* the Prophet, 1 *King.* 17. 1. 1 *Chron.* 5. 11, 16. and *Jehu* the King.

Aser fourth and last, who was eminent for the *Sareptan Widow*, who nourished *Elijah*, 1 *Kings* 17. 9. *Sarepta* belonging to *Aser*. And for *Anna* the Prophetesse, (of *Aser's* Tribe, *Luke* 2. 36.) who blessed God for Christ, when presented in the Temple, *Luk.* 2. 38. yet set last, because their Renown was but in respect of women.

Rachels two sons, *Nephtali* and *Manasse*, are ranked next.

Nephtali (though by her Maid *Bilhah*,) first. Probably, 1. Because *Barak*, who subdued *Sisera*, was of *Naphtali*, Judg. 4. 6. 2. Because *Huram*, by whose workmanship the instruments and furniture of the Temple was prepared, was of *Naphtali* also, 1 *Kings* 7. 14. 2 *Chron.* 2. 14. 3. But especially because Christ dwelt in *Capernaum*, the Metropolis of *Galilee*, and a chief City in the Tribe of *Naphtali*, and there began and exercised his ministry working miracles not appearing in *Judea*, but at publick Feasts, *Compare Isa.* 9. 1. *&c. Mat.* 4. 14. *with the Series of the Gospel-story.*

Manasse next, as being famous for *Gideon* the destroyer of *Baal*, *Judg.* 6. 15. 24. 32. and for *Elisha* the Prophet.

After these come the four other sons of *Leah*, in order of their Primogeniture, as not being singularly renowned.

Last of all are *Rachels* other two sons, viz. *Joseph* and *Benjamin*.

Joseph's Tribe was double according to his two sons, viz. *Manasseh's* Ranked before. And *Ephraim's*, in whose stead *Joseph's* name is put, *Ephraim's* name deservedly being blotted out, and his Tribe ranked thus low: both because of the Idolatry of *Micah* an Ephraimite, whereby Israel was corrupted, *Judg.* 17. 1, 4, 5. *and* 18. 31. and also because of Israels grievous defection to Idolatry, by means of *Jeroboam* and *Ahab* both Ephraimites.

Benjamin youngest of all, comes after all: and not undeservedly. *Partly* because of *Shimei* a Benjamite's cursing of *David*, 2 *Sam.* 15. 5, 6, 7, 8, 11. *Partly* because of King *Saul* a Benjamite's cruel hatred and persecution of *David*, that special Type and famous Ancestor of Jesus Christ, 1 *Sam.* 9. 1, 2. and 18. 29.

Dan is wholly left out of this Catalogue, and *Levi* put in his Roome; *Some* think, because Antichrist was to come of *Dan*: but (as *Parens* observes) *Bellarmine* himself counts that a fiction. Rather it was, *Partly* because the Danites were Ringleaders in following *Micah's* Idolatry under the Judges, *Judg.* 18. *Partly* because the Danites were Harbingers of those notorious publick Idols of *Jeroboam*, erected in *Dan* and *Bethel*, 1 *King.* 12. 28, 29, 30. But of these things the Reader may see more in Commentators on this chapter, *viz. Arethas apud Oecumen. Brightman, Mede, Parens, Forbes, Piscator, &c.*

3. The Vision of 1. Great-multitude-white-robed, &c. praising God, and the Lamb. Their Triumphs are Contemporany to the seventh Trumpet; At which time they are here aforehand comforted with their happy state after all their Tribulations. Here consider, I. *The exceeding numerousness* of the Multitude seen; *After this I beheld; And lo, a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Tongues.* II. *Their Place* and *Posture*; *They stood before the Throne, and before the Lamb*: whose presence is in midst of his Church, as was shewed, Chap. 4. for her Protection, Consolation, &c. III. *Their habit*; *Cloathed with white Robes, and Palms in their hands.* Emblemes of Purity, Joy Victory and Triumph, ver. 9. IV. *Their Joyfull Triumphant Gratulation.* (viz. for preserving and saving them from the calamities of the *six Trumpets*,) which gratulation is described, 1. By the zeal and fervency of it; *And cryed with a loud voice.* 2. By the Tenour or Matter of it which they uttered; *Saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb*, ver. 10. 3. By the Harmonious Gratulation of all the Angels, on the Churches behalf, with Prostration, Adoration, and like thankful Acclamations before the Throne; *And all the Angels stood round about the Throne, and about the Elders and the four beasts, and fell before the Throne on their faces, and worshipped God; Saying, Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and*

Hitherto of the former Contents of the Church and Saints; Premised in the opening of the seventh Seal.

2. *The Actual opening of the seventh Seal.* Here consider, I. The Opener of this Seal, as of all the former, *viz.* The Lamb, *And when he had opened the seventh Seal.* II. The Events following the opening of it. These are of two sorts, viz. 1 *Preparatory.* 2. *Executory.*

1. *Preparatory* to the things farther intended under this seventh Seal; and they are chiefly four, *viz.* I. Silence in Heaven for half an hour; *There was silence in heaven about the space of half an hour.* Either portending great things to follow; or denoting and alluding to the Rite of the Temple, wherein (though x musical Instruments sounded whilst Sacrifices were offered: yet) there was deep *Silence*, whilst Incense was offering up, y the People secretly praying with themselves. This seems rather here implyed by *Silence*, because of the offering up of z Incense here following, which was done at the same time, Ch. VIII. ver. 1. II. The Vision of seven Angels with seven Trumpets; *And I saw the seven Angels which stood before God, and to them were given seven Trumpets.* By *Angels* here understand, not only the Angels themselves, to be leading Executors of the following Plagues, but also such men as they shall stir up as co-instruments to act with them. By their standing, conceive their constant readiness to all service which God shall impose upon them. By *Trumpets*, warlike instruments, as it were the sounding of the Alarm to Gods Judgements against the Roman Empire. And by *seven*, note the sevenfold remarkable Intervals, or Pauses of judgements inflicted, ver. 2. III. The Vision of *Another Angel, viz.* a Jesus Christ our heavenly High-Priest, and his Actions. This Angels Actions, here pointed out with allusion to the

x 2 Chron. 29. 25. to 28.

y Luke 1. 10.

z Rev. 8. 3. 4.

Chap. 8.

a So, *Pareus Napier, Forbes, Piscator.*

2. *Executory.* The Executory Events upon opening of this seventh Seal, were, *The seven Angels actual sounding of their seven Trumpets, in Order.* For better understanding whereof (as *Mede* hath well noted) useful that we consider how the *Roman Empire*, and other Empires of the world, are ordinarily resembled to the frame of the Universe: whereof *Earth, Sea, Rivers, Heaven, Stars*, are parts. *Earth*, noting as it were the lowest part, bottom or Basis of those Polities. *Sea*, encompassing the Earth, noting the compass, extent, or largeness of their Dominions, comprehending all the people of that Polity. *See* Jer. 51. 36. 44. Ezek. 32. 2. Isa. 19. 5. *Rivers*, which come from the *Sea*, noting both Provincial and other lesser powers, as also the channels of those Rivers, Provinces themselves within such Dominions. Finally, *Sun, Moon*, and *Stars*, which are seated in the supreme part of the world, Heaven;

b Compare Psal. 81. 8. Ps. 77. 18, 19, 20. John 12. 28.

b Acts 4. 31.

c Jos. Med. in Comment. Apoc. Part. 1. de Sigil. 7.

noting the Potentates feared in the Heaven, as it were, of supreme political Power. This Analogy observed, may facilitate the understanding of things, viz.

I. *Trumpet sounded.* Here consider. 1. The Sounding, *The first Angel sounded.* II. The Events thereupon, viz. 1. The Sign following, denoting the tempestuous judgment inflicted; *And there followed Hail and fire mingled with blood, and they were cast upon the Earth.* By *Hail* and *Fire mingled*, Scripture is wont to express [k] terrible hostile incursions and acts of Enemies: but here *Blood* is extraordinarily added, to intimate the bloody slaughter intended by this Trumpet. 2. The effect ensuing thereupon; *And the third part of Trees was burnt up, and all green grass was burnt up.* By *trees*, seem to be intended the great and rich ones in the *Roman* Empire, such Scripture usually resembling by [l] *Trees*: By *green grass*, here opposite to trees, the meaner vulgar sort: By *the third part*, seems intended the Confines and whole bounds of the *Roman* Empire, which in *John's* time was *the third part* of the World discovered. This seems proved by that of the [m] *Seven-headed ten-horn'd Dragon* (i. e. The Heathenish *Roman* Empire, under the Dragons Dominion) *drawing the third part of the stars of Heaven with his tail, and casting them to the Earth* (i. e. Subjecting the third part of the Princes and Potentates of the world to his Dominion) ver. 7.

This First Trumpet (according to [n] *Mede*) begins from the end of the sixth Seal, under which the *Roman* Idol-Archy was so extremely disturbed and shaken, inflicts the first blow upon the Empire now about to fall, smiting the Territory and People of the *Roman* world, (the whole Basis and Earth of that Polity) with an horrible Tempest, depopulating it with the bloody invasion of the Northern barbarous Nations, destroying many both of higher and lower rank. And this from the first year of *Theodosius*, *Anno Dom.* 395. when *Alaricus* King of *Goths* with his Army of *Goths* and other *Barbarians* broke in upon the East part of the Empire, miserably wasting it five years. [o] *Hierome* himself (who lived about these times) sadly bewails, and describes these calamities; *Consult him.* Afterwards the same *Alaricus* went into the *West*, spoyling it far and near. After him *Radagaisus* with an Army of 200000. *Anno Dom.* 404. But most terribly of all was the *West* destroyed and wasted, *Anno Dom.* 406. Which [p] *Hierome* also intimates and laments. This was the terrible storm of *Hail, Fire, and Blood*, under this *first Trumpet*. *Pareus* makes this *first Trumpet* parallel with the *first Seal*, [q] extends this Trumpet from Pentecost till the times of *Domitian*, when the Primitive Christians suffered so many things of the persecuting Jews. [r] *Forbes* interprets the *fire* in this Trumpet of the fire of contention in the Church, first kindled by *Victor* Bishop of *Rome*, which burnt up true Religion, and grew to bloody cruelties. This in the days of *Constans*, *Constantius*, and *Valens*. *Piscator*, Of the deadly Heresies of those that live on the Earth, the Continent.

II. *Trumpet sounded.* Here note, I. The sounding it self; *And the second Angel sounded.* II. The events thereupon, viz. 1. The sign following, denoting the Judgment inflicted; *And as it were a great Mountain burning with fire, was cast into the Sea.* By *Mountain*, Scripture is wont to signifie a City; so old *Babylon* is called a [s] *Mountain*. By Sea it expresses the amplitude of any Dominion, (as was before noted.) 2. The effects ensuing thereupon; *And the third part of the Sea became blood: and the third part of the Creatures which were in the Sea, and had life, dyed: and the third part of the Ships were destroyed.* *Blood*, denotes slaughter: yea, death, though without effusion of blood. *Death* is sometimes generally taken for [t] destruction, and that even of things wanting life, ver. 8, 9.

This *Second Trumpet* seems to begin where the first ended. 1. *Mede* thus interprets it; *The great Mountain burning with fire*, &c. The great City of *Rome* once and again taken, spoyled, and destroyed with hostile flames; *Cast into the Sea*, i. e. ruined, to the destruction of the amplitude of the *Roman* Dominion of Jurisdiction; *The third part of the Sea became blood*; i. e. The extent of the *Roman* Dominion, and the collection of People therein, (which was a third part of the World) was destroyed, the head City being wasted; the *Barbarians* at their pleasure wasted her Provinces, dividing them into new Kingdoms. *The third part of Creatures*, &c. (which is) The Armies in the Empire for its defence: were irreparably ruined. *And the third part of Ships destroyed*, i. e. All helps and means of Traffique, of supporting the power of the Empire, being wofully lost. *Rome* being first taken by *Alaricus* King of *Goths*, *Anno Dom.* 410. And after that the *Roman* Dominion was still miserably dilacerated, till *Anno Dom.* 455. *Rome* was taken again and spoyled by *Genserius* King of Vandals; and next year after, the Kingdom, as it were, divided into *ten Kingdoms*, foretold by *Daniel* and *John*, viz. Of 1. *Britannia Saxonica*. 2. *Franks*. 3. *Burgundians*. 4. *Wisigothes*. 5. *Suevi* and *Alans*. 6. *Vandals*. 7. *Alemannes*. 8. *Ostrogoths*. 9. *Greeians*. 10. Others, interpret, this Trumpet, of the *Arrians* that corrupted the Church and her Ministers, whereby many fell from the faith: [y] *Pareus* makes this *Trumpet* parallel with the *second Seal*, the *Red Horse*, and interprets it of the cruel Persecutions of the Church by the *Roman* Empire. [z] *Piscator* expounds this of the deadly Heresies of them that live in the Sea, in the Islands, &c.

III. *Trumpet sounded.* Here consider, 1. The sounding it self; *And the third Angel sounded.* II. The events thereupon, viz. 1. The sign following; implying the Judgment inflicted by this Trumpet, viz. *The fall of a great Star*; This Star is described by (1) The place whence, (2) The Manner how, (3) The place where it fell; *And there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third part of the Rivers, and upon the Fountains of Waters*, ver. 10. (4) The name of it; *And the name of the Star is called* Wormwood. 2. The effects ensuing upon the fall of this star; *And the third part of the Waters became Wormwood, and many men dyed of the Waters, because they were made bitter*, ver. 11.

By this *great star*, a *Mede* understands the great and Ancient *Cæsar of the West*, (Scripture [b] comparing Kings to *Stars*, and their falls to the falls of Stars from Heaven,) from the *second division* of the *Roman* Empire into *Eastern* and *Western*, upon the death of *Theodosius* I. and from about the taking of *Rome* by *Genserius* King of *Vandals*. This *Western Cæsar*, as it were, dying under the mutual Treacheries and Butcheries of those petty *Cæsars*; *Avitus*, *Majoranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius*, and *Julius Nepos*, till at last after 91. years, he expired and breathed out his last under the fatal name of *Augustulus*, and so fell quite from his Heaven of *Roman* Power, *Odoacre Herulus* quite extinguishing the *Western Empire*, *Anno Dom.* c 475. or 476. This Star is called *Wormwood*, and justly; both in respect of his own, and others bitter afflicted condition within his Dominions, from first to last, by reason of barbarous Enemies wasting, and at last abolishing of this *Western Empire*. [d] Some expound this *third Trumpet* (as parallel to the *third Seal*, the *black Horse*,) of the *Arch-Heretiques* and *Apostates* in the Church, especially of the Bishop of *Rome* after *Silvester*, so corrupting and *embittering* the Scriptures and the Doctrines therein with Heretical Errours, that many dyed and perished thereby, and commonly it is interpreted of [e] *Heresies* of one sort or another.

IV. *Trumpet*

k Isai. 28. 2. & 30. 30 & 22. 19. Psal. 18. 13, 14. Exod. 9. 23

l Isai. 2. 13. & 14. 8. & 37. 24. Zech. 11. 2.

m Rev. 12. 3. 4.

n *Jos. Med. in Com. Apocalyp. Part. 1. de Sigil. 7. Tub. 1.*

o *Hier. ad Heliodorum, Epitaphium Nepotiani. p. 26. Tom. 1. Basil 1553.*

p *Hier. ad Gerontiam de Monogam. p. 93. Tom. 1. Basil 1553.*

q *D. Pareus. Com. in Apoc. 8. 6, 7.*

r *Forbes on Rev. 8.*

s Jer. 51. 25. Isa. 13. 2.

t Ezek. 3. 18. 20. and 14. 19. and 18. 13 Am. 2. 2. Rom. 7. 9.

x Diodate: Forbes.

y D. Pareus in Apoc. 8. 8. 9.

z. Piscat. in Apoc. 8.

a Jos. Med. in Comment. Apoc. Part. 1. de Tub. 3.

b Isa. 14. 12. and 34. 4.

c Helvic. Chronolog.

d D. Pareus in Apoc 8. 10, 11. Diod. Annot. on the place.

e So interpreted by Piscator, Forbes, Napier, Brightman

Here is inserted (by way of *Parenthesis*, *Translation* to the other four Trumpets following) *Joh.* 8. Vision of an Angel flying through the midst of heaven, denouncing three Woes, by reason of the three last *Trumpets* yet to sound more great, grievous and calamitous than all the former, and therefore may fitly be called the *Three Woe-Trumpets*; *And I beheld, and heard an Angel flying through the midst of heaven, saying with a loud voice, Wo, Wo, Wo to the inhabiters of the Earth, by reason of the other voices of the Trumpet of the three Angels which are yet to sound*, v. 13.

I. *Woe-Trumpet.*

V. *Trumpet sounded*; being the I WOE-TRUMPET. Here 1 ord. 1. *The sounding.* 2. *The Events.* 3. *The Close of the Trumpet.*

1. The sounding of the Trumpet; *And the fifth Angel sounded.*

2. The Events thereupon, *viz.* I. The Sign appearing, portending the judgment to be inflicted by this Trumpet. This sign is described by his 1 Nature, 2 Fall, 3 Power given him; *And I saw a Star fall from Heaven unto the Earth, and to him was given the Key of the bottomless pit*, Chap. IX. ver. 1. This Star is interpreted of *l Mahumed* the false Prophet acted and assisted by Satan. II. The Effects ensuing which are many and pernicious. As, 1. *He opened the bottomless pit, viz.* Hel. 2. He raises thence smoak; *And there arose smoak out of the pit. viz. Mahumedisme.* This smoak is described, *Partly* by the greatness of it; *As the smoak of a great Furnace. Partly*, by the mischief of it; *And the Sun and the Aire were darkned, by reason of the smoak of the pit*, i. e. The world was obscured with a new darkness of *Mahumedisme*, after Christ the Son of Righteousness by his Gospel had dispelled the former darkness of *Paganisme*, ver. 2. 3. He brings *locusts* upon the earth out of the *smoak*, i. e. By this false Religion of *Mahumedism* he stirs up the *Saracens* or *Arabians*, (a Nation populous and numerous like *Locusts*, as Scripture is wont to express enemies numerousnesse by *m* Locusts,) to waste and destroy the world; *And there came out of the smoak Locusts upon the earth.*

Chap. 9. *l Jos. Med. in Com. Apoc. Part. 1. de Tub. 5.*

m Judg. 7. 12. *esp. See* Joel. c. 1. & c. 2. *whereto this Type seems to have special reference.*

f Jos. Med. in Com. Apocal. Part 1. de Tub. 4. *g Isa. 13. 20. Jer. 15. 9. Ezek. 30. h Vid. Helvic. Chron. ac Antiq. Christi 541.* *i Pareus, Piscator, Forbes, Napier, on Rev. 8. 12. k Brightman, Diodate on Rev. 8. 12.*

[2] By their *manifold Adjuncts*. The war-like Adjuncts of these Locusts here enumerated are many, *viz.* 1. Their shapes; *And the shapes of the Locusts were like unto horses, (i. e. in swiftness) prepared unto battel.* They are terrible, strong, ready and speedy for execution. 2. Their Crowns; *And on their heads were as it were Crowns like gold.* This denotes the ampleness of their Dominion which in a short space they obtained; they in about 80. years obtained in *multitudes of Crowns*, and *Kingdoms*: more than 80. years, these *Saracens* under *Mahumed* Kingdome subdued *Palestine*, *Syria*, both *Armenia's*, almost all *Asia minor*, *Persia*, *India*, *Egypt*, *Numidia*, all *Barbaria* to the river *Niger*, *Lusitania* called now *Portugal*, *Spain*, nor stopt till they obtained great part of *Italy*, even to the Gates of *Rome*. as also *Cicily*, *Candy*, *Cyprus*, and the rest of the Islands of the Mediterranean Sea. How many Countries? How many Crowns! *Jos. Med. in Com. Apocalyp. Part. 1. de Tub. 5.*

n In space of little Diabolical almost all

3. Their faces; *And their faces were as the faces of men*, i. e. They were not *Infell Locusts*, but they were really *men*, though in some regards resembled to Locusts, ver. 7. 4. Their hair; *And they had hair as the hair of women.* That is, They wore long hair, unshorn, like women: This intimates they were *Arabians*, for that's their habit as *o Pliny* notes; and when they go to war they are wont to knit themselves horns and crisped-curled-bushes of their own hair, saith *p Camerarius*. 5. Their teeth; *And their teeth were as the teeth of Lions.* That is, they were strong and cruel to tear, destroy and devour, ver. 8. 6. Their breast-plates; *And they had breast-plates, as it were breast-plates of iron, viz.* They were strongly armed and defended. 7. Their wings; *And the sound of their wings was as the sound of Chariots of many horses running to battel.* This notes their great multitude, war-like speed and terribleness, ver. 9. 8. Finally, Their tailes; *And they had tailes like unto Scorpions, and there were stings in their tailes, and their power was to hurt men five months*, v. 10. The

o Plin. Nat. Hist. l. 5. c. 28. *p Camerar. operum subcis. Tom. 1. f. 93.*

Head

Head, as it were, of these Locusts was to the East but their *Tails* in the West; especially in Arab. they obliquely [illegible] through the *Mediterranean* Sea, and so invaded and *Sicily*, Italy, &c. Their five months time is here again mentioned, pertaining indeed to the *Saracens* first invasion, and to be reckoned of years, as 150 years, reckoning from the establish Interval of the Saracens dying state, from Anno Dom. 740 to Anno Dom. 890, which was about just years, viz. 300 years, the round number being usually reckoned so. [illegible] By their King their rulers these Locusts; *And they had*

q Ephes. 2. 1, 2. Act. 26. 18

which is the Angel of the bottomless pit, is Satan: Satan is King especially of all the Pagans, they were under his q power: Hence here seems intimated a Pagan Kingdom, viz. that of *Mahumed*, whereby Satan Rules. His name both in Hebrew and Greek signifies, A Destroyer. A Waster; and well suits to Satan as King of these Locusts, who so wasted and destroyed the World. Note that this *Abaddon* is an allusion to OBOD the common name of the *Arabian* Kings of that Tract whence *Mahumed* with his Locusts first sprang. See Grave.

r. Pareus, Piscator. Diodate, Forbes on Rev. 9. s Brightm. in c. 9.

Other r Writers interpret this Trumpet, of the mischief which Heresies and Heretical men, especially *Papists*, Anti-Christ and his Emissaries brought into the Church. s *Brightman* understands both the *Saracens* and *Romans*.

13. The close of this fifth Trumpet, shutting up the Calamities thereof, and fore-warning of the further miseries and woes in the two last Trumpets following; *One woe is past, and behold there come two woes more hereafter*, ver. 12.

II. Woe-Trumpet.

VI. *Trumpet sounded*, being the II. WOE-TRUMPET. Herein consider 1. The sounding it self, *And the sixth Angel sounded*. 2. The Events thereupon, which are chiefly three, viz.

1. A Command from Christ, to the sixth Angel to loose the four Angels bound in Euphrates; *And I heard a voice from the four Horns of the Golden Altar, which is before God*, (An Ancient Type of Christ) *Saying to the sixth Angel which had the Trumpet, loose the four Angels which are bound in the great River Euphrates*, ver. 13, 14. These *four Angels* t *Mede* interprets of the *four Turkish Tetrarchs*, or four Kingdoms of the Turks into which they dispersed themselves, from *Anno* 1080. when crossing *Euphrates*, they poured themselves into the Neighbouring Tracts of *Asia* and *Syria*. These *four Turkish Kingdoms* on this and the other side of *Euphrates* being at *Bagdad*, *Cesarea* in *Asia minor*. *Aleppo* and *Damascus*; which four with their numerous Army of Horse-men, this Trumpet calls into the *Roman* World, (which calamity, alas, is thought yet to come) from *Euphrates*, where by Providence they had been long detained. *Pareus* interprets them of four sorts of People, *viz.* Arabians, Saracens, Tartars, Turks. u *Forbes* saith, These four Angels are the four Heads of the Mahometan and Turkish Armies. x *Diodate*, that they are the four Angels mentioned, *Rev.* 7. 1. y *Piscator*, that they are all the ill Spirits dispersed in all the four corners of the World.

t Jos. Med. in Com. Apoc. Part. 1. de Tub. 6. It is not to be doubted but these *Angels* be the *Turks*; and to this Opinion do most Interpreters consent; they are said to be four, because there were four principal Families of the Turks. *Brightman on Rev.* 9. 14. u *Forbes on Rev.* 14. x *Jo. Diod. Annot. on Rev.* 9. 14. y *Piscat. Schol. in Rev.* 9. 14.

2. The Execution of this Command; wherein note, I. Their loosing; *And the four Angels were loosed*. II. Their preparedness for Execution of Christs [illegible] *month*; *Which were prepared for an hour, and a day, and a month, and a year*. This was understood either [illegible] [illegible] upon all occasions. [illegible] A prophetical hour, day, month and year; that is, 391 years, beginning from the Turks taking of Bagdat, [illegible] from which time they were ready. For from that time till Anno Dom. 1453. are precisely 396 years, when the Turks (Anno 7 Mahom.) did actually raise the remains of the Roman Empire in the East, having taken Constantinople the Royal City. III. The end of their prepared-ness *For to slay the third part of men*, ver. 15. that is, the men of the Roman Empire, which was the third part of the World; yet not all these, as is clear, ver. 20. therefore this *Third* part is to be taken partitively, for part of this third part; as a Scripture's manner of speaking is. IV. The number of their Army is shewed, 1. What it was. 2. How John came to know it; *And the number of the Army of the Horsemen were two hundred thousand thousand: And I heard the number of them*, ver. 16. V. The Armour or Ammunition of this Army, viz. of those Horses and their Riders is described, viz. 1. Their Breast-plates. 2. Their Heads. 3. That which came out of their mouths; *And thus I saw the Horses in the Vision, and them that sate on them, having breast-plates of fire, Hyacinth, and Brimstone; and the heads of the Horses were as the heads of Lyons, and out of their mouths issued fire and smoak, and brimstone*, ver. 17. Their *breast-plates* before them, seem to be that which was seen to come out of their mouths, which covered their breasts, as it were breast-plates. That which came out of their mouths, was *fire, Hyacinth-like smoak and brimstone*. This kind of Description, (not found elsewhere in Scripture) seems to be literally understood; *viz.* of *Gunpowder* made up with brimstone, which comes out of the *mouths* of *Guns* with *fire* and *smoak*: and makes the horses heads amidst it, seem truculent and terrible. This kind of Armour, viz. *Guns* they used, at the siege and taking of *Constantinople*: as b *Mede* hath it out of *Mechmetes*. This b *Jos. Med.* interpretation seems very apposite, *in Com. Ap. Part.* 1. *de Tub.* 6. Before him also *Brightman* interprets this of *Guns*, *Pieces of Ordnance*, and *Gun-powder*, more used by the Turks than by any other men. The greatness of that Gun was almost incredible, which *Mahomed* used in besieging *Constantinople*, for the drawing whereof, 70 yokes of Oxen, and 2000 men were used, As *Laonicus Chalcocondilas in his eight Book of Turk. Hist.* reports. And those 1200 Janizaries, which are the ordinary Guard of his body, are all Gunners. *Brightman on Rev.* 9. 17. *Pareus* quoting this out of *Brightman*, expounds it much to like purpose. *D. Pareus in Apoc.* 9. 17.

c Jos. Med. quo supr.

a Judg. 12. 7. i.e. in some of those Cities. *Rev.* 17. 16. 12. some of those ten horns.

3. The calamitous effect, wrought by the loosing of these four Angels, and their Euphratean Horsemen and Horses, *viz. The killing of the third part of men*: that is, many of the Roman Empire, (which was the third part of the world,) as was hinted afore; *By these there was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouthes.* That is, by the *Gun-powder* and Bullets which issued out of the mouths of Guns, used by this Euphratean Army, ver. 18. This sad effect is *Confirmed*, and *Amplified*. I. *Confirmed*, by declaring whence it came to pass, *viz.* 1. By their hostility; *For their power is in their mouth.* That is, by these Guns. 2. By their Serpentine subtilty; *And in their tailes, for their tailes were like unto Serpents, and had heads, and with them they do hurt.* That is, they had drunk in the Saracen, Mahumetan religion, whereby they proved very hurtful and pernicious, as the Saracens before them, *ver.* 19. II. *Amplified*, by the incorrigibleness and impenitency of the remnant in the Roman Empire, that had escaped the deadly fury of this Euphratean Army of Turks; though these judgements were inflicted before their eyes

eyes on their brethren, yet they repented not of their sins and abominations, viz. Not of their 1. Devil-worship and Idolatry. 2. Murders of the Saints, whose souls cry under the Altar. 3. Sorceries. 4. Fornication. 5. Thefts, proceeding upon the Roman world the Judgement of this Trumpet; *And the rest of the men that were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts*, vers. 20, 21.

III. *Woe-Trumpet.*

VII. *Trumpet*; being *The* III. *WOE-TRUMPET*, and the last of all the Trumpets, reaching to the end of the world. Concerning this Trumpet, note, 1. *The Preparatories to it.* 2. *The actual sounding of it.*

1. PREPARITORIES premised to this Seventh and Last Trumpet, are very largely laid down. This being the *closing trumpet*, at the sounding whereof the Roman Beast being abolished and the times of his last head being determined, c *The mystery of God shall be finished as he hath declared to his servants the Prophets.* For the Lord did of old reveal to *Daniel*, that there should arise d *four great Kingdoms*, or *four Monarchies* in the earth, (resembled *Partly* by the Image whereof *Nebuchadnezzar* dreamed, *Partly* by Four Beasts.) All which the Kingdom of Christ should at length utterly overthrow. And that when Christ shall have subdued and utterly overthrown all these Kingdoms, e *after a time, times, and dividing of time*, e He with his Saints shall reign over the whole world for ever: And then f *time shall be no longer*, i.e. The time of these *four Monarchies*; or of this fourth and last the *Roman Empire*; but g *The Kingdoms of this world shall become the Lords and his Christs.* This is the main *scope* and *intent* of the *Seventh Trumpet*; therefore it is a glorious *Trumpet*, and no wonder it is ushered in with *Preparatory visions.* These Preparatory visions are principally, 1. *The vision of a mighty Angel come down from Heaven.* 2. *The information and vision of the little Book, and the contents thereof.*

c Rev. 10.7
d Dan. 2. 31. to 46. and 7. 2. to 28.
e Dan. 7. 26 27.
f Rev. 10. 6.
g Rev. 11. 15.

1. *The vision of a mighty Angel come down from Heaven*, summarily foretelling the Events of the *Seventh Trumpet.* That this Angel was Christ, (as most Interpreters do consent) appears 1. By the following description of him, which cannot fitly be applyed to any other. 2. By his subsequent actions, which cannot safely be attributed to any other. 3. By the parallel passage in *Daniel* touching h *A man clothed in Linnen, which was upon the waters of the River, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half.* Now this man was i *Michael*, i. e. Christ. Consequently this k vision, here plainly taken out of *Daniel*, is to be interpreted of Christ also. Now here consider, 1 *The Angels description.* 2. *The Angels Action.* 1. *The Angels Description*, which is very stately and glorious, suitable to the then state of his Church, and the things which he was to reveal further. He is described 1. By his mighty power; *And I saw another mighty Angel.* Christ is l *the mighty God.* 2. By the place whence he came; *Come down from Heaven*, viz. condescending to his Church and People here below, for their relief and consolation: Or descending from this *Church*, (in this book called *heaven*,) to put all the kingdoms of this world, *Earth* and *Sea* under his feet. 3. By his clothing; *Clothed with a cloud.* A *Cloud*, an Emblem of divine Majesty; God being wont to appear in m a cloud to his people. And when Christ shall come to judgement, he shall n *come with clouds.* 4. By his Crown, as it were; *And a*

h Dan. 12. 7.
i *Compare* Dan. 12. 1, 6, 7. *with* Dan. 10. 4. 5, 6.
k Rev. 10. 1 to 7.
l Isa. 9. 6.
m 2 Chro. 6. 1.
n Rev. 1. 7.

are therein, v. 5, 6. (2) By the matter of his Oath; viz. *That there should be time no longer. But in the days of the voice of the seventh Angel, when he shall begin to sound, THE MYSTERY OF GOD SHOULD BE FINISHED, as he hath declared to his servants the Prophets.* That is, the Roman Empire shall continue for no longer time, but all *the Kingdoms of this World shall become our Lords and his Christs*; and he shall judge and destroy all his Enemies for ever, rewarding his Saints, and causing them to reign with him for ever. This is the summary intimation afore-hand, what shall be the events of the seventh Trumpet, ver. 6, 7.

a Rom. 11, 17, 28, 29.

2. *The Information and Vision which John had of THE LITTLE BOOK OPEN.* Here the *Second Systeme of Prophecies*, touching the future state of the Church, evidently beginneth, (as I have already cleared at large,) wherein consider, I. The Preparation or Inauguration of John to this new Prophecy, ver. 8, 9, 10, 11. II. The Prophecy it self; which for time is parallel or concemporaneous with the former Prophecy of the Book sealed with seven Seals; Herein is a Representation of the two-fold state of the Church, viz. 1. *Regular*, and pure at first, under the type of the Temple, Altar and Worshippers measured, *Chap.* 11. 1. This is contemporaneous to the *six first Seals*. 2. *Irregular*, and impure by Idolatries and Gentilish Superstitions, under the types of the Court without the Temple unmeasured, trodden under foot by the Gentiles forty two moneths; and of the Two Witnesses Prophecying in sackcloth, bewayling and mourning for this lamentable state of the Church, for the same time of forty two moneths, (for 1260. days make up 42. moneths,) ver. 2, to 14. Now these are contemporany to *the six first Trumpets* under the *seventh Seal*. At the end of these therefore, (that is, both at the end of the *Sixth Trumpet*, and of these Visions of *The Little Book*, brought thus far on that they may be contemporany to the *Sixth Trumpet*,) The second WOE determines, and the third WOE hastens; *The second Woe is past, and behold the third Woe cometh quickly*, v. 14.

¶ —— But touching this *Little-Book*, and these fore-mentioned mysteries in it, here I only point at them thus briefly and generally, to shew the Series and Orders of the Text, how it leads on to the sounding of the Seventh Trumpet: In the beginning of the II. *Prophecy* I shall speak to them more fully and particularly. The judicious Reader may be pleased to consider, that the holy Spirit of Christ seems purposely here to have suspended the Relation of the actual sounding of the *Seventh Trumpet*, by the interposition of so much of the II. *Prophecy*, contained in *The Little Book*, as is parallel with, and contemporany to the I. *Prophecy* from the very beginning of it to the end of the *Sixth Trumpet*; that so by linking, and, as it were, looping of these two Prophecies thus together, he might, as with a finger, point out unto us the right way of the Interpretation of both these Prophecies, *viz.* by paralleling and comparing them one with another, in respect of their Visions and Mysteries, which are so notably Contemporaneous.

2. *The actual SOUNDING of the Seventh Trumpet*, which brings the *third, last, and heaviest woe* upon all the wicked in the whole world, Enemies to Christ and his Church, by the *a* last Judgment. This contrariwise shall be the *glorious Trumpet* for the Church and Saints of God, bringing in the Consummation of all their miseries, and the Inchoation of all their compleat eternal felicities. Herein note these events, *viz.*

a This Trumpet is expounded by *Parens*, and most Interpreters Ancient and Modern, of the last *general judgment*.

Which thing rends cooably, to confirm the distribution of this Book into two *Prophecies*. The last Judgment concluding them both.

1. The great triumphs in Heaven, that now (the mystery of God being finished,) the Kingdoms of the world are become the Lords and his Christs; *And the seventh Angel sounded; And there were great voices in Heaven, saying, THE KINGDOMES OF THIS WORLD ARE BECOME OUR LORDS AND HIS CHRISTS, AND HE SHALL REIGN FOR EVER AND EVER*, ver. 15.

2. The Gratulation of the *twenty four Elders*, (formerly *b* represented as sitting before Gods Throne,) that the time of Gods reign and judgment was come. Touching this Gratulation, consider, 1. What company presented it to God; *And the four and twenty Elders which sate before God on their Seats*. II. In what form and manner they presented it to God, viz. 1. With Prostration before God. 2. With adoration of God; *Fell upon their Faces and Worshipped God*, ver. 16. III. What was the matter or substance of this Gratulation, viz. 1. Their thanksgiving to the Omnipotent, Eternal God; *Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come.* 2. The grounds of this their Thanksgiving, [1] Because now God had taken to himself his great Power and Dominion over the whole World; *Because thou hast taken to thee thy great Power, and hast reigned*, ver. 17. [2] Because now the time of Gods wrath was come, for suppressing and taking vengeance of the Anger of the Nations, or Gentiles, *c* who had so long trodden under foot the Outer Court of the Temple, the Holy City, even for forty two moneths together; *And the Nations were angry, and (or, But) thy wrath is come.* [3] Because the time of the general judgment of the dead, 1. Good, 2. Bad, was come; *And the time of the dead, that they should be judged: Both that thou shouldest give reward unto thy Servants the Prophets, and to the Saints, and them that fear thy Name, small and great: and shouldest destroy them which destroy the Earth*, ver. 18.

b Rev. 4. 4.

c Rev. 11. 2

3. The actual execution of judgment on both the righteous and wicked; 1. On the righteous Prophets, Saints, and Fearers of Gods Name, by vouchsafing them the heavenly beatifical Vision of Jesus Christ, typified of old by the Ark of the Testament, placed in the Holy of Holyes; *And the Temple of God was opened in Heaven; And there was seen in his Temple the Ark of his Testament.* 2. On the wicked Enemies of Christ and his Church, by inflicting on them an horrible tempest of manifold vengeance; *And there were Lightnings, and Voices, and Thunderings, and an Earthquake, and great Hail*, ver. 19.

Thus The I. Prophecy, or I. System of Prophetical Visions in the Book Sealed with seven Seals, endeth.

THE II. PROPHECY.

Of *The Little-book Open*, beginneth.

The I. Prophecy, or *I. Systeme of Prophetical visions* contained in the Book sealed with seven Seals, chiefly foretelling the future events and destiny of the *Roman Empire*, (But still with reference to the Church oppressed and persecuted thereby) being thus explained and here finished: *The* II. *Prophecy*, or *The* II. *Systeme of Prophetical visions*, comprized in A LITTLE BOOK OPEN, foretelling especially the future events and condition of the Church of Christ,

See before on this B. the *Revelation Sect.* IV. *Rule* III. in 2. *Partic. Direction* in that *Rule*.

Christ, and the Christian Religion, from the Primitive Apostolical times, till the Judgment day, an end of the world, comes next to be considered. The events or mysteries forerold in this *Second Prophecy*, are not only divers of them contemporary to one another, but also all of them are contemporary (i.e. falling out, or coming to passe in the same intervals or spaces of time) with the events of the I. *Prophecy*; and so they serve mutually to clear the understanding of each other, being judiciously and duely compared together.

Now in this II. PROPHECY are considerable, 1. *The Preface to it.* 2. *The Body or Substance of it.*

I. THE PREFACE to this Second Prophecy containes *John's* Prophetical Inauguration, or his Preparation to *Prophesy again*, viz. this second time. The substance of the Preface is taken from that of [d] *Ezekiel's* eating up the Roll, which was in his mouth as honey for sweetnesse. Herein consider, 1. A command to *John* by the voice which he heard from Heaven, (viz. e that first *voice as of a Trumpet talking with him.*) to Go and take The little Book open in the hand of Christ; *And the voice which I heard from heaven spake unto me again, and said, Go, and take* THE LITTLE BOOK *which is* OPEN *in the hand of the Angel which standeth upon the Sea, and upon the Earth.* ver. 8. II. *John's* obedient execution of this command; *And I went unto the Angel, and said unto him; Give me the little Book.* This Act of *John* is *Amplified* by divers events thereupon ensuing, viz. 1. By Christs enjoyning *John* to eat up the Book, with intimation of two contrary effects thereof; *And he said unto me, take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.* This *Eating up of the Book*, implying his furnicure and qualification for the ensuing Prophecy: for men are said to *Eat Books* when they greedily read them, and upon reading so understand them as to be able to utter the contents thereof to others. The Book eaten, should be *sweet as honey in his mouth*; that is, The taste by knowledge of the mysteries and future events therein Revealed, should be *sweet* and pleasant to him at the first apprehension: But they should *make his belly bitter*; That is being entertained into more inward and serious consideration, they should be bitter to his heart and spirit, in respect of the calamitous and afflicted condition of the Church therein described, *ver.* 9. 2. By *John* eating up the Book as Christ required, and perceiving the effects thereof which Christ fore-signified; *And I took the little Book out of the Angels hand and eat it up: And it was in my mouth sweet as honey. And as soon as I had eaten it, my belly was bitter*, vet. 10. 3. By Christs interpretation of the mystery intended by *John's* taking and eating up of the Little Book, viz. the preparing *John* for a *New* and more *Noble Prophecy* than the former, touching the future lot of the Church and Religion; *And he said unto me, Thou must* PROPHECY AGAIN *before many Peoples, and Nations, and Tongues, and Kings*, v. 11.

II. THE BODY, or SUBSTANCE of this II. Prophecy, touching the future affairs of the Church and Religion from the Apostles days, till the end of the world. Herein principally are foretold, 1. The various state of the Church in several intervals or periods of times in respect of Religion. 2. The manifold Tribulations and Persecutions wherewith she shall be exercised by reason of several enemies in those several conditions. 3. The Deliverance of the Church at last out of all her Distresses, by Gods righteous judgements in her enemies Destruction. 4. The happy state and condition which the Church shall enjoy upon that her Deliverance.

1. The various state of the Church in respect of Religion in several intervals of times, is foretold and described two ways. 1. *By its Regular Purity at first.* 2. *By its Irregular Impurity afterwards.* Both which comprehend the whole Course of the Church till the Seventh Trumpet.

1. *The Regular Purity of the Church and Religion at first*, [as drawn out in a Section under the Particular Vision of the *Outer Court of the Temple*] by Measuring the Inner Court of the Temple, where God and his Worship is; interpreting the Measuring Reed of the Angel, to signifie the Church and Religion therein founded by the Apostles of Christ, as exactly examined by, and conformable to the unerring Reed of the written Word; and therefore singularly pure and holy; *And there was given me a Reed like unto a Rod: And the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.* Ch. 11. 1. viz. This pure condition of the Primitive Church, ordered according to Scripture Rule and Standard, continued for about 300 years or upwards after Christ, viz. even till the beginning of the 42 moneths, during which, the Holy City should be profaned by the Gentiles, and those Prefigurations so long also be limitated by the two Witnesses which 42 months (as after will appear) reach to the sounding of the Seventh Trumpet.

2. *The Irregular Impurity of the Church* and Religion afterwards, by reason of Gentilish Papal Superstitions and Idolatries, is set forth under the Particular Vision of the *Outer Court of the Temple*; farther distant and remote from the Holy of Holies, *unmeasured, trodden under foot 42 moneths*; Signifying that the Church succeeding the *Primitive Church* in the following Ages, would not be in Religion so Regular and conform to the Canon and Measuring Reed of Gods Word as the *Primitive Church*, but would grow irregular and exorbitant in Gentilish Idolatrous worship, profaning it, as if Heathenism were again revived. Here more particularly consider; 1. A Prophetical direction to leave or cast out the Outer Court or Holy City, and not to measure it; *But the Court which is without the Temple, leave out, and measure it not.* The *Outer Court*, and *Holy City*, seem to be all one; the latter Exegetical to the former: for in the Tabernacle in the Wilderness, there was no *Outer Court* but the Israelitish Camp, the *Holy City*. II. The Reason of this Direction; *For it is given unto the Gentiles, and the Holy City shall they tread under foot, forty and two moneths*, ver. 2. Wherein note, 1. To whom it shall be given, or left through Gods just dispensation; *To Gentiles, viz.* To them that exercise Gentilish Idolatrous Worship. 2. What shall be the event hereof, *viz.* Their *treading under foot the Holy City.* As Gentiles trod [g] *Jerusalem* under foot, hostilely possessing and overthrowing the City; to which this text here seems to allude: so the Church typified by *Jerusalem*, should be possessed and profaned by Romish Gentiles and their idolatries. 3. For how long time this Calamity shall continue, *forty two moneths.* These forty two moneths are parallel to the time of the [h] Witnesses Prophecy, 1260 *days*, being 42 *moneths*, which time [i] determines with the sixth Trumpet, and immediately before the sounding of the *seventh Trumpet*. III. The Concomitant Event attending upon this defiled and deplored state of the Church, *viz.* The Lords two Witnesses (the Preachers and Asserters of Divine Truth) Prophecying all the while in Sackcloth, continually bewailing the polluted and lamentable state of the Church; till God should raise up Monitors to the Christian world (saith [k] *Mede*) going a whoring with the Gentiles, and Guides to his Saints that keep the Faith. These *Witnesses* are described, 1 *By their Number.* 2 *By the time of their Prophecy.* 3 *By their Habit.* 4 *By their Resemblance.* 5 *By the Events of their Prophecy.*

[1] By their Number; *And I will give unto my two Witnesses, i.e.* I will give Authority, or Commission. They are *two*, 1. *Partly*, because by the [l] mouth of two or three witnesses every thing, according to the

[d] Ezek. 2. 8,9,10. and 3. 1,2,3.
[e] Rev. 4. 1.
[f] Rev. 11. 1, &c.
[g] Luk. 21. 24.
[h] Rev. 11. 3.
[i] Rev. 11. 12,13,14,15
[k] Jos. Med. in Comment. Apoc. Part. 11. de 2 Test.
[l] Deut. 19. 15

[f] Piscator thinks, by this measuring, is intimated the fewnesse of the godly in that age: by *Outer Court* and *measured*, the multitude of the ungodly in the following age. *Piscat. in Rev. 11. 1, 2.* Chap. 11.

the Law was to be eſtabliſhed. 2. *Partly*, becauſe the Truths whereunto they ſhould bear Witneſs were contained in the two Tables, and in the two Teſtaments. 3. *Partly*, becauſe the Types, whereunto here theſe Witneſſes are evidently compared, were of *Two*, viz. in *Zerubbabel* and *Joſhua* under the *Babyloniſh* Captivity; *Eliah* and *Eliſha*, under the *Baalitiſh* Apoſtacy; *Moſes* and *Aaron* in the Wilderneſs. And the ſtate of the Church under which theſe two Witneſſes Prophecied, agrees to that of *Iſrael* in the *Wilderneſs*, under *Balaam*, and in *Babylon*.

(2) By the time, or Term of their Prophecy; *And they ſhall Prophecy 1260. dayes.* This time determines *a* with the *ſixth Trumpet*, being the *ſecond Woe-Trumpet*, immediately before the ſounding of the laſt Trumpet, when *the myſtery of God ſhall be finiſhed*, which is yet to come; and conſequently the Witneſſes ſeem not yet to be ſlain, nor to have finiſhed their Teſtimony. Their time of Prophecy is computed by *Days*, as the Gentiles Idolatrous treading down of the Holy City, by *Months*; becauſe *b* Error, Idolatry, and all ſin, are works of darkneſs and of the Night, and the Moon Rules over the Night. But true Religion is compared to the day and light, And the Sun Rules by day. Upon this account alſo, The blaſphemy of the Beaſt is hereafter computed by *c Months*: but the Womans abode in the Wilderneſs by *d Days*.

(3) By their Habit wherein they Prophecied; *Cloathed in Sack-cloath*, viz. intimating their lamenting the treading down of the Holy City, and their inviting the Church to Repentance and Reformation, ver. 3.

(4) By their Reſemblance to three pairs of Witneſſes under the Old Teſtament, viz. I. To *Zerubbabel* and *Joſhua*, reſtorers of the Jewiſh Church under the *Babyloniſh* Captivity, repreſented by two Olive-trees ſtanding on the two ſides of the Candleſtick continually ſupplying it with Oyl; *Theſe are the two Olive-trees, and the* r *two Candleſticks ſtanding before the God of the Earth.* The Candleſtick ſignifying the Church of thoſe times, reſtored and maintained with ſpiritual ſupplies, not by ſtrength or Armies, but by Gods ſpecial bleſſing and influence: the *Olive-trees* extraordinarily dropping Oyl for light into the Candleſtick, ver. 4. II. To *Eliah* and *Eliſha*, Reſtorers of Gods pure Worſhip, from *Baalitical* Idolatry. In this Alluſion is ſignified a double Power which is granted to them, viz. 1. A Power to avenge themſelves againſt their Enemies, by the myſtical *f* fire of the Word they Preach, denouncing Gods wrath againſt their wickedneſs: as *Eliah* *t* called for fire from Heaven and devoured his Enemies, the Captains of their Fifties, *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed*, ver. 5. 2. A Power to avenge the Church of Chriſt againſt the defilers and Gentiliſh Prophaners thereof; *Theſe have power to ſhut Heaven, that it rain not in the days of their Prophecy.* That is, as *Eliah* *u* ſhut Heaven, that it rained not on *Iſrael* almoſt conſumed with drought and Famine, in the days of his Prophecy, till he had deſtroyed the falſe Worſhip and Worſhippers of *Baal*: So theſe Witneſſes by the Keyes of the Kingdome of Heaven have power to ſhut Heaven againſt the Idolatrous Gentiles, excluding them from *x* hope of eternal Life by the blood of Chriſt and ſhowers of Divine grace, till they repent. III. To *Moſes* and *Aaron*, Deliverers of *Iſrael* out of *Ægyptian* Bondage, and Reſtorers of Gods true Worſhip in the Wilderneſs; *And have power over Waters to turn them to Blood, and to ſmite the Earth with all Plagues, as often as they will*, viz. As *Moſes* and *Aaron*, immediately before, and at their bringing of *Iſrael* out of *Ægypt*, *y* turned their waters to blood, and ſmote them with ten ſore Plagues: So toward the period of theſe two Witneſſes Prophecy, when the Chriſtian People ſhall now be quite reſcued from the Antichriſtian bondage and tyranny of the Beaſt, the Vials of Gods wrath like Ægypt plagues ſhall come upon the Beaſt & upon his Gentiliſh worſhippers; The plagues of the firſt Vial being *z Anoyſome and grievous ſore*; the ſecond and third being *Blood*, &c. ver. 6.

(5) By the various conſequents or events of their Prophecy and Teſtimony. (Wherein theſe Witneſſes become ſingularly conforme to Chriſt *a* who preached about 42 moneths, i.e. three years and an half; was then ſlain by the Roman Governor laid dead three days; three days after roſe again with a great earthquake; and 40 days after aſcended into heaven, a Cloud receiving him.) viz. 1. The Beaſts war againſt the two witneſſes; *And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcended out of the bottomleſſe pit, ſhall make war againſt them*, viz. when now part of the Chriſtian World ſhall repent of their Gentiliſh Idolatries and reform, and the witneſſes ſhall for joy begin to lay aſide their mourning weed. This ſeemes to have been from the beginning of the Reformation of the Reformed Churches, and ſo on to this day. 2. The beaſts victory over them; *And ſhall overcome them, and kill them*, ver. 7. viz. not Properly, but Metaphorically; they ſhall be civilly ſlain in reſpect of their Office and Function, i.e. be taken off from their Teſtimony. But when? *b Brightman* thinks in *Anno* 1547. when *Charles the fifth* put to flight the Proteſtant Armies in *Germany*. Others refer (as *Mede* notes) to the woful havock made of the *Germane Churches*. *c* Others to *John Wickliffs* and *John D. of Leiceſter*, his Protector, excommunicated by the Pope; or to *John Huſſe*, and *Jerome of Prague*, the two famous Bohemian witneſſes, &c. Moſt are very willing to perſwade themſelves, that this calamitous ſtorme is already over. *Utinam!* But for my part I ingenuouſly confeſſe, I incline to their *d* opinion who fear this ſad Tragedy is yet to come *Partly* becauſe this fourty two monthes of the Gentiles treading under foot the holy City, and the witneſſes contemporany Prophecy ſeem evidently to be *e* extended to the period of the *Sixth Trumpet*, which is yet expected. *Partly* becauſe the *f* killing of the witneſſes ſhall immediately precede the ruine of *Rome* the great City, which is thought will be accompliſhed under the *fifth Vial*, ultimately under the ſeventh *Vial*; whereas it is conceived we are not yet paſſed the *fourth Vial*. 3. Their lying un-buried for three prophetical dayes and an half, i.e. three years and an half within the Roman territories, and Dominion, where Chriſt was crucified; *And their dead bodies* ſhall lie *in the ſtreet of the great City*, (viz. the Dominion of *Rome*) *which ſpiritually is called Sodom* (for its ſpiritual uncleanneſs) *and Egypt* (for its tyrannicalneſſe) *where alſo our Lord was crucified*, ver. 8. This their unburied ſtate is amplified,

(1) *Partly*, by the conſpicuouſneſs of it; *And they of the people, and kindreds, and tongues, ſhall ſee their dead bodies three days and an half.*

(2) *Partly*, by the cauſe of it; *And ſhall not ſuffer their dead bodies to be put in graves*, ver. 9.

(3) *Partly*, by their enemies great joy and triumph at this dead ſtate of their Tormentors; *And they that dwell upon the earth ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt upon the earth*, ver. 10. 4. Their reviving and Reſurrection (i.e. Reſtitution to their Office and Function) after three days and an half, to the terror of Beholders; *And after three days and an half, the Spirit of life from God entred into them; and they ſtood upon their feet, and great fear fell upon them which ſaw them*, ver. 11. 5. Their Aſcention, or advancement to an higher degree of Honor and Power then formerly they enjoyed, and that in the ſight, and above the reach of of their enemies; *And they heard a great voice from heaven, ſaying unto them; Come up hither. And they*

held

m Rev. 11. 4, 5, 6.

n Conſider well, Rev. 11. 12, 13, 14, 15. for clearing of this.

o Joſ. Med. quo ſupr.
p Rev. 13. 5.
q Rev. 12. 6

r Why two Candleſticks when *Zechary* mentions only *one*, Zech. 4. See the coniecture in *Joſ. Med. in Com. Ap. Part.* 1. *de* 2 *Teſt.*
ſ Jer. 5. 14.
t 2 King. 2. 9, 10, 11, 12.

u Compare heedfully 1 King. 17. 1. *with* 1 King. 18. 37, 38, 39, 40, 41.
x See Rev. 14. 9.

y Exod. 7. 14 *to ch.* 12. 31.

a *Joſ. Med. in Comment. Apoc. Part.* 2. *de* 2. *Teſt.*

b *Brightm.* Rev. 11. 7.

c *D. Pareus in Apoc.* 11. 7.

d *Joſ. Med. quo ſup.*

e Rev. 11. 1. *to* 15.
f Rev. 11. 7. *to* 15.

z Rev. 16. 1, 2, 3, 4, &c.

ascended up to heaven in a Cloud, and their enemies beheld them, ver. 12. This their Resurrection and Ascension is explained, [1] *Partly*, by the occasion hereof, the great Earth-quake the same hour, &c. The great Commotion of the Nations, and strange turn of things, making way for their Reflection. *And the same hour there was a great Earthquake.* The effects of this Earth-quake are, 1. The fall and destruction of whole *Rome*, the City that now is, which is but the g tenth part of the City which once was; *And the tenth part of the City fell.* 2. The slaughter of many in the Earth-quake; *And in the Earth-quake were slain of men,* (Gr. *names of men*) *seven thousand.* By *names of men*, whether all the individual persons that shall be slain, or the number of men of *Name*, eminent and renowned; or Companies and Societies of them, coming under the same common Name; or whether some other mystery is to be understood, is hard to determine, the event will declare it. 3. The affrightment of the rest, compelled to acknowledge Gods Justice, Power, &c. to his glory; *And the remnant were affrighted, and gave glory to the God of heaven*, ver. 13. [2] *Partly* by the time or season when these witnesses should thus be revived, and the great City by the Earth-quake ruined, viz. at the Period of the sixth Trumpet, and at the passing away of the second Wo; *The second wo is past, and beheld the third wo cometh quickly*, verse. 14. This third Wo is continued in the *seventh Trumpet*, which sounds to the last and general Judgement, *verse 15. to the end of this Chapter.* But of that formerly in the close of the I. *Prophecy.*

g Sic Jos. Med. in Com. Apoc. Part. 2. de Asp.

"Hitherto of the *First general Branch* of this "II. *Prophecy*, viz. The various conditions of "the Church in several intervals of time in re"spect of Religion, the Purity and Impurity "thereof. All inserted in the I. Prophecy, for "the Reasons formerly given, yet belonging "to this Second Prophecy. Next in order is "the *Second general Branch*, touching the "Churches Tribulations in these several condi"tions.

IV. Vision.

2. *The manifold Tribulations and Persecutions wherewith the Church shall be exercised and distressed by reason of sundry enemies, and that in both the forementioned conditions of Purity and Impurity of Religion*, comes next to be considered. The Churches troubles and persecutions are described, what they were, 1. *In her Primitive and more pure Regular state.* 2. *In her successive and more impure Irregular state.*

1. *In her primitive and more pure condition*, for the first three hundred years at least after Christ. The Church is exercised with the Persecution of the *great Red Dragon, having seven heads and ten horns, and seven Crowns upon his heads*, i. e. The Heathenish Roman Empire, the Worshipper of the Dragon the Devil, in whose power that Pagan-Empire then was, This *Dragon* by many persecutions raged against the Woman the Church, being big-with-childe, and travelling to bring forth *Christ mystical*, (viz. Christ formed in his mystical body and members, 2 Cor. 12. 12. Gal. 4. 19.) into the Roman world: The Dragon being ready to devour him as soon as born. But after many pangs and persecutions, she brought forth Christ, a King, to rule the Gentiles with a rod of iron: And the great Dragon being cast out of his Roman Throne and Power, by *Michael* and his Angels: There was in that Roman world, *Salvation and strength, and the Kingdom of our God, and the Power of his Christ.* This is the sum of this sharp conflict, and is contemporary with the [illegible] of the Inner Court of the Temple not measured.

Now in this persecuted state of the Primitive Church, consider, 1. *The description of the church persecuted*, under the notion of a woman with child travelling. And she is described gloriously. 1. By her brightest cloathing; *And there appeared a great wonder in heaven, a woman cloathed with the Sun*, viz. with Christ the Sun of Righteousness, whom she had put on by faith, and in whom she stood acquitted. 2. By her ornaments; *And the Moon under her feet.* That is, the world and worldly vanities, delights, &c. which have various incessant aspects like the Moon; *sic* h some think. i Or, the Doctrine of Manners is implyed by the Moon, as the Doctrine of Faith by the Sun; which k *Brightman* likes better. But some conceive a better interpretation may be pitched upon then both these; viz. If by the *Moon* the Ruler of the night and darkness be understood. Either the w legal shadows, and elements of the world, now vanishing, and to be quite put under the Churches foot, Christ with his full Evangelical brightness shining upon her. Thus the n Ancients interpret it, of the Jewish Synagogue under her feet. *Or*, the darkness of Gentile superstition, now dispelled, and brought under by Christ and his Gospel. *Mede* o is in suspence which of these interpretations is best, or whether both may not be joyned together. Let the Reader deliberate and judge. 3. By her Crown; *And upon her head a Crown of twelve Stars*, viz. She was illustrious for the Doctrine and faith of the twelve Apostles, purely maintained. *Chap. XII. ver. 1. 4.* By her painful Travel in bringing forth, being [illegible] with childe; *And she being with child, cryed, travelling in birth, and pained to be delivered*, ver. 2. The Church is as a p Mother. Her travel was to bring forth Christ *mystical* into the world. Her pangs denote her persecutions which mean-while she indured, for so Scripture useth to expresse grievous tribulations or persecutions, by the q *pangs of a travelling woman.* In this Travel of the Primitive Church, and in the particulars following about the Birth of Christ mystical; Here seems to be a norable allusion to the Virgin *Mary's* bringing forth of *Christ Personal*; as r *Parens* hath well observed in many particulars.

h Mat. 4. 2. Luk. 1. 78. i Rom. 13. 14. k D. Parens Jo. Piscator. Brightman. in part. on Rev. 12. 1. l Brightman on Rev. 12. 1

[2] *The Description of the Dragon persecuting.* He is described, 1. By his Effigies, form or shape, which is cruel and monstrous: *And there appeared another wonder in Heaven, and behold a great Red Dragon having seven heads, and ten horns, and seven Crowns upon his heads.* He is, 1. A *Great Dragon*; For a s Dragon is an old Serpent, that by eating up, and devouring many Serpents, becomes an huge vast Dragon at last. This great Dragon is the t *Devil and Satan*: Metonymically, the Pagan Roman Empire the worshipper of this Dragon, under the power of Satan; as from this present description, u *Mede* hath well observed. 2. A *Red Dragon*; viz. most Cruel, red with the blood of Saints and Martyrs. 3. *Having seven heads, and seven Crowns on his head*, viz. *Partly* in respect of the seven Hills, whereon *Rome* the Metropolis and Royal Seat of that Empire was built. *Partly* in regard of the seven Orders or kinds of Governours, wherewith it should be successively ruled, *Rev.* 17. 9, 10. 4. *Having ten horns*, viz. in respect of the ten Kingdoms, which should rise up and grow in the course of the seventh or last head, *v.* 3. 11. By his Power or Prevalency of his dominion: *And his tail drew the third part of the Starrs of heaven, and did cast them to the earth.* That is, this Dragon-worshipper the Romane-Empire, by his rail, viz. The Companions and Followers of his power, brought the third part of the World, (which was known in

m Compare Isai. 24. 19. with Col. 2. 14. n And-eas, Methodius, Arethas apud Oecumen. o Jos. Med. in Com. Apoc. Part. 2. ad cap. 12. 1.

p Hos. 13. 13. q Isa. 66. 7. Jer. 30. 6, 7. Mat. 24. 8, 9. Mar. 13. 8. r D. Parens in Apoc. 12. 1. &c.

s D. Parens in Apoc. 12. 3. t Rev. 12. 9.

u Jos. Med. in Apoc. Part. 2. ad c. 12. 3, 4.

Johns time] in subjection to it's dominion, plucking the stars of secular powers out of their Orbs of Government. II. By his subtile and inventive watching of the travelling Woman, to devour her child as soon as born: *And the Dragon stood before the woman, which was ready to be delivered, for to devour the child, as soon as it was born*, ver. 4. As x *Pharaoh* did watch to destroy the new-born Israelites in *Egypt*. And y *Herod*, to murder Christ newly born.

x Exod. 1.
y Matth. 2.

(3) *The woman bringing forth her childe, Notwithstanding this persecution of the Dragon.* Here I. The childe brought forth is described, 1 By its Sex, *And she brought forth a man-child.* 2. By his Regal Office; *Who was to rule all Nations with a Rod of Iron.* This *Primarily* belongs to z Christ personal: *Secondarily* to Christ mystical, his Church and Members. *Christ mystical* ruled all Nations by a rod of iron, subjugating the Roman Empire: *Partly* by a Spiritual Gospel-victory, promoted by *Michael* and his Angels, against the Devil and his Angels, Rulers in that Empire: *Partly* by a corporal Conquest afterwards, when Christians prevailed and obtained such power and successe, thinks a *Mede*, under *Constantine* the Great and his Successors. *Partly* this Rule shall be compleated, when with Christ the a Saints shall judge the world. 3. By his Advancement: *And her child was caught up unto God, and to his Throne.* When? not presently as soon as born, but when come to maturity. As Christ himself was in his ripe age taken up to Gods supreme Throne: so Christ mystical, when maturely grown in his Kingdome, was exalted to the Romane Throne, *viz.* under *Constantine*, as was noted. Such Rulers Scripture sometimes calls c *Gods*, verse. 5.

z Psal. 2.

a Jos. Med. in Coel. Apoc. Part. 2. ad c. 12. §.

b 1 Cor. 6. 2, 3.

c Psal. 82. 1, 6.

II. The womans flight from the Dragon, after she had brought forth her male-child into the wilderneſſe, there to be be fed 1260. dayes: As *Mary*, upon the Birth of Christ fled from *Herod* into *Ægypt*; *And the woman fled into the wilderneſſe, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore dayes*, ver. 6. This is here mentioned by Anticipation, and d afterwards is again related in its due place and order, where it may more properly be considered.

d Rev. 12. 14.

(4) *The battel of Michael with the Dragon, during the Time of the Woman's Travel*, viz. *of the Primitive Churches Travel to bring forth Christ Mystical into the Roman World.* From the successe of this Battel it was, that the child was not Devoured by the Dragon but brought forth safely, and afterwards exalted highly. Touching this Battel, note, I. The place where it was fought: *And there was war in heaven*, viz. in the Church, (often called heaven in this Book) for the victory was partly by the Confession and Death of Martyrs. II. The Adversaries and their Armies, that fought this Battel e *Michael and his Angels fought against the Dragon: And the Dragon fought, and his Angels*, ver. 7. viz. Against Satan the Dragon, and his Angels, and the Dragon-worshipper the Romane Empire, persecuting the Primitive Church: The Primitive Church by Christs blood, their faithful Testimony, patient sufferings, and Assistance of the Angels, fought and prevailed. III. The successe of the 300 years Battel at last; It went on *Michael's* and the Primitive Churches side, The Dragon and his angels being despoyled of their imaginary Deity, and thrown down to the bottome of extreamest contempt and execration; The f Paganish Idols, and Idolatries being made such havock of, and utterly abolished in the Roman Empire; *And they prevailed not, neither was their place found any more in Heaven. And the Great Dragon was cast out, that old Serpent, called the Devil and Satan* which deceiveth the whole world; *he was cast out into the earth, and his Angels were cast out with him*, ver. 8, 9. IV. The celestial Triumphant Song in Heaven, upon this successe; *And I heard a loud voice, saying in Heaven*, &c. In this victorial Song are declared, 1. The happy condition to which the Primitive Church was now brought; *Now is come Salvation, and strength, and the Kingdom of our God, and the Power of his Christ.* This is the exalting of the woman child, *viz.* the bringing of them into the Roman Throne. 2. By what advantage Conquest this happy condition was gained, *viz.* By the Conquest of the Accuser of the Brethren, accusing them as he did *Job* of old, that he might gain advantage and opportunity of afflicting them; *For the Accuser of our Brethren is cast down, which accused them before God day and night*, ver. 10. 3. Who they were, in whose cause *Michael* and his Angels were thus engaged; and whereby they prevailed. They were Holy Confessors and Martyrs: and they prevailed with suitable weapons; *And they overcame him. 1 By the Blood of the Lamb, And 2 By the Word of their Testimony, And 3 they loved not their lives unto the death*, ver. 11. 4. What different matter of joy and grief this victory ministred to different subjects, *viz.* (1) Matter of joy and consolation to the Heavens, and them therein; *Therefore rejoyce ye Heavens, and ye that dwell in them.* By *Heavens* I understand the *Church* wherein the battel was fought, Satan not being able to come into the third Heavens to fight; *By dwellers therein*, The *Saints and holy Confessors* that overcome, and all the Holy Angels, those Ministring spirits, by whose assistance the victory was obtained. (2) Matter of grief and lamentation to the *inhabiters of the Earth and Sea*; that is, To the inferiour, and as yet baser inhabitants of the world, especially in the Roman world; such as had not listed themselves as yet in the Church, nor had cast out the idolatrous paganish worship of the Dragon: against whom the Dragon (being full of rage) would make some desperate attempts, fearing and foreseeing he should shortly lose them also. The Antithesis here, betwixt *Heaven* and *Earth*, and their respective inhabitants, requires this sence; *Woe to the inhabiters of the Earth, and of the Sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time*, v. 12.

e Whether this *Michael* were Christ, or some chief Angel? *Quære. Mede* likes best the latter. *Pareus, Brightman, Forbes, Junius, Piscator, Diodate*, interpret it of Christ. But *Napier* of the Holy Ghost.

f The Substance of this victory seems to be contained in the *Sixth Seal*, whereunto this is Contemporany. *There see, on* Chap. VI. 12 *&c.*

'Hitherto of the Tribulations and Persecutions of 'the Church whilest in her *Primitive, more Pure, and Regular state*:

2. *In her Successive, more Impure and Irregular state*, from the Primitive times after the first 300 years at least, or thereabouts, till the very last, the *Seventh Trumpet*, closing up the Prophecies of the Revelation The Church (though freed from Heathenish Tyranny, yet) is afresh imbarked in New Troubles and Persecutions, by divers enemies. Now during all this time, the Church is in her *Wilderneſſe-Condition*: as *Israel* of old was after their deliverance from *Egypt*. Thus take the Parallel. 'Israel 1 De'livered from the Egyptian bondage under *Pha'raoh*. 2. Fled towards the Wilderness, but was 'pursued by *Pharaoh*? 3. Had liberty of worship'ping God in the Wilderneſſe, where the Taberna'cle was Erected; 4 There Apostatized from God, 'and his pure worship in the Matter of the Calf, *Ba'al-peor, Balaam, &c.* 5 Was there exercised with 'New troubles and afflictions, of Hunger, Thirst, 'Fiery Serpents, and of divers Enemies; 6 Abode 'in the Wilderness 40 years, during which space 'they made g 42 journeys and stations from *Egypt* to 'Jordan; 7 And at last all their enemies being sub'dued, they quietly possessed the Promised Rest, the 'Land of *Canaan*. So *The Church*, 1 Being freed from Heathenish Tyranny under the Red Dragon; 2 Fled into the Wilderness, but was pursued and persecuted by the Dragon; 3 Had liberty of Worshipping God in the Wilderness, granted by the Edicts of Christian Emperours and Kings, who erected

g Num. 33. 1 to 50.

for

for them Temples or publick places for Christian worship. Yea in that her wilderness-state, she makes many defections, Apostatizing from God & his pure Worship, especially to Anti-christianism; 3. Is there Exercised with new Troubles and Persecutions, by the Dragon, Beast, and false Prophet; & Abides in this Wilderness-state 42. months; 4. And at last the Dragon, the Beast, and False Prophet, with all her Enemies, being vanquished, the Church obtains the New Heavens & New Earth, and reigns with Jesus Christ a thousand years, yea, for ever and ever. *The former and following Stories of this Prophecy clear this Parallel.*

In this Succesive and more impure state of the Church are laid down, 1. *The Distresses, Tribulations and Persecutions of the Church, brought upon her by the Dragon and his Instruments, to force her to Idolatrous defection both Paganish and Popish*, Ch. 12. 13. to the end, and Ch. 13. 2. *The Eventual state of the true Church of Christ, during these distresses, and notwithstanding all these Tribulations, constantly adhering to the Lamb Christ in Faith and purity of Worship, diligently warning the Worshippers of the Beast, and premonishing of the future Vengeance of the Lamb upon his Enemies on the Earth*, Ch. 14. *throughout.*

[1] *The Tribulations and Persecutions of the Church* in this her Successive, more impure, and Wilderness-condition, are fore-told as to arise from divers Adversaries, *viz.* 1. *From the Dragon.* 2. *From the seven-headed, and ten-horn'd Beast.* 3. *From the two-horn'd Beast.*

[1] *The Churches Trouble and Persecution from the Dragon.* As *Israel* delivered from *Egyptian* bondage, and marching towards the Wilderness was pursued by *Pharaoh*. So the Primitive Church rescued from Heathenish bondage, and flying into the Wilderness (i. e. into a middle state, not wholly hid and *invisible*, nor yet gloriously *visible*, but as it were in a *middle* condition betwixt both) is persecuted by the *Dragon*. Here the Dragons Persecution is described, as 1. *Against the Woman her self*, 2. *Against her seed*. 1. *Against the Woman her self*. When the Dragon could not devour her Child, it being caught up to God and to his Throne, he assaults the Woman her self; *And when the Dragon saw that he was cast unto the Earth, he Persecuted the Woman that brought forth the Man-child*, ver. 13. Wherein note, 1. The Womans flight from the Dragon; *And to the Woman were given two wings of a great Eagle, that she might fly into the Wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the Serpent*, ver. 14. In this her flight are declared, (1) Why she fled, viz. *from the face of the Serpent*: to escape his mischief. (2) Whereby, or by what means she fled; viz. *by two wings of a Great Eagle.* This relates to that of [h] Gods providence, bringing *Israel* out of *Egypt* into the Wilderness, as *on Eagles Wings*; or it may refer to the *Roman Empire*, whose Ensign is *an Eagle*, and the *two Cæsars* of the Eastern and Western Empire, divided as *two wings*, by whose aid and protection the Church fled into her Wilderness-state. (3) Whither she fled; *into the Wilderness*, formerly explained. (4) For what time she was to continue in that wilderness-condition; *for a time, and times, and half a time*, viz. For the same time and duration which [i] *Daniel* fore-prophecied touching this state of the Church, and in these words. This time is formerly expressed, by [k] 1260. days, which exactly make up *a time*, i. e. one year: *Times*, i. e. two years: and *half a time*, i. e. half a year; understand Prophetical days, a day for a year. This state of the Church seems to last till the *seventh Trumpet*, being contemporany to the 1260. days Prophecy of the *two Witnesses*, which determine not *till* the period of the *Sixth Trumpet*. So that to this day, the Church is still in this *wilderness-condition*, but drawing towards the Borders of a far happier estate. 2. The Dragons Flood spewed out after the Woman fleeing from him; *And the Serpent cast out of his mouth water as a Flood, after the woman, that he might cause her to be carried away of the flood*, ver. 15. This flood in some [l] general sense may be interpreted of the Persecuting Armies of the Dragon, but more particularly it seems to signify the overflowing Errours, Heresies, and Blasphemies of the Arch-Heretick Arrius, and all those who in the Primitive times of Christianity, did most violently oppose the Church, as Ebion, Cerinthus, Valentinus, Marcion, Manes, Sabellius, Paulus Samosatenus, Photinus, Macedonius, Eunomius, Aetius, Apollinarius, Nestorius, Eutyches, Dioscorus, and all those who denied the Godhead of Christ, or the Holy Ghost, or the Humane Nature of Christ, or the Unity of his Person, or the Mystery of the Trinity, or the Resurrection of the Dead, or the Eternity of Hell-torments, or the Immortality of the Soul, or the Sacraments, or the Scriptures, or the Ministry, or the Worship of God, or the Government of the Church, or the Christian Religion, or the Christian Life, or the Christian Hope, or the Christian Faith, or the Christian Charity, or the Christian Peace, or the Christian Joy, or the Christian Glory, or the Christian Crown, or the Christian Kingdom, or the Christian Inheritance, or the Christian Salvation, or the Christian Redemption, or the Christian Sanctification, or the Christian Justification, or the Christian Adoption, or the Christian Vocation, or the Christian Election, or the Christian Predestination, or the Christian Foreknowledge, or the Christian Grace, or the Christian Mercy, or the Christian Love

This *First Beast* is here described by his 1. *Rise*. 2. *Shape*. 3. *Seat*. *And* 4. *Acts* ascribed to him.

I. *By his Rise*, viz. *Out of the Sea, and I stood upon the sand of the Sea, and I saw a Beast rise up out of the Sea.* Some think this phrase should be thus read, *And he stood*, i.e. the Dragon, of whom in Ch. 12. 17. he had spoken. But *I saw* the Beast stood there to bring up this Beast out of the Sea, to persecute the Woman. But we read no command to John to stand upon the sand: but rather he seems still to continue in the posture in heaven, beholding these Visions. But if we take it as John, it alters not the Substance of the Vision. By *Sea*, here I understand that multitude of ten Kingdoms, into which the Barbarians had forcibly divided the whole compasse of the Roman Territories, out of all which the Dragon now invades yours to snatch and of which to compose one Roman Dominion. Or, that Confusion of Armies and People striving in war, like a tempestuous Sea. *He*. By *his shape*, or figure, which is monstrous and horrid. This is set forth in divers particulars. 1. *Having seven heads* ..... *and upon his heads the names of blasphemy*. The seven-headed Beast is the same a Beast as which the *Woman sitteth having seven heads and ten horns*. Whose *seven heads* are interpreted by the Holy Ghost himself to be *Seven Mountains*, whereon the Royal Seat of the Empire *Rome* was built: *And seven Kings*, or kinds of Government, by which the Empire should be governed. The *Names of blasphemy* denote his blasphemous idolatries, tending to the extream reproach of God, his Religion, and Saints. 2. *And ten horns*, *and upon his horns ten Crowns*, Chap. XIII. ver. 1. These *ten horns* crowned, denote *ten Kings*, or *ten Kingdoms*, into which the Roman Empire of the sixth head was divided, all which were to be conjoyned into one for carrying of the *whore*.

These *Ten Horns*, thinks e *Mede*, belong not to all the *seven heads*, but only to the *Seventh*. Because the Heads flourishing, the Horns flourish: the Heads falling, the Horns must necessarily fall therewith. Now these horns cannot belong to the *first five heads*, because in *John's* time these f *five were fallen already*, and consequently their horns with them. Nor can these horns belong to the *Sixth Head*, which then was in g *John's* time reigning; for the Angel tells *John* plainly, *The ten Horns are ten Kings, which have received no Kingdom as yet*. Therefore it remains that these ten Horns belong only to the seventh or last head. 3. *And the Beast which I saw was like unto a Leopard*, viz. Like unto the *Grecian Monarchy*, resembled to a h *Leopard*, and divided into four heads, as this Roman into ten. The i *Leopard* is a beast all spotted, very swift, extream subtile and cruel: A notable Emblem of this present Beast. 4. *And his feet were as the feet of a Bear*, viz. big and strong to crush the prey. The k *Bear* is the Emblem of the *Persian Monarchy*; Strong, Cruel, and of a devouring nature. It had *three ribs in the mouth of it, between the teeth of it: And they said thus unto it; Arise, devour much flesh*. 5. *And his mouth as the mouth of a Lion*, ver. 2. The l *Lion* was the Emblem of the *first Monarchy*, viz. *The Babylonian*. The *Lyons mouth*, denotes strength and cruelty, in tearing, crushing, and swallowing up his prey. How notably sets this out the character of this Beast, which is as a confection or compound made up of the terribleneſſe, strength and cruelty of all the three foregoing Monarchies! Hence *Daniel* m admirably describes this *Fourth Beast*, as *dreadful, and terrible, and strong exceedingly, and it had great iron teeth*. This his shape. III. *By his state and constitution*. He was vested with great Power and Regal Dominion, Here consider, *The efficient cause, The manner of acquiring it, And the event of it*. 1. The efficient cause of it, *viz*. The Dragon; *And the Dragon gave him his Power, and Seat, and great Authority*, ver. 2. By *Power* Scripture notes not only *Strength, Herald, Bands or Multitudes* of Persons. The Dragons Bands or Army, are his Angels or Devils with Idols their Receptacles, saith o *Mede*. These he gives to this Beast together with his *Seat and great Authority*, viz. All that authority which he had in the Heathenish Roman Empire, from which Michael and the Martyrs cast him down; answerably hereunto he gives to the Beast, his fulfilling to deceive in her stead. How cunningly Satan acts, see more at 2. *Red Dragon*, how he wrought in a like Many-formed Beast, to draw the Church to Idolatry, under the *Christian Empire*: 2. The manner of his acquiring that dominion, by the healing of his mortal wound, received in his *seventh Head*, by the Barbarous Nations, but now cured by this subdivided power of the Beast, in the course of his *Seventh and last Head*; *And I saw one of his Heads as it were wounded to death, and his deadly wound was healed*. 3. The event of this his great Dominion upon the world, Generally *admiring* and *adoring* this Beast, thus healed and new-formed as the Dragons Deputy: viz. Highly approving of him, and subjecting themselves unto him and his power, as incomparable and irresistible, p *Adoring*, in Scripture, being put for Subjection: *And all the world wondred at the Beast, and they worshipped the Dragon which gave power unto the Beast*: (i.e. They subjected themselves to the Dragon in the Beast,) *and they worshipped the Beast, saying, who is like unto the Beast, who is able to make war with him?* ver. 3, 4.

IV. *By his acts* ascribed to him, viz. his acts of *Idolatrous blasphemy*, and of *cruel tyranny*. 1. *His acts of Idolatrous blasphemy*, viz. Idolatry: for Scripture is wont to set forth *Idolatry*, as q blasphemous, opprobrious, and contumelious to God. Touching this his blasphemy 3. (1) This is generally mentioned; *And there was given unto him a mouth speaking great things and blasphemies*. (2) The continuance of this blasphemous Beast, is computed: *And power was given unto him, to continue forty and two months*, ver. 5. (3) The of his blasphemies or Idolatries, are particularized: *And he opened his mouth in blasphemy against God. To blaspheme*, 1. *His Name, And* 2. *His Tabernacle, And* 3. *Them that dwell in Heaven*, ver. 6. Thinks r *Mede*, *Gods Name*, by Image-worship: *His Tabernacle*, viz. Christs body, (wherein the God-head dwelt personally,) by Transubstantiation, Masses, &c. *Them that dwell in Heaven*, viz. Saints and Angels, by Angel-worship, Saint-worship, or rather Devil-worship under their Names. 2. His acts of cruel tyranny; *Partly* persecuting the Saints; *And it was given unto him to make war with the Saints, and to overcome them*. That is, with the remnant of the Womans Seed in the Wilderness. This is conceived to be executed, when such numerous multitudes of the t *Waldenses*, and *Albigenses*, and other true Christians were destroyed in those bloody wars, for seventy years together: first intended against the *Saracens*, afterwards turned against the Christians, that would not worship and submit unto the Beast. *Partly* subduing all to his Power, except the Elect; *And Power was given him over all Kindreds, and Tongues, and Nations. And all that dwell upon the Earth shall worship him, whose Names are not written in the book of Life of the Lamb, slain from the foundation of the World*, ver. 7, 8. This is amplified by a *Conclusion* inferred hence, which is Monitory and Consolatory. *Monitory*, to attend and consider well, who adore the Beast; *If any man have an ear let him hear*, ver. 9. *Consolatory*, to the faithful, not worshipping the Idolatrous Beast, notwithstanding all his cruelties inflicted to that end. They are comforted, 1. From Gods just revenge and retaliation of their Imprisonments and Butcheries upon the Beast; *He that leadeth into Captivity, shall go into Captivity: He that killeth with the sword, must be killed with the sword*. 2. From the eminency which will appear in their Faith and Patience,

waiting

a See the Lxii on Exod. 14. 28. & 15. 4. compare Mat. 24. 29. 31. with Mat. 25. 31.

o Jos. Mede in Com. Apoc. Part. 2. ad c. 13.

b Nec *Israelita*, Beza, but *Israelita* he stood i.e. the Dragon, So Pareus in Schol. Jos. Mede, in Com. Apoc. ad loc. Beza, though he lay it is against all the Gr. Copies, yet seems somewhat to favour this by knitting this sentence to the last verse of the foregoing ch. Bez. Annot. in N. T. ad loc.

c Rev. 17. 3. compar. with ver. 9. 10.

Chap. 13. d Rev. 17. 12.

e Jos. Mede in Com. Apoc. Part. 2. ad c. 13. 2.

f Rev. 17. 10.

g Compare Rev. 17. 10. with ver. 12.

h Dan. 7. 6.

i D. Pareus in Apoc. 13. 2.

k Dan. 7. 5.

l Dan. 7. 4.

m Dan. 7. 7.

p Gen. 27. 29. & 37. 7. & 42. 8. Isa. 45. 14.

q See Deut. 31. 20. Jer. 23. 15, 17. Isa. 65. 7. Ezek. 20. 27.

r Joseph Med. Com. Apoc. Part. 2. ad cap. 13. 6.

s See John 1. 14. & 2. 19 Heb. 9. 11. Col. 2. 9.

t Vid. de his rebus Thuani Histor.

waiting on God, till he be thus avenged them of the beast. *Here is the Patience & Faith of the Saints*, v. 10.

[8] *The Churches Enemies and persecutor by the Second beast, &c.* The two-horned beast, or false Prophet, *the Reviver and Asserter of the first beast*. Which terms evidently to be z *The Roman Anti-christ, viz. The Papacy*, or the Pope in his Clergy. In the Vision of this beast, note, I. *His Life*. 2. *His Character*. 3. *His Power and Acts*. *I. His Life*, not so notable as the former beast out of the *Sea* of worldly Dominions; but more base, out of *the earth*, a low and mean condition of things. Or, not out of the *sea* of Armies and People stirring in wars as the former: but out of the *earth*, silently, without all noyse, as the Graft or Plant silently rise, and grow out of the ground: *And I saw another beast coming up out of the earth*. *II. His Character*. The Character of this beast, is laid down in his threefold Resemblance, *viz.* 1. He resembles the *Lamb* in his *Horns*, i. e. in his Power; *And he had two Horns, like the Lamb*. The Lamb had a *seven Horns*, denoting his perfect power: This beast had *two Horns* like him, though not equal to him. *Some* think thereby the beast Hypocritically imitates Christ, in his meek Lamb-like power. *Some* by these *two Horns* understand, the double power of *binding* and *loosing*. Or the *Secular* and *Ecclesiastical* Sword, Usurped by the Pope, &c. 2. He resembles the *Dragon* in his *voice*; *And he spake as the Dragon*, ver. 11. That is, by his Doctrine and Decrees, he patronizeth Idolatry, and persecuteth the Saints as the *Dragon* did, in the former beast. 3. He resembles the *First beast* in the exercise of his Power; *And he exerciseth all the Power of the first beast before him*. *III. His Power and Acts*. 1. He causeth the Inhabitants of the earth to worship and submit to the first beast; *And causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed*, ver. 12. 2. He seduceth and causeth men to make an *Image* to the first beast, who was wounded. The *first beast* being the *sixth Head*, (as was formerly shewed,) of the *Roman Empire*, which was Heathenish, when wounded: The Roman beast of the Seventh Head is his Image, becoming like him in a new Idolatry or Idol-worship, not of Pagan-Idols, but of Saints, Angels, &c. like thereunto. This is the *Image of the beast*, which he causeth men to make; and this he effecteth two ways. [1] By deceiving them with *b* lying wonders and counterfeit miracles; *And he doth great wonders, so that he maketh fire come down from Heaven, on the earth, in the sight of men. And deceiveth them that dwell on the earth, by those miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth, that they should make an Image to the beast, which had the wound by a sword, and did live*, ver. 13, 14. [2] By frighting and terrifying men with formidable Edicts, Anathema's, Thunderbolts of Excommunication, debarring them even of Civil Commerce whilst Excommunicated, &c. *And he had power to give Life to the Image of the beast, that the Image of the beast should both speak, and cause that as many as would not worship the Image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a Mark in their right hand, or in their fore-heads. And that no man might buy or sell, save he that had the* c Mark, *or the* Name *of the beast, or the* Number of his Name, *ver.* 15, 16, 17. Now this *number of the beast*, is amplified by an hortatory Conclusion, inciting to that singular point of wisdom in counting the number of the Beast; urged 1. As *possible*, it being a number which a man may count. 2. As *facile*, the number here being given; *Here is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred, threescore and six*, ver. 18.

z Are his understanding here by this Beast, the cousin of Anti-Christ to be described. Arth. ad Apoc. 13. 11. apud Oecumen. So Pareus, Mede, Piscator, Diodate, Forbes, and most, unanimously interpret this Beast.

a Rev. 5. 6. y Jo. Diod. Annot. on Rev. 13, 11. z Mede. a Pareus.

b 2 Thes. 2.

c *The Mark, The Name of the beast, The number of his name.*] It is thought in these, there is an allusion to an ancient custom of Masters, who caused their *Names* to be set on their Servants *fore-heads*, that they might be known whose Servants they were (as Slaves *Marked*, *Jo.* 8. 34. and of Soldiers on chief Commanders, who caused their *Names* to be inscribed in their Souldiers *Hands* (as Procopius reports, *Lib.* 1.) that they might be discerned whose Souldiers they were: so here the *Beast* and his Vassals have his *Mark*, *Name*, or *Number*, and oppose homage unto the *Lamb*, Confessing him to be their Lord, and in their fore-heads, and the Lambs Number, *Rev.* 14. 1. That so by these discriminating Characters, the Lambs Company, the Heads and Servants of the Lamb, may be distinguished and known from one another. *Joseph. Ant. in Exod. Num. Paris. ad Leg.* 13, 16, 17.

Some confound the *Mark* with the *Name* of the Beast, counting them the same; as *Arbeth.* Others (and perhaps upon better ground,) conceive the *Mark*, *Name*, and *Number* of the *Name* of the Beast, to be three distinct Readers, or Characteristical notes of the Beasts Vassals and Worshippers; Thus *Brightman*, *Pareus*, *Forbes*, *in Rev.* 13. 16, 17, 18. Among these three Marks, the *Character* belongs to the Peers and Clergy, as being his Seed: The *Name* to the People and common sort, as to his Villains: And the *Number of the Name* to the *Grecians*, that were strangers of another Country. *Brightman in Rev.* 13. 11. *I like well* Forbes *his expression of himself in this point. Saith he*; All that follow Anti-christ have his name, but in divers manner. Some have *The Character* thereof; that is, the name imprinted, and are his proper Goods, as having his Burn-Iron and Mark; A familiar phrase from the manner of men. Some have his *Name*, yet so as they have not his *Mark*; who have not learned the deepness of Satan, neither are Anti-christs sworn Bondmen. And yet some have but the *Number of his Name*; that is, are so far from being his sworn and marked Slaves, as they are no otherwise his, but in so far as they are counted to be so, and numbered amongst his. For he is such a Tyrant as will have all men in one of these sorts. And because within these, who have the *Number of his name*, both the former sorts are comprehended; *The number of his name*, sheweth the whole body and frame of his Kingdom. For albeit, many have his *Name*, and more have his *Number*, which have not his *Character*, yet all that have either *Character*, or *Name*, are of his *Number*; *Forbes Com. on Rev.* 13. 16, 17, 18. By these three seems to be signified one and the same thing, *viz.* The Profession of the Papal Religion, or subjection to the Pope. *Piscat. Scol.*

Touching *The Number of the Beasts Name*, 666. How hath it puzled and tortured all Writers to satisfie themselves about the true Mystery in Particular intended thereby? I find chiefly *two Opinions* more considerable herein; 1. *Of those* that labour to find out such names, especially in Greek or Hebrew, (in which Tongues all the Letters are Numerals, and signifie some Number or other,) as may agree to this Roman Beast; the Numeral Letters of which Name, or Names, may exactly amount to 666. And they especially pitch upon the Name Λατεινος, the Letters whereof considered as Numerals, come to just 666. And multitudes of other Names are found out to like purpose, not onely by Modern, but also by Ancient Writers. To whom here I refer such Readers as desire to satisfie themselves further herein. *Irenæus*, *Adverss. Hæres. l.* 5. *c.* 30. *Arethus in Comment. Apoc. cap.* 38. *Apud Oecumen. Brightman. Comment. on Rev.* 13. 18. *D. Pareus in Comment. Apoc. ad cap.* 13. 18. *Napier on Rev.* 13. 18. *and in Proposition XXXI. especially*, &c. But this Opinion about Λατεινος, *Forbes* saith is *so childish an Egyptical toy, that he marvels much how ever any solid mind could propound it for a rare point of Divine wisdom. Forbes on Rev.* 13. 18. 2. *Of those* that Parallel and Compare the Number of the Beast, *viz.* 666. with the Number of the Lambs Company and of the New Jerusalem, *viz.* 144. which are set as Opposites one against another, and as Opposites may serve to explain each other. To this end by Computation they find that the Lambs Number of 144. is only builded by Multiplication of 12. upon 12, and can no other ways be multiplyed, shewing, that the the true Church of Christ is builded only on the Foundation of the twelve Apostles Doctrine, and still holds the Foundation in all that's builte thereon: but on the contrary, the Beasts number 666. though it seem more compact, accurate, and uniform, yet cannot be raised nor builded upon twelve, take what Multiplyer you will, nor can it be divided or quartered by twelve, shewing that Anti-christs Apostolical Church, riseth not on the Foundation, much less keepeth the Foundation of the twelve Apostles Doctrine, nor can endure to be tryed thereby. *Thus Forbes in his Comment. on Rev.* 13. 18. *See him more at large.* After him *Mr. Potter*

hath further improved this Opinion, by Extracting the *Roots* of these two Numbers; The *Root* upon which the Lambs Number 144. and true Church is raised, being 12. the Apostolical basis; The *Root* upon which the Beasts Number 666. the character of the Antichristian Apostatical Church is raised, being the fatal number of 25. Both which he describes and magnifies at large. Which tract of his wrought in me a consideration upon the reading of it, as himself before the Book testifieth. But I referre the Reader to it for further satisfaction, viz. *An Interpretation of the number 666. By Francis Potter, B. D.*

Now, in a matter of such intricacy and difficulty, though it be hard to determine which way to take, yet (without prejudice to any mans judgement,) I confesse I rather incline to this later opinion and way of interpretation; as being to my judgment, 1. *More grave and ponderous.* 2. *More certain and determinate.* 3. *More conforme and suitable to the other mysteries revealed in this Book.* (4) *More accurately discriminating betwixt Antichrists false Apostatical Synagogue, and Christs true Apostolical Church,* 5 *And in the right comparing whereof, more True, Theological, Spiritual and Heavenly wisdome will be found.*

Hitherto of the Churches distresses, and persecutions in her Successive and more impure state, tending to draw her to Idolatrous defection, both Paganish and Papistic. Next let us view the event of this Persecution upon the true Church in her condition and carriage, meanwhile, during these Persecutions.

[II.] *The Spiritual state and condition* of Christs true Church and Virgin company, during these distresses, and notwithstanding all these persecutions; 1 *Constantly and purely adhering to the Lamb Jesus Christ in faith and worship.* 2. *Diligently by the Lambs Direction, warning the worshippers of the Beast.* And 3 *Premonished from heaven of the Lambs future vengeance upon his Enemies,* (and therefore in these respects *victoriously prevailing over the beast,*) comes next to be considered.

[1] *The true Churches or Virgin-company's constant and pure adhering to Christ, in midst of Antichristian idolatries and persecutions, is described in a vision of the Lamb and his company standing on Mount Sion.* This is the *d* remnant of the womans seed in the wilderness, against which the Dragon warred: and here they are as it were encamping with the Lamb on Mount Sion. In this Vision the true Church is 1 *Described,* 2 *Commended.* 1. *Described,* as adhering to, and attending upon the Lamb, when the *world wondered after the Beast,* and worshipped him; *And I looked, and lo a Lamb stood on the M. Sion, and with him an hundred fourty and four thousand having the name* [*of him, and the name*] *of his Father written in their foreheads,* Chap. XIV. ver. 1. Here note 1. The place where they attended on Christ. *On the M. Sion.* M Sion called the city of *David*; *David* took it from the Jebusites, built it strongly, erecting a Royal Tower therein, there he dwelt and had his Royal Throne; before it, was the Temple, behind it, the Wilderness. It was so strong a place, that the faithful are compared to *e M. Sion, that cannot be removed, but abideth for ever.* Hereby then the notable stability of the Church against all Antichristian machinations is intimated. 2. The posture, *standing.* The Lamb stood, and his company stood with him. The Lamb (thinks *f Pareus*) stood, as in his *g* Watch-tower, vigilant over his Church for her protection. They stood as his servants and souldiers attending upon him. 3. Their number 144000. This is the same number *h* before mentioned in the preparatories to the seventh *Seal*; the number of the true Church, which is built upon the doctrine of the twelve Apostles: as this number is built only upon twelve. (as was before observed.) This number is here opposed to the number of the Beast 666. in the close of the former Chapter, which can by no means be built upon twelve. 4. Their character, *having his Fathers name in their foreheads.* Rather according to the i *Complutane Copy, Having the name of him, and the name of his Father,* &c. which more fully expresseth their character, as opposite to the mark of the Beast, whereby they are distinguished from the Beast-worshippers. This seems to note their true profession of, and subjection to the Father and to the Lamb. II. *Commended.* This company of the Lamb is commended singularly; 1. *For their* pure worshipping and praising the Father and the Lamb, with a new evangelical Song, taught them, and them alone, k conform to that of the heavenly company of heavenly Angels, magnifying the Lamb for his ability to open the sealed Book. This their pure Gospel-worship is described, (1) By the numerous l multitude of the heavenly Singers, (whereunto these 144000 conform themselves,) resembled to *Waters, Thunder, Harpers; And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; And I heard the voice of Harpers harping with their Harps,* ver. 2. (2) By the nature of their Song; *And they sung as it were a new Song,* viz. either *A new Gospel-song* since Christs coming, opposite to the old; before Christs coming; *m* old things now being pulled away, and all things become new. Or *new* in respect of *new conferred benefits* under the Gospel, among which this preservation of this 144000. from Antichristian defilements was no small one; Scripture is wont to call for *n New Songs*, for *New Mercies.* Here by *Song,* we may understand all Gospel-worship; by a *Synechdoche of the part for the whole.* (3) By the place where this new Song was sung; *Before the throne, and before the four Beasts, and the Elders.* (4) By the hearers of this Evangelicall Song, set forth, *Negatively* and *Affirmatively*; *And no man could learn that Song, but the hundred and fourty and four thousand, which were redeemed from the earth,* viz. during the Beasts dominion, none could worship the Lamb purely without idolatry on earth, as the Angels do in heaven, ver. 3. 2. *For* their (spirituall chastity; *These are they which were not defiled with women for they are Virgins.* That is, not defiled with whorish women, viz. with *o* Cities guilty of spirituall whoredome, idolatry, among whom *Rome* was most notorious. 3. *For* their constant attendance upon the Lamb in all states and places; *These are they which follow the Lamb withersoever he goeth.* 4. *For* their peculiar relation to God and the Lamb; They being peculiar first-fruits to them, redeemed out of the prophane masse of the idolatrous world, *These were redeemed from among men, being the first-fruits unto God and to the Lamb,* ver. 4. 5. *For* their integrity; *And in their mouth was found no guile.* Some Gr. Copies read. *p No lie.* *q* Idols in Scripture are called *Lyes*: And *r* Idolaters *Lyars.* This seems to note their freedome from idolatry, and that they did not hypocritically professe and pretend to be Christians, and yet idolatrously adore the Beast. 6. *Finally, For* their innocency in Gods account, which is annexed as a reason of the former; *For they are without fault before the Throne of God,* ver. 5.

(2) *The true Church's diligent Warnings of, and testifying against the worshippers of the Beast,* (*wherein they are as it were actually skirmishing and conflicting with the Beast and his adherents.*) *is described in the Vision of three Angels,* i.e. *Evangelicall Ministers, Preaching the everlasting Gospel against the Beast, and Beast-worshippers.* 1. *The first Angel* exhorts all that had given their names to Christ by Profession, to consider how Gods judgments were now inflicted upon the heathenish idols and idolaters, and therefore to worship God the Creator onely, and purely. He is called *Another Angel,* to distinguish him from the Angels formerly singing the new Song. This Angel some *s* interpret of *the Councell of Constantinople,* in the East, consisting of *three hundred thirty seven Bishops,* about *Anno Dom.* 720. wherein the worship of the *Virgin Mary,* and the Saints with Divine

d Rev. 12. 17

Chap. 14.

e Psal. 125. 1.

f D Pareus in Apoc. 14. 1.

g See Isa. 21. 8. Hab. 2. 1.

h Rev. 7. 4, &c.

i This reading Andreas Arethas, Syriack interpret. Kings, &c. follow. read. man. Arethas objects.

k Rev. 5. 11. to the end of the chap.

l See Rev. 19. 6. Ezek. 1. 24. & 43. 2. Compare Rev. 1. 14, 15 of many waters, with Dan. 10. 6. of a multitude. m 2 Cor. 5. 17.

n Psal. 96. 1, &c. & 98. 1. & 40. 1, 2, 3. Isa. 42. 9, 10.

o Rev. 17. 18.

p Complut. Arethas apud Oecumen.

q Isa. 28. 15. Jer. 16. 19. Amos 2. 4. Rom. 1. 25.

r Rev. 21. 8. 27.

s Jos. Mede in Com. Apoc. part. 2. ad c. 14. 6.

Divine invocation, was opposed; and of the Western Beast in the West, under Charles the great, consisting of about three hundred Bishops, whose Synod, which damned both the worship of Images and also the Second Nicene Council that established it, gave Precedence to all others in Christendom, as Antichrist, especially in Councils, must sit highest and of divers in Rheims, as Paris, and Mentz, &c. Now touching this Angel are laid down 1. His Ensigne; *And I saw another Angel fly through the midst of Heaven.* That is, through the midst of the Church; Or, confidently, that he might be seen of all, as *Pareus*: Or, in a middle degree of doctrine, between many Reliques of Darkness yet left, (saith Brightman and *Pareus*) Or, above the ordinary pitch of Preachers, elevated and countenanced by the greatness of the world, as those former Councils, thinks *Mede*. 2. His furniture; *Having the everlasting Gospel.* 3. The Auditory to whom he preached, viz. to all sorts of the Beasts worshippers; *To preach unto them that dwell on the earth, and to every Nation, and Kindred, and Tongue, and People*, ver. 6. 4. The substance of the Doctrine which he preached, consisted of three Branches, urging them (1) To fear God; *Saying with a loud voice, fear God.* This is pressed against the prophane security of those times, and their base fear of the Beast. (2) To glorifie God, viz. by abandoning false worship; seeing now his judgments upon the heathenish idolatry of the Roman-Empire was so palpably made manifest; *and give glory to him, for the hour of his judgement is come.* (3) To yield true worship to God, and to him alone; *And worship him that made heaven, and earth, and the Sea, and the Fountains of water*, ver. 7. II. *The second Angel*, (the *first Angels* Doctrine being despised,) denounceth *Babylons* irrevocable ruine from that time forwards till it be consummated, for their obstinacy and impenitency in idolatries. This Angel u *Mede* interprets of the *Waldenses* and *Albigenses*, who first of all other renounced Romish idolatries, and many followed them, which falling off from *Rome*, was the laying a foundation for *Babylons* fall, till it should be utterly ruined. *Pareus* x of *Luther* and his followers, *Melancthon, Zuinglius, Oecolampadius, &c.* y *Brightman*, of *John Husse* and *Hierome of Prague*. The Substance of this Angels Sermon or Doctrine, was 1. A Commination of *Babylons* fall; *And there followed another Angel, saying, Babylon is fallen, is fallen, that great City*, i. e. she is now fallen *initially*, shall fall *totally and finally*. 2. The Reason of this Commination: *Because she made all Nations drink of the Wine of the wrath of her fornication*, v. 8. III. *The third Angel* going beyond both the former, warneth all the worshippers of the Beast, what horrible vengeance hangs over their heads, and would fall upon them, if they still persist in following and worshipping the Beast, and not renounce him. This Angel, thinks z *Brightman*, and a *Mede*, was *M. Luther with his Associates and Successours*, who so vehemently opposed Papal Doctrine and Superstition: whereupon followed the eminent Reformation of the *Germane*, and other Churches. *Luther* (saith *Pareus*,) left this fatidical verse behind him;

(*Pestis eram vivus, moriens ero mors tua Papa.*) i.e.

O Pope, I was thy Plague, while I had breath,
And though I dye, yet will I be thy death.

b *Pareus* thinks this Angel is to be interpreted of *Luthers Successours*, from *An.* 1546. to the end of the world, because no *fourth Angel* follows, but Christ *sitting on his white Throne of judgment*. Touching this Angels preaching, note; 1. *His zeal in his Doctrine: And the third Angel followed them, saying with a loud voice.* 2. *The Substance of his Sermon or Doctrine*, denouncing most woful torments to all the followers and worshippers of the Beast. These torments are most terrible, (c) [illegible] (3) [illegible] (4) [illegible] (5) [illegible] (6) [illegible] (7) [illegible] (8) [illegible] (9) [illegible] (10) [illegible] (11) [illegible] (12) [illegible] (13) [illegible] (14) [illegible] (15) [illegible] (16) [illegible] (17) [illegible] (18) [illegible] (19) [illegible] (20) [illegible] (21) [illegible] (22) [illegible]

the other of the Vintage, from Joel 3. (h) Brightman interprets the Harvest and Reaping of the Earth, of the Rising up of worthy Princes, who through the incitement of godly Ministers, should gather their Subjects out of Antichristian Superstition into the true Church, driving enemy enemies out of their Coasts; and he understands Divers Princes and Ministers in the dayes of John Wickliffe. The Vintage of the nine of the Pope in England in times of King R. casting off his Supremacy, and ruining Monasteries; and he interprets the two Angels to be Crowned with his sharp Sickle, and Chamber that had power over the fire. But is not this too much boldnesse thus definitively to particularize and limit these Mysterious Visions, which doubtlesse have a larger extent, and seem plainly to intend some higher mystery, and for some future time, yet to come. i Pareus deservedly rejects Brightmans interpretation, and expounds both the Harvest and Vintage of Christs last judgment, affirming that most interpreters thus understand them; wherein (for comfort of his afflicted Church) he foretels, how by the Harvest the wheat shall be gathered into Christs Garner; but Antichrist and all their wicked enemies, as Tares and Chaffe be burnt up with everlasting fire: and by the Vintage, what dreadful vengeance will fall upon the wicked. k Napier to this effect also for substance: though in some particulars he is singular. But to the Text.

h Thom. Brightman on Rev. 14. 14, &c.

i D. Pareus in Apoc. 14. 14. &c.

k Napier on Rev. 14. 14, &c.

1. Here's the *Vision of the Harvest*. Wherein consider, [1] The chief Reaper of the Harvest so gloriously and Majestically described, By his resemblance, By his Throne, By his Crown, and By his Reaping Instrument: that it can hardly be safe to interpret it of any other than of Jesus Christ himself; *And I looked, and behold a white cloud, and upon the cloud one sate, like unto the Son of man, having on his head a golden Crown, and in his hand a sharp Sickle*, ver. 14. [2] The earnest request of an Angel coming out of the Temple (sustaining the person, thinks I Mede, of the whole Church presenting Prayers) to him that sate on the Throne to reap; *And another Angel came out of Temple, crying with a loud voice to him that sate on the cloud, Thrust in thy Sickle and reap.* This request is urged; *Partly*, from the approach of the time of Christs judgment pre-determined of God; *For the time is come for thee to reap. Partly* from the maturity of the Harvest it self, ready for the Sickle; *For the Harvest of the Earth is ripe*, ver. 15. [3] The Actual reaping of the earth by him that sate on the cloud; *And he that sate on the cloud thrust in his Sickle on the earth, and the earth was reaped*, ver. 16. 2. Here's the *Vision of the Vintage*, which is wont not long after to follow the Harvest. Wherein, [1] The Vintage-Gatherer is described, By his place whence he came forth, and By his sharp Instrument; *And another Angel came out of the Temple, which is in Heaven, he also having a sharp Sickle*, ver. 17. By this Angel m *Pareus* understands, not the Saints, though they as Assessors with Christ, shall judge the world, 1 Cor. 6. 2. Nor the Angels, though they shall be Christs ministring instrumental reapers: but rather Christ himself, represented by an Angel, who shall descend from Heaven to judgement. [2] Another Angel supplicating that the Vintage might be gathered, is mentioned. n *Pareus* thinks this Angel to be some Primary instrument of Christ the Judge, who had power of inflicting the torments of hell-fire. But o *Mede* is of opinion, that as the former Angel in the Vision of the *Harvest* is said in *General* to *come out of the Temple*, as sustaining the person of the whole Church praying for Christs coming to reap; so this Angel, which is said in *Particular* to *come from the Altar, having power over the fire*, sustains the Person of all the Martyrs and Confessors, as it were sacrificed for Christ, and having power over the fire of Martyrdome, who here cry to Christ for executing his vengeance on their bloody Persecutors, especially the Roman Beast, that *Vine of the Earth. This Angel is distinct*, 1 *Partly*, by his Place whence he came; *And another Angel came out from the Altar*. 2. *Partly*, by his Power which he had; *which had power over fire*. 3. *Partly*, by the earnest request which he made, for execution of judgment upon Christs and the Churches cruel enemies; *Thrust in thy sharp Sickle, and gather the Clusters of the Vine of the Earth, for her grapes are fully ripe*, v. 18. [3] The Actual Gathering of the Vine of the Earth, upon the Angels Request, is declared; *And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the earth.* This is amplified by the events hereof, viz. 1. Casting the Vine into the Wine-presse; *And cast it into the great Wine-presse of the Wrath of God*, v. 19. 2. Treading this Wine-presse; *And the Wine-presse was trodden without the City.* 3. The great quantity of blood flowing out upon treading the Wine-presse; *And blood came out of the Wine-presse, even unto the Horses bridles, by the space of a thousand and six hundred furlongs*, ver. 20. That this Vintage-Gatherer, who cast the Vine into the Winepresse, was Christ, accompanied with his Armies on *white Horses*; Gathering his Enemies into *Armageddon*, and there crushing and destroying them at his coming, with so great a slaughter as their blood should even *reach up to the Horses bridles*, seems notably cleared by that in p Rev. 19.

l Jos. Med. in Com. Apoc. Part. 2. ad c. 14. 15.

m D. Pareus in Apoc. 14. 17.

n D. Pareus in Apoc. 14. 18.

o Jos. Med. in Com. Apoc. Part. 2. ad c. 14. 18.

p See and consider well, Rev. 19. 11. to 17.

Hitherto of the Second General Branch, *of this II. Prophecy*; viz. *The manifold Tribulations and Persecutions wherewith the Church shall be exercised in her several Conditions by reason of several Enemies. Next comes to be considered the third* General Branch, viz. *The Churches deliverance in her enemies destruction.*

V. Vision.

3. *The Deliverance of the Church at last out of all her Distresses and Persecutions, by Gods righteous judgments manifested in the dreadful and utter destruction of all her enemies, comes now in the third place in order to be considered.* The Destruction of the Church's enemies, especially of the Beast, is represented in a Vision of *Seven Vials* full of the wrath of God, the seven last plagues, poured out upon the earth by Seven Angels. Here consider, 1. *The Preparatories premised before the pouring out of the seven Vials.* 2. *The Actual pouring out of the seven Vials themselves.*

[1.] *PREPARATORIES, Premised before the pouring out of the Seven Vials, are laid down,* 1. *More Generally.* 2. *More Particularly.*

1. *More Generally*, in two distinct Visions, *viz.* I. In the Vision of seven Angels in Heaven, having the seven last Plagues; *And I saw another Sign in Heaven, Great and marvellous, Seven Angels, having the seven last Plagues, for in them is filled up the wrath of God*, Ch. XV. ver. 1. II. In the Vision of a Sea of Glass mingled with fire, and of them that had got the victory over the beast, his Image, his Mark, and over the Number of his Name; standing on this Sea of Glass, having Harps, and singing. Whereby the state of the Church (thinks q *Mede*) during the heat of the effusion of the Vials, is represented; *viz.* That she being washed from Idolatrous pollution and defilements, in that Sacred Sea of the Temple, (not of brass, as *Solomon's*, but) of Glass or Crystal: and scarce being come out of the Sea wherein she was washed, but as it were standing on the brim, triumphantly sings her Victorial Song over the conquered Anti-christian beast, and this all the time that the Vials are pouring out to his destruction. More particularly, in this Vision *John* saw three things, viz. A Sea of Glass mingled with fire; *And I saw as it*

Chap. 15.

q Jos. Med. in Com. Apoc. Part. cap. ad c. 15. 2.

r Rev. 4. 6. *See what is there spoken of this Sea.*

s See John 17. 17. and 15. 3. and 13. 10.

t Mat. 3. 11.

u Luk. 12. 49. *to* 54. *with* Mar. 10. 34, 35, 36.

x D. *Pareus in Apoc.* 15. 3.

y Rev. 14. 1.

z See the Parallel betwixt the Song of *Moses* and the Song of them that got the victory over the Beast, in *Appendix to Exodus.* Sect. IV.

a Rev. 11. 19

b *Jos. Med. in Com. Apoc. ad c.* 15. 5.

a Sea of Glass mingled with fire. This seems to be the r *Sea of Glass* before the Throne, wherein the Saints were washed, as Priests in the *Brazen Sea*, viz. the pure and purifying Word, and Gospel-Ministry, clear as Crystal in comparison of the Law, whereby the Church is instrumentally sanctified and cleansed; but *mingled with fire*, either because accompanied with the t fire of Gods sanctifying Spirit, working like fiery *it*, because the Word purely professed, occasions the u fire of Persecution: x *Pareus* interpreters this *Sea*, of the World, brittle as glass, pellucid as Crystal to Gods eye, mingled with fire of Tribulation to the godly, and that the Church here stands on this *Sea*, rejoycing at *Babylons* destruction, as *Israel* of old by the *Red Sea*, beholding and Triumphing at the Egyptians drowning. And that here is some allusion to this, seems confirmed by that which follows, the singing of the Song of *Moses*, viz. *Moses* Song at the *Red Sea*.

2. The Company standing on the Sea, which seems to be the same Company of the y 144000. that stood with the Lamb on Mount *Sion*, viz. the true Church. These are described here, (1) as Conquerours over all Anti-christian Idolatries; *And them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the number of his name, stand on the Sea of Glass.* (2) As more than Conquerours, even Triumphers. Their Triumphs are expressed, *Partly*, by the Musical Instruments which they had; *Having the Harps of God*, i. e. Most excellent sweet melodious Harps, ver. 2. *Partly*, by their Victorial Song of praise which they Sung. This Song is described, 1. By the Nature or Kind of it, Gratulatory to the Lamb, like that of *Moses* to the Lord; *And they sang the z Song of Moses the Servant of God, and the Song of the Lamb.* 2. By the Matter of it, magnifying God and the Lamb, for greatness and admirableness of his Works, Justice and Truth of his Ways. Peculiar Holiness, and manifestation of his Judgments upon Antichrist, thereby enforcing all Nations to fear, adore, and glorifie him; *Saying, Great and marvellous are thy Works, Lord God Almighty: Just and true are thy Ways, thou King of Saints; who shall not fear thee, O Lord, and glorifie thy name? For thou only art holy: for all Nations shall come and Worship before thee, for thy Judgments are made manifest*, ver. 3, 4. 3. The opening of the Temple of the Tabernacle in Heaven, after the Vials were poured out, and this Song thereupon compleated. For then the *Ark of the Testimony*, viz. *Jesus Christ*, shall be clearly seen, by the Church with the Beatifical Vision, as it was formerly said, it shall be in the a sounding of the *Seventh Trumpet*, Parallel and contemporary to the *Seventh Vial*; *And after that, I looked, and behold the Temple of the Tabernacle of the Testimony in Heaven was opened*, ver. 5. This verse, thinks b *Mede*, belongs not to the beginning, but to the event of the Vials. The Temple, while the *seven Vials* were pouring out, being *filled with smoak from the Glory of God, and from his Power that none could enter into the Temple*: but so clearing up, the Vials being finished, that even the Ark of the Testimony, Christ himself should be conspicuous.

2. *More particularly*, the special Preparation of the seven Angels for the pouring forth of their particular Vials, is described. Wherein note, I. Whence the Angels came; that had these seven Plagues, *viz.* out of the Temple; *And the seven Angels came out of the Temple, having the seven last Plagues.* Whether their *Coming out of the Temple*, intimate all Gods judgements against Antichrist, to be holy and righteous, or irrevocable according to his Word, or from Christ there our Great High-Priest, or from God dwelling in his Church and avenging her of her enemies. Consider, II. How they were arrayed and attired, for their service; *Clothed in pure and white linnen, and having their breasts girded with golden*

girdles. This Sacred Complement was the Priestly Habit, as appears by the Priests of the Tabernacle, Exod. 28. 4. and 29. 5. and Aaron was thus adorned. 3. The Consecration of these Angels to the Office of the Vials. *And the Temple was filled with smoak from the Glory of God, and from his Power; and no man was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfilled*, v. 8. An evident allusion to the manner of the Lords entring into the c Tabernacle and d Temple at their Dedication. Here these two things are declared to accompany these Angels in execution of their Plagues, viz. 1. *The Temple filled with smoak*, all the while, from Gods glory and power, which seemed to denote Gods Actual manifestation of his glorious and mighty wrath from his Temple against Antichrist, Scripture expressing Gods exceeding wrath sometimes by Smoak. 2. *The inability of any to enter into the Temple*, viz. That is, thinks e *Pareus*, none of Antichrists followers could by these Vials be brought to repent of their sins, acknowledge the righteousness of God, *Rev.* 16. 9, 11, 21. 4. The Actual Command or Commission given from God, or from the Lord out of the Temple to the seven Angels, to go and pour out the Vials of Gods wrath on the earth; *And I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the Vials of the wrath of God upon the earth*, Chap. XVI. ver. 1.

(II.) THE *Manner* FOLLOWING OF THE SEVEN VIALS in order. For the better understanding whereof, deliberately call to mind these few *General premises* (which relate also to the *Trumpets* mentioned in the Chapter before) *These General premises premised, may facilitate the understanding of these Vials; which are very mysterious, viz.*

I. Gods dreadful judgements, and the actual inflicting of them, are metaphorically represented under *Vials*, and the *pouring forth of these Vials*. *Vials* were certain drinking Vessels, wherein they used to drink Wine, called *Phiala*, as it were *Pinala* from *Bibo* to drink, as *Eustathius*, and after him *Perus* hath noted out of *Athenæus* l. 2. *Dipnosophist.* one of them containing as much as an ordinary man may drink enough out of it at once. Gods wrath was formerly called *The Wine of the wrath of God, poured out without mixture*, Rev. 14. 10. Of this wrath these *vials are full*, Rev. 15. 1, 7. *The pouring out of these Vials*, seems to allude to Gods *Pouring* out waters of old, when he drowned the World; or to his *pouring* or *raining down* of fire and brimstone from heaven, when he destroyed *Sodome* or *Gomorrah*. So that in these *Vials*, and the *pouring of them out*, we are to understand nothing but meer *Divine wrath*, and the inflicting of that wrath. No *mercy* runs out of the *Vials*.

II. The several and more remarkable degrees and kinds of Gods wrath, are signified by *seven Vials poured out*, one immediately after another, and when the last shall be poured out, the *Wrath* and *Plagues* shall be fulfilled; *Rev.* 15. 1, 8.

III. The gradual judgements of God, are *the seven last Plagues* Rev. 15. 1. *Last*, not onely because they shall be inflicted in these last times, but because they shall be the last plagues upon the Churches Persecutors in this world, which shall utterly destroy them, whereupon Gods wrath shall be fulfilled and satisfied.

IV. The instruments employed by God, for pouring out of these *Seven Vials*, and executing these seven Plagues are *Seven Angels*, for *every Vial one Angel*. Which seems not to be understood *Exclusively*, as if all other instruments were excluded from

allies in these wars. [illegible] shall eat their flesh, Rev. 17. 16. The ten horns, or so much [illegible] some of these ten kingdoms, shall [illegible] Rev. 17. 16, 17. Or rather, [illegible] intimating the Angel's presidence, superintendency, [illegible] God being wont to employ his Angels, as Ministers of his Providence, in the motions, mutations, turns, and changes of humane affairs, for provoking, assisting, and governing of subordinate Agents therein.

V. All these Vials tend to the gradual ruine and destruction of the Roman Beast. 1. *To the ruine and destruction of the Beast.* For, the universal Song upon occasion of these Vials, and their pouring out, was sung by those only *that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name*, Rev. 15. 2. Besides, several of the Vials explicitely declare as much; The first plague being upon *them which had the Mark of the Beast, and worshipped his image*, Rev. 16. 2. The third upon them that *had shed the blood of Saints and Prophets* Rev. 16. 4, 5. *drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus*, Rev. 17. 6. The fifth, *upon the Seat of the beast*, Rev. 16. 10. The sixth, provoking *unclean spirits, like Frogs, to come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet*, Rev. 16. 13. The seventh utterly ruining *great Babylon*, &c. Rev. 16. 19. So that as the *Seven Trumpets* were sounded to the ruine of the Roman Empire; So the *Seven Vials* are poured out to the ruine of the Beast. 2. *To the gradual ruine of the Beast.* For, every *Vial* is as a degree to the Beasts destruction. The Beast rose by degrees, and he shall fall and be ruined by degrees. So that in all these *Vials*, no good, but only evil is portended to the *Beast*: nor may be otherwise interpreted.

VI. Whatsoever consequently is be wherein any of those *Vials* is poured out: that, some way or other, belongs to the Beast; and therein the Beast is to some sore interested and concerned. Now as the Body of the Roman Empire, under the *Seven Seals and seven Trumpets*, was tacitly resembled to the Systeme or Frame of the whole Universe, and the parts thereof to the parts of the Universe; So here the whole *Antichristian Body* of the *Beast*, or *Antichristian world*, is secretly and implicitely compared also to the Systeme of the world, wherein are *Heaven, Sun*, and other *Luminaries, Air, Sea, Fountains, Rivers, and Earth*. So that the *Sun, Air, Sea, Fountains, Rivers, Earth*, &c. in the Antichristian world, denote some things proportionable or like to the natural world: *Earth*, signifying something that resembles the *Natural earth*: *Sea*, noting something that resembles the *Natural sea*, &c. Hence, when any Plagues fall upon any of these, they are to be accommodated to the Beast accordingly in such Analogy and Proportion.

VII. The *Punctual times* and *Periods* of these several Vials, seem very hardly determinable. But touching the Beginning and End of them joyntly, Thus consider, 1. *The End* or Determination of the *seventh* and *last Vial*, shall be in the utter destruction of *great Babylon*, Rev. 16. 17, 18, 19. &c. The marriage of the Lamb, and the Reign of the *Lord God Omnipotent*, shall immediately follow the destruction of *Babylon*, Rev. 19. 2, 3, *with* verse 6, 7, 8. Now this Reign and Kingdome of the Lord is brought in, in the *Seventh Trumpet*, wherein *the mystery of God is finished*, Rev. 11. 15. and 10. 7. Consequently the *Seventh Vial* seems to determine at, or a little after the beginning of the *seventh Trumpet*. 2. *The beginning* or Inchoation of the *first Vial*, which begins the ruine of that Beast, seems to be at the Beginning of the Beasts Declination, and Fall from his Dominion and Tyranny over the Saints. The Beasts Reign and Tyranny over the Saints *fourty two moneths*, Rev. 13. 5. *to begin* to be shaken under the *sixth Trumpet*, that it determines at the end of the *sixth Trumpet*, in asmuch as the Beasts fourty two months Reign, Rev. 13. 5. are contemporany to the time of the witnesses, *viz.* 1260. dayes, Rev. 11. 2. At the Period of whose 1260. dayes *the great City fell*, and the sixth Trumpet, being the second Wo-Trumpet determined, Rev. 11, 12, 13, 14, 15. Now the Beast cannot come to such fatal ruine, till at least the fifth Vial was poured out, whereby *his seat* was shaken, and *his Kingdome was full of darkness*, Rev. 16. 10. Therefore at least five if not six Vials, must be poured out before the end of the *sixth Trumpet*; Now the Beasts Kingdome so *beginning* to be weakened and shaken with the *sixth Trumpet*, it's very likely the *first Vial* began with the beginning of that Trumpet. *Sed Quære.*

Now the 4 first poured out of these Seven Vials, in order to the more destruction of the Beast, follows, viz.

1. *The first Vial's pouring out.* Here note, I. Where, or wherein this Vial was poured; to the *earth*, viz. on the vulgar sort, the People, Antichristian foecticol, and the Rude of his Kingdom; *And the first went and poured out his Vial upon the earth.* II. What was the effect of this Vial; *a grievous sore.* Gr. *Ulcer*; *And there fell a noysome and grievous sore upon the men which had the Mark of the Beast, and upon them which worshipped his image*, ver. 2. This seems to be an allusion to the m *sixth Plague of Egypt.* An *Ulcer* is an inward burning tormenting disease. It seems to intimate, as n *Arethas* and others interpret, the inward excruciating Ulcer of the heart, the fretting impatiency, malice, envy, fury, indignation and madness of the followers of the Beast, when this Plague was inflicted; Which was, as o *Mede* thinks, when the *Waldenses, Albigenses, Wickliffe, Husse*, and others their companions and followers renounced *Rome* as *Babylon*, and branded the Pope as Antichrist. O how the vassals and followers of the Beast then raged and vexed throughout all his Antichristian dominions! p *Parens* thinks this Vial was poured forth in *Luther's* days, and especially touched *Germany*. q *Brightman* thinks, about the beginning of *Queen Elizabeths* Reign, &c. and about the beginning of the reign of *Charles the ninth in France*.

2. *The second Vial's pouring out.* Here note, I. Where, or upon what this Vial was poured out; *And the second Angel poured out his Vial upon the Sea.* The *Sea* is the Collection, or gathering together of waters into one heap. *By Sea* therefore seems to be intended (thinks r *Mede*) the whole extent and compass of the Papal Power or Jurisdiction, As taking in all persons, Nations and Countries comprehended within his Power. (*Parens* understands Papal Councels, (especially with *Brightman*,) the cursed *Council of Trent*, into which the other Councels emptied themselves, as into the Sea: by whose mortal and bloody decrees, they that swimmed in this Sea were killed. II. What where the events of this Vial's pouring out, *viz.* These two, 1. The bloodiness of the sea; *And it became as the blood of a dead man*, viz. like cold clotted blood of those that are dead or slain. This seems to be an allusion to *Ægypts first Plague*, t the Rivers being turned into blood, so that they could not drink, and the fish in the River died. 2. The death of all that were in the Sea; *And every living soul died in the Sea*, ver. 3. This, thinks u *Mede*, was fulfilled, when by the zeal and diligence of *Luther*, and other Reformers of the Church in those times, not only some few single Persons, but whole Cities, Dioceses, Provinces, Kingdoms and Nations, renounced *Rome*, and all idolatrous Communion with her: so that the Beasts Dominion was miserably maimed, and the sea of that Jurisdiction was in great part dead, like the blood of a dead man, so that the Popish crew could no longer breath and live therein.

3. *The third Vial's pouring out.* Wherein consider, I. The Object upon which the Vial is poured; *And the third Angel poured out his Vial upon the Rivers and Fountains of waters.* This also seems to allude to x *Egypts first Plague* of turning their Rivers and Waters into blood, if not also to *the tenth*, y the death of their first-born, for the bloody slaying of *Israels* first-born. By these *Rivers*, z *Mede* understands the Ministers and Propugnators of the Antichristian Dominion, whether Ecclesiasticks, as Jesuites, Priests, and other Emissaries: or Laicks, as the Spanish Champions: These like Rivers and Fountains come from the Antichristian sea, having employments committed to them for promoting the Roman Catholick cause, (as they absurdly stile it:) and they return again like *Rivers and Streams* to the Papal sea, contributing their wealth and pains to uphold it. a *Parens* interprets to like purpose. II. The events of

m Exod. 9. 10, 11.
n Arethas in Apoc. 16.
o So also Brightman. Parens, Med.
o As, Jos. Mede in Com. in Apoc. Part. 2 Phial. 1.
p D. Parens Com. in Apoc. 16, 2.
q Thom. Brightman, on Rev. 16. 2
r Jos. Medin Com. Apoc. Part. 2. ad cap. 16. 3.
s D. Parens in Apoc. 16. 3. And Brightman on Rev. 16. 3
t Exod. 7. 20.
u Jos. Mede in Com. Apoc. Part. 2. ad cap. 16 3.
x Exod. 7. 20
y Exod. 11. 5. and 12. 29, 30.
z Jos. Med. in Com. Apoc. Part. 2. ad c. 16 4.
a D. Parens in Apoc. 16 4.

of this Vial pouring out are, *Inward* and *Outward*. I. *Inward events* upon the Rivers and Fountains themselves; *And they became blood*, ver. 4. viz. those Ministers and Champions of the Beast who had shed the blood of Gods Saints and Prophets, have now their own blood shed. b *Mede* following *Brightman*, is of opinion this was fulfilled, when under Queen *Elizabeths* Reign in *England*, and afterwards, such Capital Laws were made against Popish Jesuites and Priests, as never were before. And when the blood-thirsty Spaniards, had their own blood given to drink so plentifully, and especially in 88. and some years following, both by sea and land. But c *Parens*, though he interpreteth the *Rivers* and *Fountains*, of the Papal Emissaries, whose blood shall be shed for the blood of Gods Saints, yet the time and manner of this judgement he thinks is Prophetical, not yet come, and therefore onely known to God. II. *Outward events* upon beholders hereby provoked to extol and magnifie the righteousness of Gods Judgements and Revelations. These beholders are of two sorts. (1) The Angel of the waters, viz. the Angel that poured out his Vial upon the waters, as d *Parens* thinks, Or the Islanders, Inhabiters in Islands, avenging the blood of theirs formerly shed, as e *Mede* conceives, *And I heard the Angel of the waters say, thou art righteous O Lord, which art, and wast, and shalt be, because thou hast judged thus: For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy*, ver. 5. 6. (2) Another Angel out of the Altar expresseth the like thankful acclamations; *And I heard another out of the Altar say, even so Lord God Almighty, true and righteous are thy judgements*, ver. 7. According to f *Parens*, this is the same Angel that's formerly mentioned, g coming out from the Altar, having power over the fire. h *Mede* interprets it of the *French*, as then under the Cross and Altar, and as if were groaning under their late, and yet fresh butcheries of *Anno Dom.* 1572. even they also rejoyced at Gods righteous judgements. And he adds, *Thus far the Vials seem to have proceeded, the rest remain yet to be poured forth.*

b Jackson in Com. Apoc. Part. 2 ad c. 16. Brightman also to this effect expounds this Vial.

c D. Parens in Apoc. 16. 4. &c.

d D. Parens ibid.

e Jos. Med. quo supr.

f D. Parens in Apoc. 16. 7.

g Rev. 14. 18.

h Joseph. Med. in Com. Apoc. ad cap. 16. Phial. 3.

4. *The fourth Vials pouring out.* Touching which consider, I. The Object upon which it was poured, *And the fourth Angel poured out his Vial upon the Sun.* II. The Events ensuing upon this Vials pouring out, which are three; viz. 1. Extream burning or scorching heat; *And power was given unto him to scorch men with fire, and men were scorched with great heat*, ver. 8. 9. 2. Blasphemy of them that were thus scorched; *And they blasphemed the Name of God, which hath power over these plagues.* 3. Obstinate impenitency of the scorched ones; *And they repented not to give him glory*, ver. 9.

This *Vial* is conceived in whole or in part yet to remain unpoured out, and consequently all that follow. And therefore the interpretation of them is more intricate and difficult. i *Some* conceive, as *Parens* notes, that *Sun* here is to be understood properly: and by pouring out of the Vial on the Sun, the extream intending and aggravating of his heat and influence, so as to cause drought, barrenness, famine, pestilence, and other consequential miseries. But this opinion *Parens* upon divers grounds rejects. k *Others* by *Sun*, understand Antichrist who shall scorch men with cruel persecutions: But Antichrist is not likely to scorch his own slaves with persecution; as *Parens* well objects against this opinion, and the effect of every Vial is to be on Antichrist or his Adherents, one way or other. l *Brightman*, by *Sun*, understands the *Scriptures*, whose light, especially in the Prophetical parts thereof, and particularly those touching Antichrist, shall in these latter times be cleared and more fully understood, to the fuller detection of Antichrists corruptions and destruction, which shall fill Antichrist and his follow-

i Ballingerus Meyerus, Aretius, Foxus, Chytreus, apud D. Parcum in Apoc. 16. 8, 9.

k Gagnæus, & Maulo-ratus apud. eund. Pareum ib.

l Thom. Brightman. on Rev. 16. 8, 9.

ers with burning [illegible] rage, &c. against [illegible] understand the [illegible] Heaven, &c. [illegible] woe for about [illegible] *Babylon*, the [illegible] tinction between [illegible] Heaven, and [illegible] his Divine dispensations.

5. *The fifth Vial pouring out.* Touching which observe. I. The Object whereupon this Vial shall be poured; *And the fifth Angel poured out his Vial upon the Seat of the Beast.* II. The Events ensuing shall be either, 1. Upon the Kingdome of the Beast it self; *And his Kingdom was full of darkness*; An evident allusion to a Egyptian plague. The judgement of three dayes darkness. 2. Upon the members of the Beasts Kingdom, his Vassals and confederates, viz. Their [1] Extream vexation and indignation because of the judgements; *And they gnawed their Tongues for pain*, ver. 10. [2] Blasphemy against God the inflicter thereof; *And blasphemed the God of Heaven, because of their pains and their sores.* [3] Obstinate impenitency notwithstanding this heavy Plague; *And repented not of their deeds*, v. 11.

m Among those which seem to come nearest to the sence and mystery of this *Vial*, it is doubted whether *The Seat of the Beast* be to be interpreted of *Rome* in particular, or of the *Beasts whole Kingdom* in General. n *Brightman* understands it of the final and utter destruction of *Rome*. o *Mede* thinks here is intended the same ruine of the City *Rome*, which was formerly prophecied to be by the *Jews bearing* with the Resurrection and Ascension of the *two Witnesses*: when the Papal name shall not be wholly extinct, but shall from thence be restored to its wonted splendour, so that they shall gnaw their *Tongues for pain*, and blaspheme being obstinate in impenitency. And he thinks this *Vial* is expressed so plainly, without figures or allegories, because when this shall come to pass, all shall understand this prophecy more clearly and certainly, and how far these *Vials* are fulfilled. It is doubted by some to be meant of *The whole Kingdom of* [illegible] as *Parens* notes, This *darkness of the Kingdom* seems to imply, not any New darkness introduced into his Kingdom, but rather a new and more clear manifestation of the extream darkness of his Kingdom, by the opposite light of the Gospel then spread, and shining out more clearly through the World, far and near. Then Antichrists abominations shall so be detected that many shall desert him, and his glory shall be obscured.

m Rev. 16. 21, 23.

n Brightman on Rev. 16. 10. 11.

o Brightman on Rev. 16. 10. 11.

p Joseph. Med. in Com. Apoc. Part. 2. Phial. 5. Pareus inclines also to this interpretation. of Rev. 11. 11, 12. 13.

q D. Pareus in Apoc. 16. 10, 11.

6. *The sixth Vials Pouring out.* Touching which, consider,

I. The Object upon which this Vial shall be poured out; *And the sixth Angel poured out his Vial upon the great River Euphrates.*

II. The Events ensuing upon this Vials pouring out. These Events are *Inward* and *Outward*.

1. Inward, viz. The drying up of the River; which is amplified by the special end of its being dried up; *And the water thereof was dried up, that the way of the Kings of the East might be prepared*, ver. 12.

2. Outward, as to the River on which the Vial was poured, viz. Three unclean spirits coming abroad into the World; That is, Antichrists instruments, to gather all possible aid for his support, fore-seeing himself in great danger by the drying up of *Euphrates*. These three impure Spirits are described pathetically, (1) By their similitude and resemblance, *And I saw three unclean spirits like Frogs.* Interpreters comonly understand those *Frogs*, to intend Romish *Jesuits*, *Priests*, and such like *Emissaries*, likened to *Frogs*, not in respect of their *Shape*, but in respect of their *Qualities* or *Properties*: Delighting to live and

f D. Pareus; Foibel.

and brawle in the midst of Babylon, and successively crushing out their Romish sores, especially in the eyes of Kings and Princes. (3.) By their Original whence they came; Come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, verse 13. Here first, Antichrist the two-horned Beast is called the *False Prophet*, as being most sensibly detected by the *Fifth Vial*. The Dragon, Beast and false-Prophet are the Prime Agents in this cursing warre, brought on under this Vial: The three Frogs, are but their inferiour instruments. (2.) By their Diabolical disposition; *And they are the spirits of Devils*, (4.) By their fabrike Art of deceiving; *Working Miracles*. (5.) By their Function, and Service wherein they shall be employed by the Dragon, Beast, and false-Prophet, for the upholding of their tottering and falling Kingdom (though God will turn all to their utter ruine) *Which go forth unto the Kings of the Earth, and of the whole world, to gather them to the Battel of the great day of God Almighty*, ver. 14. It's called the *Great Day*, &c. because of the great slaughter and admirable destruction of the Beast and false-Prophet with their adherents, which God, contrary to their expections, shall then effect: this seems to be more fully described after, in Rev. 19. 19, 20, 21. This last is *Accomplished* and corrected; 1 *Partly*, by an intimation of God Almighty's sudden surpeizal of these his enemies thus mustering themselves against him; *Behold I come as a Thief*. 2. *Partly*, by the pronunciation of their happy state, that in those dangerous dayes shall persevere in their spiritual vigilancy and purity; *Blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his shame*, ver. 15. 3. *Partly*, By the over-ruling Providence of God, or Christ, gathering these his enemies into a fatal place for their inevitable destruction, whilst they are wickedly gathering themselves against him; *And he gathered them together into a place called in the Hebrew Tongue, Armageddon*, ver. 16. The Greek here, (συνήγαγεν) may either referre to the three Spirits, (πνεύματα συνήγαγεν, per Atticism.) *they gathered them together*. So it denotes their end and endeavours: Or it may relate to God, *he gathered them*, &c. so it intimates Gods over-ruling their intentions and indeavours herein.

This *Sixth Vial* seems very intricate and mysterious. For clearing whereof, Consider chiefly what may be intended, 1. *By Euphrates, and the drying of it up*; 2. *By the Kings of the East, and the Preparing of their way*; 3. *By Armageddon, and the gathering together thither*.

1. *Euphrates* was, as t Writers report, A great River whereon the old *Babylon* in *Chaldea* was built, and whereby (as well as by walls fifty Cubits thick, and 200 Cubits high,) it was fortified: It running through the midst of the City, about two mens length deep. The Kings coming from the East according to u *Jeremies* Prophecy (viz. *Darius* the *Mede*, and *Cyrus* the *Persian*, *Media* and *Persia* being Eastward to *Babylon*) to take and subdue *Babylon*, and despairing of scaling or battering the walls, consulted how to divert the River. To that end *Cyrus* caused many and exceeding deep sluces to be digged one night, when the *Babylonians* (having kept a Festival) were buried in sleep and wine, and so he drained the river, turning it unto those sluces, marched his Army into the City, and took it, slaying *Belshazzer* the King, according to x *Daniel's* History, and y *Jeremy's* Prophecy. Now here in this *Vial* seems to be an *Evident* Allusion to this History. And Interpreters for most part agree, that by *Euphrates* here is meant some protection, defence or fortification of the *Mystical Babylon*; which, till removed, is an impediment to her destruction: And that the destroying of this defence, the removal of this impediment, is the *drying up of Euphrates*. But in the particular Interpretation and accommodation hereof they somewhat disagree.

t *Herodot. l. 1. And Xenophon l. 7. Cyri. Pad. Forbes on Rev. 16. 12. D. Pareus in Apoc. 16. 12.*

u *Jer. 51. 28.*

x *Dan. 5. 30, 31.*

y *Jer. 51. 28, 31, 32.*

2. *Kings of the East* are generally interpreted to be the *Jews*, who principally reside in the Eastern Countries: and the preparing of their way, to be the removing of that which is their impediment. As *Euphrates* was to the Eastern Kings, *Darius* and *Cyrus* in respect of old *Babylon*. Now, a *Brightman* conceives here by *Euphrates* is meant that River in *Mesopotamia* that hinders the Eastern people (among whom the Jews chiefly dwell) from coming into the Holy land, and that after *Rome's* ruine this River shall miraculously be dried up, (as of old the *Red Sea*, and *Jordan* was) that the Jews may return into their own Country to *Jerusalem*, not to erect Jewish worship, but to embrace the Christian Faith and Worship according to the Gospel. But a *Pareus* saith of this Interpretation, *though this thing be desirable, and probable, yet his Arguments are not very Cogent*: but especially dislikes this Opinion, because *it brings no plague upon the Beast, whereas this and every Vial brings a plague upon him*. b *Mede* thinks these *Kings of the East* to be the *Jews*, that under this *Vial* shall be converted, and shall be come in some notable expedition against the Beast, tending to his utter ruine, and putting *Antichrist* in such extream fear, that he shall labour to ingage all the world against them. And that this *Euphrates* is the *Ottoman Empire*, and the *Turkish power* which had long time been bound and detained by Providence at *Euphrates*, and c loosed under the *sixth Trumpet* to over-run the *Roman Empire*. This he thinks to have been the impediment to the Jews, which shall be removed, whether by the *Jews* (as *Ezek.* perhaps intimates, *Chap.* 38. *and* 39.) or by discord among themselves, or by both, or by any other means, he is doubtful: and then the Jews shall come against the *Beast*. d *Pareus*, with many others named by him, Thinks this *Euphrates* to be meant of the *Mystical Babylon's* chief support by her vast *Revenues*, and supplies from almost all parts of the world, which shall be cut off, and so an easie way made for faithful *Kings* and *Teachers* to destroy her. e *Forbes* thinks the making way *for the Kings of the East*, the *Jews*, is not that they may destroy the Whore; for the *ten Hornes* (the Western Kings) must do that: but that they may embrace the Christian Faith, against which, they and the Easterne Countries have been hardned by Antichristian Idolatries, which when they shall be dryed up by the Sun of righteousnes, the Jews shall be prepared to receive the Gospel.

2 *Brightman on Rev. 16. 12, &c.*

a *D. Pareus in Apoc. 16. 12, &c.*

b *Jos. Med. in Com. Apoc. Part. 2. Phial. 6.*

c *Rev. 9. 15.*

d *D. Pareus in Apoc. 16. 12. &c.*

e *Forbes on Rev. 16. 12. &c.*

3. *Armageddon.* This the place of the Battel, or the *Field*, so called in Hebrew. This word (to omit others curiosities) seems to be derived from two Hebrew words, as f divers conceive, *viz.* הר Har, *A Mountain*: and מגדון Mageddon, of *Mageddon*. A plot of Ground in the lot of *Manasse*, famous (saith *Forbes*) for two notable Events; The one of great joy, *viz.* The Israelites victory over *Jabin* and *Sisera* g at the waters of *Megiddo*: The other of great sorrow, *viz.* the slaying of that excellent King *Josiah* in the Valley of *Megiddo*. To both these here seems to be an Allusion; But with this difference; One of those was *by the waters*, the other *in the valley of Megiddo*, but this *in the Mountain of Megiddo*, denoting some exceeding High-design of Antichrist and his Confederates against the Church at that Battel. But the *Jews* shall subdue them as *Israel* did *Sisera* and *Jabin* of old, and shall both *Rejoyce* and *Mourn*: *Rejoyce* in their conversion to Christ and Antichrists ruine, but *Mourn* for Christ whom they have pierced, and against whom they have so long hardned their hearts in impenitency and unbelief. *To this effect he. But these things will be better understood, when they shall come to be fulfilled.*

f *D. Pareus in Apoc. 16. 16. Forbes on Rev. 16. 15.*

g *Judg. 5.*

b To this effect *Mede, Pareus, Brightm: Piscater, Forbes, &c.* Expound this Vial.

7. *The Seventh Vial's Pouring out.* The Plague, or Judgement intended in this *Seventh Vial*, is not so *Particular* as the former, but more *General*, as *h* Interpreters are of Opinion. In the *Sixth Vial*, the drying

drying up of the Great River Euphrates put both the Dragon and the Beast, and the False-Prophet into such a terrour and trembling apprehension of their approaching Ruine, that they all with joyne consent employ and send forth their wicked instruments, their three unclean Spirits like Frogs, those Spirits of Devils, to engage unto their party, the Kings of the Earth and the whole world to succour them now or never: And for this purpose they all gathered together to fight against God and the Lamb in *Armageddon*. Now all these Enemies being thus gathered together as into the Place of Fight, God surprizeth them together, and deals with them all at once in this *Vial*; not so much by humane hand, as by his own more immediate Thundring wrath from heaven, casting down *Hailstones* and Thunder-bolts of vengeance upon them, to the total and utter ruine not only of the *Beast* and *False-Prophet*, with all the Kings, Cities and Persons that in any place commit fornication with the Whore in Antichristian idolatries, &c. or assist them in their cruel Tyrannies against the Church: but also to the utter destruction of the *Dragon* himself. So that none of the Enemies of the Church shall ever lift up their heads more. Now this Vial is 1. *More Summarily and Compendiously Propounded.* 2. *More Plenarily and Copiously Expounded.*

More Summarily and Compendiously this Seventh Vial is Propounded. Here consider I. The Object upon which this Vial shall be poured out; *And the Seventh Angel poured out his Vial into the Aire.* That is, upon the Power of the Aire, or of *Satan*; *called* i *The Prince of the Power of the Aire*, whose Kingdom not only comprehends the Dominions of the *Beast*, but of all Christs enemies whatsoever. II. The woefull Events ensuing hereupon, to the utter ruine of the Devils whole Kingdom, *viz.* 1. A great voice from Heaven, declaring the final Accomplishment of all things foretold by the Prophets touching the Churches Enemies; *And there came a great voice out of the Temple of Heaven, and from the Throne, saying, IT IS DONE, ver.* 17. Here the end of the world seems not to be intended; but only the utter ruine of all the enemies of the Lamb, and of his Spouse. For, the Churches happy state, and that here in this world, is to follow this destruction of her enemies, and to continue a considerable time; as after will appear. 2. A most terrible execution of vengeance upon all sorts of Gods enemies, and that chiefly by an extraordinary hand even of God himself. Herein more *Particularly* are declared. [1] The Instruments of vengeance, *viz.* Heaven and Earth, as it were, and all in them shall be moved, and assist herein; *And there were voices, and thunders and lightnings: and there was a great Earthquake, such as was not since men were upon the earth, so mighty an Earthquake and so great*, ver.11. [2] The Objects of this vengeance are *Places* and *Persons*. *Partly, Places; And the great City was divided into three Parts, and the Cities of the Nations fell: and Great* BABYLON *came in remembrance before God, to give unto her the Cup of the Wine of the fierceneſſe of his wrath. And every Iſland fled away, and the Mountains were not found*, ver. 19, 20. *Partly*, Persons; *And there fell upon men a great haile out of Heaven*, every stone *about the weight of a Talent*. [3] The effect of this vengeance upon the wicked, not reforming but blaſpheming God; *And men blaſpemed God because of the Plague of the Hail, for the Plague thereof was exceeding great*, ver,21.

i Eph.2.2.

Hitherto of this Seventh Vial, as more Sumarily and Compendiously Propounded.

VII. Vision.

More Plenarily and Copiously this Seventh Vial is Expounded by one of the *Vial-Angels* unto *John*, in chap. 17, 18, 19, 20. As this part is more clear and certain light to many obscure, and otherwise inexplicable mysteries of the *Revelation*, that relate unto, or depend upon that of *Antichrist*, especially what of *Babylon the Whore, The Antichristian Beast, and false Prophet*, whose characters are herein most lively disclosed, and their destructions most pathetically described. So that this part of the II. *Propheſy* may deservedly be stiled the *Divine Key of the Revelation*, whereby many mysteries of this book may be unlocked: and the *Top-Tower* or *Turret of the Revelation*, whence the secrets of this book may be particularly and certainly discovered on every side. I know that some in ordering the method of these *Explanatory Visions* following, make them distinct from the *Seventh Vial*: and rather account them expositions of the *fifth* and *sixth Vial*. Yet forasmuch as the *Seventh Vial* is generally conceived to bring in 'universal and utter 'destruction of great Babylon, the Beast, False Pro-'phet, Dragon, of all the Lambs enemies; and these four Chapters next ensuing, are chiefly spent in the fuller opening of Gods destructive Judgements upon them all, as after will be evident; I do not as yet see any inconvience in referring these Chapters following to the *Seventh Vial*, as a more full explanation thereof. However the disposing of the Method will not alter the matter. And without prejudice to any judgement, I may pursue that Method, which to me seems most clear and genuine. Now therefore in this more *plenary Explanation of the Seventh Vial*, is foretold the final ruine and judgement, 1. *Of the great Whore of* Babylon, 2. *Of the Beast and false Prophet, with their Armies and adherents, warring against the Lambe and his Army*, 3. *Of the Dragon, that old Serpent the Devil and Satan.*

I. *THE JUDGMENT OF THE GREAT WHORE OF BABYLON, is foretold and explained.* Concerning which note, 1. The preparatory to the Exposition. 2. The Exposition it self. 3. The event of the Exposition.

I. *The Preparatory to the Exposition of the Whores judgement*, tends to fit *John* for the receiving and understanding of it. Herein are contained. 1. An intimation of the Angel, and his speech to *John*, which shewed *John* this mystery. 2. A brief description of the Whore by her ample dominion and spiritual whoredomes, whose judgement was now to be shown; 'And there came one of the seven Angels, which had 'the seven vials and talked with me, saying unto me, 'Come hither, I will shew unto thee the judgement 'of the great whore that sitteth upon many waters; 'with whom the Kings of the earth have committed 'fornication, and the inhabiters of the Earth have 'been made drunk with the wine of her fornication, Chap. XVII. ver. 1, 2. 3. A particular specification of the place where this mystery was shewed to *John*, being mean-while in the Spirit; *So he carried me away by the Spirit into the wilderneſs*, v.3. Chap.17.

II. *The Exposition it self of the great Whore's judgement*, contains in it, 1. A punctual Representation of the Whore to be judged. 2. A Pathetical description of the Whores judgement it self. 3. The victorial Triumphs and Gratulations of them in heaven, upon the judgement of the Whore.

1. *A punctual Representation of the great Whore that is to be judged.* This Whore is represented. 1. *In an obscure Typical Vision.* 2. *In a more clear Interpretation of this Vision.*

(1) *In the Typical Vision of this Whore, are represented*, I. The monstrous Beast whereon she sits, which Beast is described by his 1. Colour, Regal, yet

cruel and bloody. 2. Blasphemies, viz. Antichristian idolatries, most opprobrious and reproachful to God, &c. as was k formerly evidenced. 3. Seven heads. 4. Ten horns: which two last are hereafter interpreted; *And I saw a woman sit upon a Scarlet-coloured beast, full of names of blasphemy, having seven Heads and ten Horns*, ver. 3. So that this is the very Beast I formerly described in Ch. 13. II. Her luxurious, meretricious Array and Ornaments; *And the woman was arayed in Purple and Scarlet colour*, (like the Beast she sate upon,) *and decked with Gold, and Precious Stones and Pearls.* By her whoredomes she had obtained all these costly deckings; and for winning the greater credit and custome to her whoredoms, she was thus gaudily and glitteringly attyred. *Popery* is a sumptuous, gaudy, glittering, Religion. III. Her intoxicating Cup, whereby she amorously allures & inchantes her Lovers to spiritual lewdnesse with her *Having a Golden Cup in her hand full of abominations and filthiness of her fornication*, v. 4. An m allusion to the custome of whores, who in golden Cups are wont to give amorous draughts to their Lovers, to provoke and inflame their love and lust. Now what religion in the world hath outwardly more specious, curious n golden pretences: but inwardly more abominable cursed Heresies, blasphemies, superstitious idolatries? shining Gold without, deadly poison within. IV. Her Whor's name. Touching which note. 1. Where it was written, *viz. On her forehead*, intimating she was an eminent notorious Whore indeed: *And upon her forehead was a name written.* An allusion to the ancient custome of Stews and Brothel-houses, that on or over the doors of their Cels or Chambers, were wont to write the names of the whores, as o *Tertullian*, p *Seneca* and others intimate. But if the whore was famous indeed, her name and praise was written not only on her Cell, but on her forehead. 2. Her name it self describing in great part her nature; *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS (or, FORNICATIONS) ABOMINATIONS OF THE EARTH*, vers. 5. This name shewes, (1) That this Whore is *Babylon*; not proper, but *Mystical Babylon*. (2) That this *Mystical Babylon* is the Mother and most notorious Authour of all the abominable idolatries, those spiritual whoredoms in the whole world. This can intend no other but *Rome*. V. Her extream cruelty and bloody tyranny against the Saints, emphatically expressed by her *being drunk therewith*, she had swallowed so much; *And I saw the woman* q *drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus.* This whole

k See on Rev. 13. 1, 5, 6.

l Comp. the description in Rev. 13. 1. to 11. with this here.

m Jos. Med. in Com. Apoc. p. 2. de *Babylone mystica*.

n See Prov. 7. 10. &c.

o This *golden Cup* is the Popes golden Titles, wherewith he hath hitherto commended to the world the wine of his fornication, *viz. POPE, Father of Fathers, Pastor of Pastors, Most Holy Father, His Holiness Christs Vicar, Peters Successour, The Head, Husband and Foundation of the Church, Prince of Priests, Apostolical, Universal Bishop, Governour of the City and of the world*, &c. But within the Cup, are godlesse opinions, blasphemous bewitching abominations, and Romane Pollutions, wherewith the whore hath inebriated the Christian world. *D. Parens in Apoc.* 17. 4.

o ——Sub ipsis libidinum januis, sub ipsis libidinum titulis. *Tertul. l. de Pudicit.*

p Meretrix vocata es, in Communi loco sletisti, super positus est Cellæ tuæ titulus——Nomen tuum pependit in fronte, pretia stupri accepisti, & manus quæ Dils datura erat facta, capturas tulit. *Sen. Controver. 2. lib. 1.*

q This Metaphor from drunkennesse, denotes the height and extremity of her bloodinesse. Witnesse Antichrists butcheries of the Saints under the names of *Waldenses, Albigenses, Leonists, Wickleviists, Hussites, Lutherans, Hugonites*, &c. condemned and destroyed by Antichrist, heretiques, because they would not drink of *Rome*'s whorish Cups. All Ecclesiastical Histories and Martyrologies, since Antichrists Rise and Reign, fully declare this whor's bloodinesse, especially in her Spanish inquisition, See *Foxes Acts and Monuments*. Consider especially the late *Irish Massacres*, designed and acted by *blood-thirsty Papists* to the utmost cruelty in *Ireland Anno Dom.* 1641. &c. scarce to be parallel'd or exemplified in any story. See *Dr. Jones Remonstrance of the state of the Rebellion in Ireland.* And *the Declaration of the Commons of England assembled in Parliament, touching the Rise and Progresse of that Rebellion, Ordered to be published, July 25, 1643.*

Vision is amplified by the events thereupon ensuing, which gave occasion to the interpretation of this Vision following, *viz.* 1. *Johns* extream admiration at the strangeness of the Vision of the Whore; *And when I saw her, I wondred with great admiration*, v. 6. 2. The Angels proffer and promise to tell *John* the mystery or mysterious meaning both of the woman, and of the Beast that carryeth her; *And the Angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carryeth her, which hath the seven Heads and ten Horns*, v. 7.

[2] *In the more clear Interpretation of this Vision*, The Angel explains, 1 *The mystery of the beast Carrying the Whore.* 2 *The Mystery of the Whore her self.* 1. *The Mystery of the Beast*, is interpreted; *In the Whole*; And *in the parts of the beast.* 1. The Beast, *In whole*, is interpreted; (1) *Partly* according to his many-forme state, or fourfold forme and condition of this one and the same Beast; 1 *The Beast that thou sawest, 1 Was, And 2 Is not, And 3 Shall ascend out of the bottomless pit. And 4 Go into Perdition.* This very interpretation it self, seems to be a Riddle and a Paradox, that needs a further interpretation. To omit varieties of mens opinions, sundry whereof rather obscure than clear this present description: This seems plainly to be the sence. As the *Whore* is after interpreted to be the r *great City which reigneth over the Kings of the Earth*, viz. *ROME*, for what other City did in *Johns* time so reign? So the *Beast* that carries this whore, what can it be but the *Roman Empire*? which though for substance it was one, *One Beast*, yet for States, conditions and manner of Governments was multifarious or many-form, as here described, *viz.* This *Beast* the *Roman-Empire, was*; that is, before *John's* time when this Revelation was given, it was, but in another form and state than in *John's* time. i. e. s governed by *Kings, Consuls, Dictators, Decemvir's and Tribunes.* All which were past in *Johns* time. *And is not*; That is, This Beast the Roman-Empire is not in *Johns* time, under those or any of those five manners of Governments; but under a Sixth, *viz.* of *Cæsars*, and those both Heathenish and Christian. This the Sixth head of this Beast that ruled in *Johns* days, *viz.* the Heathenish Cæsars: they became not Christians till *Constantine.* Yet the whore sits not upon this Beast, as under any of these formes or states of Government: But on the Beast under another forme, which should rise up after them Six, as then not in being. *And is not*; viz. the Beast under the *Pontifician*, or *Papal* Government. *And shall ascend out of the bottomless Pit, and go into Perdition*; That is, saith t *Mede*, *That forme of the Beast, in which she shall carry the Whore, shall be the last forme of the Beast, beyond which he should not prolong his life.* Now what form of this Beast shall *ascend out of the bottomless pit*, (or as the Gr. signifies, *out of the Abysse?*) This word *Abysse* may be taken, either for the *Abysse of the Sea*, or *for the Abysse of Hell*: now take it in whether sence you will, it agrees to that forme of *Beast* that carries the whore. For that *Beast ariseth out of* the Abysse of *the* u *sea, having seven heads and ten horns*, also out of the Abysse of hell, for the x *Dragon* Satan, *gives him his Power, and Seat, and great Authority.* The *Cæsars* Heathen and Christian were the Beasts *sixth Head* or forme: The Beast at last under the *Christian Cæsars*, received by the barbarous nations a y deadly wound, the Empire beginning to be divided about *Anno. Dom.* 456. &c. into ten parts or

r Rev. 17. 18

s Thus *Mede, Parens, Forbes*, expound it.

t Id est, species illa quâ meretricem bajularet, Bestiæ novissima foret, ultra quam vitam suam non produceret. v. 8. *Jos. Med. in Com. Apoc. Part.* 2. *de Babylone mystica.*

u See Rev. 13. 1. and what is there spoken upon the text.

x Rev. 13. 2

y Rev. 13. 3.

of Kingdoms, viz. of 1. *Britons*, 2. *Saxons*, 3. *Franks*, 4. *Burgundians*, 5. *Wisigoths*, 6. *Suevos and Alanes*; 7. *Vandals*, 8. *Alemannes*, 9. *Ostrogoths*, 10. *Gracians*: As z *Mede* hath observed out of a *Sigonius*. This distracted state and form of the *Beast* under these ten Kingdomes, at least, though really and in substance the same with that under the *Cæsars*, yet seems to be another distinct power, and as it were the b *Seventh King*, which was to *continue but a short space*, but is indeed the same with the *Sixth*, viz. the *Cæsars*. The Roman-Empire thus torn into ten, at last (by the subtilty of the *Dragon*, and the *False Prophet*, the two-horn'd Beast *Antichrist*,) is re-collected, and all these ten united as in one Empire under the Pope, as Head and Monarch thereof, and so c *his deadly wound was healed*; and this is the *Pontifician* or *Papal head*, (the onely form of the Beasts State and Government, which bears the whore.) This *Pontifician Head*, or form of the Empires Government, (in respect of that changed and miserably dilacerated *Cæsar-ship*, which was as the *Seventh*,) seems to be as it were the d *Eighth head* or *King*, but really and indeed is but the *Seventh* and last head of the *Roman beast*, and the *Papal head goeth into Perdition*, and in him the Roman Empire shall be utterly abolished. (2.) *Partly* according to the words wonderment after this Beast, (whereby it's evident that this is the self-same *Seven-headed* and *Ten-horn'd Beast*, which was formerly described in the e thirteenth chapter) *And they that dwell on the Earth shall wonder, (whose names were not written in the Book of life from the foundation of the world) when they behold the Beast that was, and is not, and* f *yet is*: or rather as the complutense Copy reads it, *and yet is at hand*; for so it notably agrees with the former description in the beginning of this verse; *The Beast* ——— *was, and is not, and shall ascend out of the bottomless pit.* Or it may be thus explained, retaining the ordinary reading, *The Beast that was*, (i. e. The Roman Empire that was under Five former sorts of Governours.) *And is not*, (i. e. is not as yet under the seventh or last forme, or sort of Government, *viz.* the Pontifician or Papal.) *And yet is.* (i. e. under the sixth forme of *Cæsars*, at present in *Johns* time.) *ver.* 8. *Thus the Beast in whole is interpreted.*

2. The Beast is interpreted *In his parts, viz. His seven Heads, and His ten Horns*, what they are; an emphatical intimation of the singular wisdom required to the true discerning of these mysteries, being first premised; *And here is the mind that hath wisdom.*

(1.) *The seven heads* of the Beast are interpreted to be *seven Mountains* and *seven Kings*, that by this double accommodation the interpretation might be more sure. *Partly*, to seven Mountains; *The seven heads are seven Mountains, on which the woman sitteth*, ver. 9. That is, these seven Heads are seven Hills upon which *Rome* is builded, *viz.* g. the *Capitoline*, *Palatine*, *Celian*, *Aventine*, *Æsquine*, *Viminal* and *Quirinal* Mount. For the honour of which seven Mountains, saith h *Pareus*, an Annual Feastival was observed on the *third of the Ides of December*, either in memory of Romulus, builder of the *Seven-mountain'd-City*, or of *Servius Tullius*, who to *Romulus's* 4. Mountains added three more, seven in all. *Partly* to be seven Kings, that is, seven Orders, Kinds, or Forms of Governors or Governments of this Roman Kingdom or Empire, whereof Rome was the Imperial Seat; *And there are seven Kings*, (viz. seven orders or sorts of Rulers, 1 *Kings*, 2 *Consuls*, 3 *Tribunes*, 4 *Decemvirs*, 5 *Dictators*, 6 *Cæsars*, 7 *Pontificians* or *Popes*.) *five are fallen*, That is, in *Johns* dayes the first five, *viz.* Kings, Consuls, Tribunes, Decemvirs and Dictators;) *And one is* (That is *Cæsars*, then in being in *John's* time,) *And the other is not yet come*, (that is the dilacerated state of the Cæsar-ship or Cæsarean Empire into ten Kingdoms at the least by the Barbarians, as was before intimated: This was as it were a *seventh head*, but was indeed but of the sixt, being the same in substance with the *Cæsars*, but was not come in Johns time and was but to continue a *short space*, till the *Dragon* and *False Prophet* had reunited and so healed this wounded and dilacerated state of the Empire: therefore it is added,) *and when he cometh, he must continue a short space*, v. 10. *And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition*, v. 11. That is, the Roman Empire, that was under *five Heads* or Formes of Government before *John's* time, and under the *sixth Head of Cæsars* in *John's* time, (which *Cæsars* were changed as it were into another and *seventh Forme*, in it's dilacerated state of the *Ten Kingdoms*,) yet is *not*, that is, in *Johns* time is not yet brought under the last Head or Form, *viz.* the *Papal which is the eighth*; (that is in respect of the change of the Cæsar-ship into *ten Kingdoms*, which seemed to bear a *seventh*, but was indeed only part of the *sixth Head*) and this *Papal Head is of the seven*; that is, he is indeed the last and *seventh Head* or Form of this Beast, (in the course of which *seventh Head* he carrieth the Whore, and in this state of Form the Beast shall be utterly destroyed. *Thus of the seven Heads and their Interpretations.*

(2.) *The Ten Horns* of the Beast are interpreted to the *Ten Kings*, or *ten Kingdoms*, viz. Those ten forementioned Kingdomes, into which the Empire of the *Cæsars* was divided by that deadly wound of the Barbarian-Nations, which *Ten Kings*, or *Kingdomes* were not yet sprung up in *John's* time, but into which afterwards the Body of the *Roman Beast* in the Course of his last head, should be dilacerated, by the deadly wound of the *Cæsarean Head*: and which ten Kings should unanimously give all their power to the Beast, for his restitution and reparation, under the Government of his *seventh* and *last Head*, (for unto this *seventh Head* only, and not to any of the six fore-going, these *ten Horns* belong.) Now these ten Horns are interpreted and described: 1 *Partly* by their Constitution, as hath been now explained, *And the ten Horns which thou sawest, are ten Kings, which have received no Kingdoms as yet*: but *receive power as Kings one hour with the Beast.* k *These have one mind, and shall give their power and strength unto the Beast*, ver. 12. 13. 2. *Partly* by their Hostile persecution against the Lamb in his Members, *These shall make war with the Lamb*, viz. by making War with the Saints, and overcoming them 42 moneths, as was k before declared. 3. *Partly*, by their overthrow by the Lamb Christ and his Saints at last, which overthrow is confirmed, both by the Lamb's Regal power, and by the Saints three victorial properties; *And the Lamb shall overcome them: For, he is Lord of Lords, and King of Kings; And they that are with him, are Called, and Chosen, and Faithful*, v. 14.

Hitherto of the interpretation of the mystery of the Beast carrying the Whore.

II. *The Mystery of the Whore her self carried by this Beast*, is interpreted. Herein note, *Her Ample Dominion*, *Her utter Destruction*, *and Her notable Designation.* 1. Her Ample Dominion over people of many Nations and Languages, signified by the Waters where the Whore sitteth; *And he saith unto me, The waters which thou sawest, where the Whore sitteth, are peoples, and multitudes, and Nations and tongues*, v. 15. 2. Her utter Destruction and judgment (which the Angel promised to tell *John*) is described, (1) By the Instrumental means of her destruction, *viz.* The ten Hornes upon the Beast (2) By the degrees of her Destruction from these ten horns; *And the ten horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire*, ver. 16. These degrees of their destroying her, shall be their 1 *Hatred of the Whore*, with whom they committed Fornication; 2 *Deserting of her*, betaking themselves to Christs pure worship; 3 *Denuding her*, or making her naked, both by *Words* laying open her filthy

ones

z *Jos. Med. in Com. Apoc. Part.* 1. *de Sigil. Tub.* 2.

a *Sigon de Occident al Imper. lib. X. and XI*

b Rev. 17. 10,

c Rev. 13. 3. 12, 13, 14, 15, 16.

d Rev. 17. 10, 11.

e Rev. 13, 1, 3, 4.

f ἔστι καὶ οὐκ ἔστιν. *Comput.* ἐστὶν ὁ παρών

g See *Tho. Godwin's Roman. Antiquit. lib.* 1. *Sect* 1. *c. c.* 10 *c.* 10.

h D. *Pareus in Apoc.* 17. 9.

i Rev. 12. 3.

k Rev. 13. 5, 7.

and abominable whoredoms, Idolatries, &c. and also by *Deeds* withdrawing their respective Revenues from her which were wont to be given her; 4 *Eating of the flesh*, not only by retaining to their own use her rich incomes, but also by opposing and persecuting her, which in Scripture language, is as *l Eating of ones flesh*. 5 *Burning of her with fire*. When? The punctual time cannot particularly be determined, but it hastens apace, and cannot be far off, if the *Fourth Vial* be now running, and the *fifth* as hath been showed shall be poured *m* upon the Throne and *Seat of the Beast*. Let the Saints strive mightily with God, and pray the Whore into flames, for her ruine approacheth: and some of those Kingdoms helped to raise up the Whore, shall be as ready to pull her down in Christs due time. [3] By the Principal Cause of her destruction, Gods Providential dispensation according to his word; who can as easily make these ten Horns unanimous to her Ruine as they were to her Rise and Reign; *For God hath put in their hearts to fulfil his will, and to agree and give their Kingdome unto the Beast, until the words of God shall be fulfilled*, ver. 17. 3. Her notable Designation. The Holy Ghost so clearly indigitates, and as it were names her, that he that runs may read, and not mistake, that this Whore is ROME, the known Metropolis and Royal Seat of the Roman Empire, and *n* Papists themselves confesse it; *And the woman which thou sawest is that GREAT CITY which reigneth over the Kings of the Earth*, ver. 18.

l Job. 19. 22 Psal. 27. 2. Carnes ejus illi mandu-cant, qui nos persequuntur. *Aug. in loc. Tom.* 8.

m Rev. 16. 10, 11.

n Scriptores qui aliter interpretati fuerant, veritate ipsa coguntur nobis facere ROMAM esse hanc urbem fornicariam, vastandam & everrendam. *Ribera in cap.* 17. Sect. 20, 22.

Babylon urbs illa magna, sedens super 7 montes, & habens imperium super reges terræ, est ROMA. Neque enim alia Civitas est, quæ Joannis tempore imperium habuerit super reges terræ, quam ROMA; & notissimum est supra septem montes ROMAM ædificatam esse. *Bellarmin. lib.* 2. *de Pont. Rom. cap.* 2.

"Thus of the punctual Representation of the "Great Whore and of the Beast that carryeth "her, and this both by *Vision* and by *Interpre-"tation of that Vision*. Next consider the *Pa-"thetical Description* of the Whores judge-"ment at large, which was but afore briefly "touched.

2. *A Pathetical Description of the Whores judgment it self.* Now, the *Woman* or *Whore* being interpreted to be *that great City*, &c. in the close of the former chapt. her judgment is here set forth, not under the notion of a *Whore* as she hath been described, but of that *great City Babylon*, though afterwards in Rev. 19. 2. The heavenly ones praise God for *judging the great Whore*. This judgment of *Babylon* is published by three voices from heaven of three Angels, *viz.* "1. The first declaring the inevitable certainty "of her Ruine. 2. The second delineating the Grie-"vousnesse and extremity of her destruction. 3. The "third, under the Type of a stone like a great mil-"stone cast into the Sea, representing the violence, "finalnesse, and irrecoverablenesse of her Over-"throw.

[1] *The first voice from Heaven declares the certainty of Babylon's Ruine.* Here consider, I. The Angel that uttered this voice, who is described 1. By the Place whence he came; *And after these things I saw another Angel come down from Heaven.* 2. By the Power wherewith he was furnished; *Having great Power.* 3. By his singular glory wherewith he was adorned; *And the earth was lightned with his glory.* This is for the refreshing of the Saints, but terrifying of Christ's and their enemies, *Chap.* XVIII. *ver.* 1. II. The voice it self that he uttered, is set forth; 1. According to the manner of it, with great fervency, that all, yea even secure *Babylon* her self might hear; *And he cryed mightily with a strong voice, saying.* 2. Accor-

Chap. 18.

ding to the Matter of it, which containeth a declaration (1) Of *Babylons* certain ruine, and the threefold woful events thereof; *Babylon the Great is fallen, is fallen: And is become the Habitation of Devils, And the hold of every foul Spirit, And a Cage of every unclean and hateful bird.* By these expressions is intimated *Babylons* as certain ruine, as if she were fallen already; and the phrase doubled to augment the certainty. Yea, her horrible ruine even to desolation; for Devils, evil spirits and doleful birds haunt those desolate places, ver. 2. (2) Of the Causes of this her certain and dismal ruine, *viz.* 1. *Partly*, her idolatrous fornications with the Kings and Nations of the earth; *For all Nations have drunk of the Wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her.* 2. *Partly*, her luxurious and wicked Merchandize, of Pardons, Indulgences, &c. touching the Consciences and Soules of men, as after is expressed; *And the Merchants of the Earth* (i. e. her Prelates, Abbates, Priests, &c.) *are waxed rich through the abundance of her delicacies*, v. 3.

[2] *The second voice from Heaven*, (probably of an Angel also, though not mentioned: or of God or Christ, because he saith, *Come out of her my people*) *delineates the grievousness and wofulness of Babylon's Ruine* Herein are contained, 1 *An Exhortation to Gods people in Babylon* 2 *A Lamentation of Kings, Merchants and Mariners for Babylon.* 3. *An invitation of Heaven and heavenly ones to exult over Babylon.* I. *The Exhortation to Gods people in Babylon* is twofold, viz. *To depart from her: To Retaliate double unto her.* 1. To depart from her; *And I heard another voice from heaven, saying, Come out of her my people.* This Exhortation is urged by divers Arguments, [1] From the peril of their fellowship with her sins; *That ye be not partakers of her sins.* [2] From the danger consequently of being involved in her judgments; *And that ye receive not of her Plagues*, ver. 4. [3] From the justice of God now approaching to take speedy vengeance upon her great and crying abominations; *For her sins have reached unto Heaven, and God hath remembred her iniquities*, ver. 5. 2. To retaliate unto her as Gods instruments, not unjust *private revenge*, but *just publick punishments*. These punishments are, (1) Emphatically exaggerated by various vehement expressions: All intimating that her sins were grown to such an height, that no punishments could be sufficient for her; *Reward her even as she rewarded you, and double unto her double, according to her works: In the Cup which she hath filled fill to her double*, ver. 6. *How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her.* (2) Notably urged *Partly*, from her extream pride and security; *For she saith in her heart, I sit a Queen, and am no Widow, and shall see no sorrow*, ver. 7. *Partly*, from the Sudden, Manifold, and Destructive judgments, which the strong God shall bring upon her for this her pride and security; *Therefore shall her plagues come in one day, Death, and Mourning, and Famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her*, v. 8. II. *The Lamentation for Babylons fall*, is principally of three sorts of People, viz. *of Kings, of Merchants, of Mariners.*

1. *In Kings Lamentations for Babylons fall*, Consider, (1) The Impulsive Cause thereof, *viz.* deprivation of their Idolatrous and Luxurious communion with her; *And the Kings of the Earth who have committed fornication, and lived deliciously with her, shall bewaile her, and lament for her.* (2) The Occasion of their sad Laments; *when they shall see the smoak of her burning*, ver. 9. (3) The Manner of their Laments, with frightful fears, and doleful cries; *Standing a farre off for the fear of her Torment, saying, Alas, alas That great City Babylon, that mighty City: for in one hour is thy judgment come*, ver. 10.

2. In the *Merchants* (*viz.* Indulgentiaries, Penitentiaries, and such like Pontifician Merchants) *Lamentations*

c compare Gen. 4. 10. and 18. 20. 21. herewith.

mentations for Babylon's fall, Conſider, (1) The Impulſive or Moving Cauſe of their Lamentation, viz. The Decay of Babylons Trade, and ceaſing of her Pontifician Gaines; *And the Merchants of the Earth ſhall weep and mourne over her, for no man buyeth her Merchandize any more*, ver. 11. This decay and loſſe of Babylons gainful Trade is aggravated; *Partly* by a large *Bill* or *Catalogue of her Commodities* and Merchandize wherewith both ſhe and her Merchants were enriched from all Countries round about. In all which there ſeems to be an Alluſion to the Deſcription of d *Tyre's rich Merchandize* from all Countries, which merchandize was ruined in her deſtruction: So here (as e *Brightman* conjectures) are expreſſed the Commodities brought to *Rome* from *Spain, Italy, Sicily, Germany, England, France*, &c. for her ſophiſticate wares of Merits, Supererogation Buls, Indulgences, Pardons, Maſſes, and ſuch like baſe counterfeit Papal Toyes; *The Merchandize of Gold and Silver, and precious Stones, and of Pearles, and fine Linnen, and Purple, and Silk, and Scarlet, and all Thyne* (or *ſweet*) *Wood, and all manner of Veſſels of Ivory, and all manner of Veſſels of moſt pretious Wood, and of Braſſe, and Iron, and Marble, and Cynamon, and Odours, and Ointments, and Frankincenſe, and Wine, and Oyle, and fine flower, and Wheat, and Beaſts, and Sheep, and Horſes, and Chariots, and Slaves* (or *Bodies*,) *and* f *Soules of men*, ver. 12, 13. *Partly*, by *Romes* utter Deprivation of all her delicacies wherewith ſhe and her creatures luxuriouſly glutted themſelves, ſet forth in an *Apoſtrophe*, or Turne of Speech unto *Babylon*, or *Rome*; *And the fruits that thy ſoule luſted after, are departed from thee: and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all*, ver. 14. Thus of the Moving Cauſe of her Merchants Lamentation. (2) The Doleful Manner of their Lamentations for *Babylon's* fall, with frightful fears, and condoling cryes, becauſe of her Deſtruction moſt lively aggravated by paralleling all her former glory with the ſudden annihilation of that glory; *The Merchants of theſe things, which were made rich by her, ſhall ſtand afarre off, for the fear of her torment, weeping and wailing, and ſaying; Alas, alas, that great City, that was clothed in fine linnen and purple, and Scarlet, and decked with Gold, and precious Stones, and Pearles: For in one hour ſo great riches is come to nought*, ver. 15, 16, 17.

3. In the *Pontifician Mariners Lamentations for Babylon's fall*, Conſider; [1] The Enumeration of theſe Mourners, four ſorts being reckoned up; *And every ſhip-maſter*, (*viz.* g Cardinals Patriarchs, Archbiſhops:) *And all the Company in ſhips*, (*viz.* Partners in gaines, as Cardinals-familiars and Domeſticks *And Saylers*, (*viz.* Biſhops, Abbots, Guardians, Priors, that ply in the Romiſh Veſſels:) *And as many as Trade by Sea*, (*viz.* the whole rabble of the Popiſh Clergy, Canonicals, Regulars, Moncks, Jeſuites, Capuchins, &c. who promote and devour the Romiſh gaines.) [2] The Pathetical Repreſentation of their Lamentations for her ſudden deſolation, both by the occaſion and manner thereof, with fears, cryes, exclamations, caſting duſt on their heads, weeping and wailing: Theſe are more perplexed than Kings or Merchants, their profits, paunches, kitchens, &c. being more neerly touched; They *ſtood a farre off, and cryed when they ſaw the ſmoak of her burning, ſaying, What City is like unto this great City And they* h *caſt duſt on their heads, and cryed, weeping and wailing, ſaying; Alas, alas, that great City, wherein were made rich all that had ſhips in the Sea, by reaſon of her coſtlineſſe: for in one hour is ſhe made deſolate*, ver. 17, 18, 19. *Tous of the Lamentations of* Babylons *friends at her fall.* III. *The Invitation of Heaven and heavenly ones to exult and triumph at Gods vengeance upon her in their behalfe*: This is laid down in an Elegant *Apoſtrophe*, or Turning of his Speech unto them; *Rejoyce over her thou Heaven, and yee Holy Apoſtles and Prophets, for God hath avenged you on her*, ver. 20. By *Heaven* here ſome understand the Church; Some think it ſignifies the Angelus and extraordinary ſtarres of it. By *Prophets and Apoſtles*, ſome conceive are intended the true profeſſors and followers of the Prophetical & Apoſtolicall Doctrine and Faith, eſpecially ſuch as for the Cauſe have been perſecuted and ſlain under the Alms by the Beaſt and the falſe Prophet of *Rome*.

[3] *The third voice from heaven, at is more fully ſets up Babylon's violent, final, and irreparable overthrow.* Here, I. The Angel, to the greater terrour of *Babylon*, is deſcribed to be, *A mighty Angel.* II. The Ruine of Babylon, is by this Angel, *Figured out, Explained, Aggravated and Confirmed.* 1. *Figured out* under the Type of a ſtone like a great millſtone caſt by him into the Sea, where there's no finding it, whence no ſerching it; *And a mighty Angel took up a ſtone like a great Mill-ſtone, and caſt it into the Sea.* 2. *Explained*, in the application of this Type to *Babylon*; *ſaying, Thus with violence ſhall that great City Babylon be thrown down, and ſhall be found no more at all*, ver. 21. 3. *Aggravated* by the miſerable Events enſuing upon her deſtruction, *viz.* Here utter loſſe and total deprivation of all the comforts of a flouriſhing and inhabited City. As [1] Of Joy and Melody; *And the voice of Harps, and Muſicians, and of Pipers, and of Trumpeters, ſhall be heard no more at all in thee.* [2] Of all ſorts of Tradeſmen; *And no Crafts-man, of whatſoever craft he be, ſhall be found any more in thee.* [3] Of food and proviſion for ſuſtenance; *And the ſound of a Mill-ſtone ſhall be heard no more at all in thee*, ver. 22. [4] Of lights to diſpel the diſconſolate darkneſſe of the night which takes up one half of the time of our lives; *And the light of a Candle ſhall ſhine no more at all in thee.* [5] Of marriage for propagating of iſſue, and perpetuating of poſterity; *And the voice of the Bridegroom and of the Bride ſhall be heard no more at all in thee.* 4. Confirmed by divers Reaſons of this her miſerable deſtruction, *viz.* (1) Her ſordid gaines and Popiſh merchandize; *For thy Merchants were the great men of the Earth.* (2) Her ſpiritual Witcheraft deceiving all Nations; *For by thy Sorceries were all Nations deceived*, ver. 23. [3] Her bloody cruelties againſt the Saints; *And in her was found the blood of Prophets, and of Saints, and of all that were ſlain upon the earth*, ver. 24.

"Hitherto of the Punctual Repreſentation of the "Great Whore to be judged: And of the Pathe"tical Deſcription of her final and dreadful judg"ment. Next follow the Victorial Triumphs of "the Heavenly ones at this judgment of the "Whore.

3. *The Victorial Triumphs and Gratulations of them in Heaven, upon the judgment of the Great whore.* Theſe Triumphant Gratulations are, 1. *For the judgment of the Great Whore.* 2. *For the Dominion of God, and the Marriage of the Lamb.*

[1] *In the Gratulation for the Judgment of the Great Whore*, Conſider, I. *The Place where it was, viz. In Heaven*, ſhall we think it was in the Empyrean Heaven, the Heaven of Glory? There's no need ſo to interpret it; and both the Gratulation it ſelf, and the Series of things following ſeem rather to intend it of the Church, often in this Book called *Heaven*, and eſpecially in the Viſion deſcribed; *Rev.* 4. to which this Gratulation hath ſpecial reference.

II. *The victorial Gratulation it ſelf*, which is, *Partly* of much People: *Partly* of the four Beaſts and twenty four Elders. 1. *Of much People*, that is i of a confuſed multitude of all ſorts of People, that ſhall then be converting in the Church upon earth; *And after theſe things, I heard a great voice of much People in Heaven, ſaying.* In the Peoples Gratulatory Song are contained, (1) The Propoſition of the Praiſe aſcribed to God; *Hallelu-jah. Salvation, and Glory, and Honour, and Power unto the Lord our God.*

f Souls of men at Rome are ſet to ſale, being for great ſums of mony: Indulged in many notorious abominations. 2 Acquitted from many horrid crimes, 3 Ranſomed and redeemed out of Purgatory, &c.

d Ezek. 27. 1, to 36.

e Brightm. on Rev. 18. 12, &c.

g Sic. D. Pareus in Apoc. 18. 7

h As in Eſth. 4. 1. 3. Job 2. 8. & 42. 6. Jer. 6. 26. and 25. 34 Lam. 3. 16. Dan. 9. 3. Jona. 3. 6.

i So Brightman on Rev. 19. 1.

Chap 19. God. Ch. XIX. ver. 1. The first word *Hallelujah* is an Hebrew word (הללויה) which signifies, *Praise ye the Lord*. But why is the song partly in *Hebrew*, and not all in Greek? *k* Brightman thinks it is because the Church of the Gentiles shall provoke the Jews to embrace the faith of Christ, when once Antichrist is destroyed, whose Idolatry was an impediment to their Conversion. But forasmuch as this word, (wherewith many Psalmes are begun and ended,) is commonly used both among Hebrews, Grecians, Latines, &c. as an incitement to praise God, *l* Pareus thinks there's no mystery in it. (2) The Confirmation or Reason of this Praise given to God, from the righteousnesse of Gods judgements, in judging the great Whore, both for her wicked idolatries and persecuting cruelties against the Saints; *For true and righteous are his judgments, for he hath judged the great Whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand*, ver. 2. (3) The Conclusion of the Peoples Song of Praise, with repetition, because of the Perpetuity of the Whores torment: *And again they said Hallelujah, and her smoak rose up for ever and ever*. Or we may read it adversatively, thus; *Praise ye the Lord: but let the Whore burn for ever*, ver. 3. 2. *Of the four Beasts and twenty four Elders*, (whose mystery was *m* formerly explained,) who by Prostration, Adoration, and Harmonious Congratulation, do seal up the Former Praises of much People; *And the four and twenty Elders, and the four Beasts fell down and worshipped God that sate on the Throne, saying, AMEN, Hallelujah*, ver. 4.

(2) *In the Gratulation for the dominion of God and the Lambs marriage now come*; Consider, I. The Divine Invitation or Command, requiring this Gratulation from all his Servants and fearers; *And a voice came out of the Throne, saying, Praise our God, all ye his servants, and ye that fear him both small and great* ver. 5. II. The multitude of triumphant rejoycers upon this Command, whose voices were like the sound of many waters, and mighty thunders; *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying*. III. The Triumphant Song of Praise which they sung to God. 1. In respect of his Dominion now manifested and appearing; *Hallelujah, for the Lord God OMNIPOTENT REIGNETH*, ver. 6. This seems Parallel to that in the I. *Prophecy*, wherein *n* as soon as *the City* (*viz. Rome*) *fell*, in the close of the *sixth Trumpet*: presently the seventh Angel sounds, and the voices in Heaven say; *The Kingdomes of this world are become our Lords and his Christs* &c. 2. In respect of the Lambs marriage now come which is *Amplified*, (1) *Partly* by the Preparednesse of the Church the Lambs wife for the marriage; *Let us be glad and give honour to him, for the marriage of the Lamb is come, and his wife hath made her self ready*, ver. 7. (2) *Partly* of her marriage Garments freely given her by Christ; *And to her was granted, that she should be arayed in fine Linen, clean and white: For the fine linnen is the righteousnesse* (or *o Justifications*) *of Saints*, ver. 8. (3) *Partly* by the blessednesse of the Marriage-guests. The certainty whereof, is intimated, both by the Angels commanding *John* to write the same: And also by the Angels Testimony touching the Divine verity of them; *And he saith unto me, write, blessed are they which are called unto the Marriage-supper of the Lamb. And he saith unto me, these are the true sayings of God*, ver. 9.

l D. Pareus in APoc. 19. 1.

m See on Rev. 4. 4, 6, 7, 8.

n Rev. 11, 13, 14, 15, 16, 17.

o So Brightman on Rev. 19. 8.

" Hitherto of the *Preparatory* to the Exposition
" of the Whores Judgment: and of the Expo-
" sition of the *Whores Judgment* it self. Now fi-
" nally of the *Event* that this Exposition had up-
" on John.

III. *The event which the Exposition of the Whores judgment had upon John*, concludes this mystery of the final judgment of the Whore. Here note, 1. *Johns* Preparation to worship the Angel, being so wonderfully taken with what he had revealed to him. 2. The Angels Prohibition of *John*, and refusal of his worship, *Partly* because Divine Worship was not due to him, being but *Johns* fellow-servant in testifying the Prophecy of this Revelation; *Partly* because Divine Worship is Gods peculiar due; *And I fell at his feet to worship him: And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the Testimony of Jesus; Worship God: for the Testimony of Jesus is the spirit of Prophecy*, ver. 10.

Hitherto of The Judgement of the Whore: *Next of the* Judgement *of the* Beast *and* false Prophet.

II. THE JUDGEMENT OF THE BEAST AND FALSE PROPHET, *together with their Armies and adherents, warring against the Lamb and his Army, is foretold and more fully declared.* These Adversaries were all mustered together under the *Sixth Vial*, in *t Armageddon*: Now this *Seventh Vial*, (the exposition whereof is yet continued) describes the events of the battel in Armageddon. *u Some* interpret this Vision of the last judgement: *x Some* of the Conversion and glorious Calling of the Jews: *y Some* of the spiritual victory which Christ shall obtain by his Word, *z Some* understand it of Christs final victory, not only *spiritually* but *corporally*, over the *Beast* and *False Prophet*, (now chafed and enraged at the destruction of the whore,) and this by some remarkable and dreadful dispensation of his Providence, and that before the General Judgement come. And this seems most agreeable to the Series of the Text ensuing. Now here are set forth, 1. *The preparation to the Battel.* 2. *The events of the Battel.*

t Rev. 16. 13. 14. 16.

u So Arethas, Pareus.

x Brightm.

y Napier.

z Forbes.

1. *In the preparation to the battel*, are described Christ's, and the Beast's Preparations against each other, as the the two grand Adversaries and Generals of the Field. I. *In Christs Preparation*, are declared,

1. *His Majestical and victorious coming forth to Battel*, even out of *Heaven open*, sitting on a *White horse* an Emblem of Victory, Triumph and Joy, which seems here to intimate Christs victoriousnes over his enemies, to the increase of new joyes to his people; *And I saw Heaven opened, and behold a white Horse, and he that sate upon him*, &c.

2. *His admirable perfections* wel-becoming so glorious a Captain. *viz.* (1) Truth and faithfulnesse in all his Promises and threats, though he seem to delay long; *And he that sate upon him was called faithful and true.* (2) Justice in judging and warring; *And in righteousnesse he doth judge and make war*, ver. 11. (3) Piercing quickneſse to find out, and take revenge upon his enemies; *His eyes were as a flame of fire.* (4) Victoriousnesse; *And on his head were many Crowns*, denoting his many and singular victories: yea the Crowns of these *a* Kings, against whom he now goes forth to fight, were in effect hit already. (5) Unsearchableness of his Name, Nature and wayes; *And he had a Name written which no man knew but himself*, ver. 12. Written for Permanency: but known only to himself, for the secrecy and mysteriousnes of his state, councels and wayes; as *b* Forbes noteth. (6) Severity of revenge upon his enemies, having his *c* garments even soaked and steeped in their blood, and particularly in the blood of the Whore lately by him judged and executed; *And he was cloathed in a Vesture dipt in blood.* As coming from a bloody slaughter. (7) Infinite wisdom, knowing all the secrets of God, and making known his pleasure to us, as man makes known his will to man by a word; *And his name is called THE WORD OF GOD*, ver. 13. This denomination of Christ, *d The Word*, is peculiarly found in *Johns* writings; and affords a notable Argument that *John* the beloved Disciple penned this Book. *Thus of Christs Perfections and glorious Properties.*

a Rev. 19. 19.

b Forbes on Rev. 19. 12.

c Compare herewith Isa. 63. 1. to 7.

d Joh. 1. 1. 14. 1 Joh. 1. 1.

3. *His*

3. *His Armies*, heavenly, pure, and victoriously triumphant in and with Christ; *And the Armies which were in heaven, followed him upon white Horses, clothed in fine linnen, white and clean*, ver. 14.

4. *His weapons of War*, or *Manner of fighting*; gradually described; viz. e Smiting with the Sword of his Mouth, Ruling with his Rod of Iron, and treading his foes under his feet, that they shall not be able to rise up against him; *And out of his mouth goeth a sharp sword, that with it he should smite the Nations*: viz. (His word, either punishing them according to the tenour of it: or subduing them unto the obedience of it.) *And he shall* f *rule them with a rod of iron: and he treadeth the Winepress of the fierceness and wrath of Almighty God*, ver. 15.

5. *His puissant Name*, acquired by his Martial Atchievements, publishing him to be Lord and King Paramount; *And he hath on his Vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS*, ver. 16. g *Some* think this name is written, *On his Vesture*, for Perspicuity, that all may clearly discern it: *On his thigh*, for the Perpetuity and Eternity of his Dominion, none being able to deprive him of it. h *Some on his Vesture*, for manifestation to all: *On his Thigh* or *feet*, not only to note that Christs meanest, surpasseth mans highest power; but especially to intimate that this is the time when his Church shall have dominion with him. i *Some* thus; *On his Vesture*, manifesting now his victories to all; *On his thigh*, because now all the world shall testifie their subjection to Christ, and swear him Homage, For men do not only k wear their *Sword on their thigh*: but especially their strength is by Scripture placed in their *loins and thighs*; and hence it was a token of subjection and servitude to l *put the hand under the thigh*, which Custome *Aben-Ezra* witnesseth to have continued still among the *Indians* and *Aethiopians* till his time.

6. *His Herauld*, or *Trumpet*, not so much proclaiming open war with the Beast, as inviting all that delight in prey, to come and take the spoile: the Conquest of the Beast being certain. This Herauld is described, (1) By his Person, being an *Angel*. (2) By his station, which was strange, *In the Sun*; *And I saw an Angel standing in the Sun*. Intimating the bright, clear and Sun-like light which then shall be evident to all, touching Antichrists destruction. (3) By the loudness of his Proclamation, able to make the deafest hear; *And he cryed with a loud voice*. (4) By the tenour of his cry, which (under the allegory of all Fowls or Birds of prey invited to feed and fill themselves with the flesh and carkasses of the slain.) intimates the great and extream slaughter of the Beast and his Armies by Jesus Christ; insomuch that all that were addicted to take the spoyle should prey upon them, being now certainly and speedily to be destroyed, *Saying to all the Fowls that fly in the midst of heaven, Come and gather your selves together unto the Supper of the Great God: That ye may eat the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of Horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great*, ver. 17, 18. Thus of *Christs preparation to the battel*.

II. *In the Beasts Preparation* are laid down, 1. His adherents and Armies. 2. Their mustering and gathering together for Warre. 3. The adversaries against whom they prepare to fight; *And I saw the Beast, and the Kings of the Earth, and their Armies gathered together, to make Warre against him that sate on the Horse, and against his Army*, ver. 19. This their gathering together was in *Armageddon*, and that by the diligence of the *Frogs*, as was formerly declared in the *sixth Vial*, The beast being enraged after *Romes* Destruction.

2. *In the Events of the Battel* (The Battel it self not being at all mentioned, but only the Beasts intentions and preparations to fight against Christ and his Army, for the Beast and his Adherents are entrapped and captured, easily and suddenly foyled by Christ.) Consider,

1. The dreadful Calamity that layetly befell the *Beast that carryed the Whore and the False Prophet*, the Restorer of the Beast for carrying of her. (Which *False Prophet* is described here, both by his Miracles wrought before the beast, and by his deceiving of the Beasts vassals and worshippers thereby, so that this is the m *Two horned Beast*.) This their calamity consists, 1. In their joynt apprehension; *And the Beast was taken*, (*Gr.* taken in snares, entrapped, ensnared,) *and with him the False Prophet that wrought miracles before him, with which he deceived them that had re-*

e Thus with Mouth and hand he fighteth, and with feet down trampleth all, Forbes on Rev. 19. 15.
f See Psal. 2. 8. 9.
g D. Pareus in Apoc. 19. 16. Mr. Reynolds on Psal. 110.
h Thomas Brightman on Rev. 19. 16.
i Forbes on Rev. 19. 16.
k Ps. 45. 3.
l Gen. 24. 2, 3, 9. and 47. 29.
m Rev. 13. 12, 13, 14.
n The word *ceived*. He was en-

trapped, or snared, implyeth in it, as an *easie victory*, for the part of him that rideth on the *White* Horse: so a *sudden and unexpected foyle* to the Beast and his followers. *Forbes on* Rev. 19. 20.

The beast is taken; being as it were catched in snares, and entangled before he be aware of it, as wild beasts are taken, which run into the Nets or Gins, e're they know where they be. So much doth the word *Epiastae* intimate, that signifieth to *take*. And indeed we know that the *Lord raineth down snares upon the wicked*, as it is, Psal. 11. 6. whereby their feet are taken in such places, where they least of all feared any such matter. *Thom. Brightm. on* Rev. 19. 20.

ceived the mark of the Beast, and them that worshipped his Image. 2. In their joynt Execution, and that in most dreadful manner, like *Corah*, *Dathan*, and *Abiram* swallowed up alive of the pit, or like *Sodom* and her Cities burnt up alive; *These both were cast alive into a lake of fire burning with Brimstone*. As they were joynt-partners in wickedness, so they are joynt-partakers in the woful reward of their wickedness, v. 20.

II. The General Slaughter of all their whole Army, all are put to the sword, and the fowls invited, filled with their flesh, enriched with their prey; *And the remnant were slain with the sword of him that sate upon the Horse, which sword proceeded out of his mouth. And all the Fowls were filled with their flesh*, ver. 21.

Hitherto of the *Judgement of the Whore, Beast*, and *False Prophet*, and their Adherents. Last of all comes to be considered the *Doom and Judgement of the Dragon* himself that set them all on work against Christ and his Church.

VII. Vision.

III. THE JUDGEMENT OF THE DRAGON, *that old Serpent, the Devil and Satan, that hath incited and used as his instruments, the Whore, Beast, False-Prophet, and their followers, to oppose and persecute the Lamb and his Saints*: comes now in the last place to be considered of. Touching this judgment of the Dragon, Consider 1. *The Inchoation of it*, in his Binding. 2. *The Relaxation of it*, in his Loosing. 3. *The Consummation of it*, in his final Damning. The particulars contained herein are o most Abstruse and mysterious; to be too positive and definitive about them and the mysteries intended in them, would argue too much boldness and Temerity. And learned Expositors are much unsatisfied about the interpretation of them. p *Some* conceive, all that is here spoken till the Dragon's destruction in *ver.* 10. to be only A *Summary Repetition* or *Recapitulation* of the affairs and whole state of the Church, from the primitive times almost to these times: How the Dragon

o A man may see how the learned Commentaries of the Interpreters, how greatly they are puzled and toyled in the interpretation of this Chapter: but above all the rest the Popish Commenters do most pitifully vex themselves therein, as to whom it is like an intricate Maze and Labyrinth, whence there is no winding of a mans self out. *Thom. Bright. on* Rev. 20. 1.

p So Pareus, Brightman, Forbes, Napier interpret it.

gon was chained up after the tenth persecution for a 1000. years. The Church mean-while obtaining a Spiritual Resurrection and Kingdome with Christ, till after the 1000. years Satan was let loose and brought in new enemies, *Gog and Magog*, against the Church, to his and their destruction. q Some contrariwise are of opinion that this Chapter is not a *Repetition*, but a *Continuation of the Revelation* touching future events to the Church till the Judgement-day. And that the Series and Current of the Context duly considered seems so to carry it. After times probably will better understand these Mysteries. But to the Text, touching the *Dragons Judgement*.

q So Mede expounds it.

1. *The Inchoation of the Dragons Judgement*, is laid down in his binding for a thousand years. Here consider, 1. *The Dragons inchoate destruction.* 2. *The Churches Contemporany State and Condition mean while.*

I. Touching *The Dragons inchoate Destruction*, or *Binding*, are considerable. 1. The Agent by whom the Dragon was bound, *An Angel*, r supposed to be Christ, because his Heavenly Authority and Mighty Power under the Emblems of a *Key* and *Chain* are so notably described, *And I saw an Angel come down from Heaven, having the Key of the bottomless pit, and a great Chain in his hand*, Chap. XX. ver. 1. 2. The Actions of the Angel about the Dragon, are divers *viz.* (1) Apprehending of him; *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan.* (2) Binding of him, the term of his bondage being expressed; *And bound him a thousand years*, ver. 2. (3) Imprisoning of him, which is set forth, *Partly*, By the place wherein he imprisoned him; *And cast him into the bottomless pit. Partly*, By his secure manner of proceeding with him, *And shut him up, and set a Seal upon him.* As sometimes it was with *Daniel* in the Lions Den, or with *Christs Body* in the Sepulcher. 3. The End or Intention of this Judicial process with the Dragon, *viz. That he should deceive the Nations no more till the thousand years should be fulfilled.* Which is amplified by a Prediction of the Dragons release for a little season afterwards; *And after that he must be loosed for a little season*, ver. 3.

r So Pareus in Apoc. 20. 1. Forbes on Rev. 20. 1. Chap. 20.

II. Touching *the Churches state and condition during this thousand years restraint of the Dragon*, are observable. 1. The Reviving. 2. The Enthroning. 3. The Reigning of two sorts with Jesus a thousand years, *viz. Partly*, Martyrs who suffered for Christ. *Partly*, Others who kept themselves pure from Antichristian defilements and idolatries; *And I saw Thrones, and they sate upon them, and Judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a* s *thousand years*, v. 4. This state of the Martyrs and pure Worshippers is amplified three ways, *viz.* (1) By the opposite condition of the rest of the dead; *But the rest of the dead lived not again until the thousand years were finished.* (2) By the Denomination given to the condition of the Revived Martyrs, &c. *This is the FIRST RESURRECTION*, ver. 5. (3) By the happiness and holiness of all that have part in this first Resurrection, *Partly*, in respect of their Exemption from the second death: *Partly*, in respect of their Inauguration to be Priests and Kings with Christ; *Blessed and Holy is he that hath part in the first resurrection: On such the second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years*, ver. 6. These thousand years seem Contemporany to the thousand years of the Dragons Restraint. And the state of the *New Jerusalem's coming down from God out of Heaven*, is thought by some to be an happy condition of the Church in this life *contemporany* to them Both.

s Touching this thousand years Reigne of the Martyrs and Confessors with Christ. See D. Pareus in Apoc. 20. 4. and Jos. Mede Com. in loc. Forbes, Brightman, and D. Joan. Prideaux. Lect. XIII.

2. *The Relaxation of the Dragons Judgement*, is set forth in his loosing again out of Prison for a little time. Touching which, note,

I. The time or term when this Dragon shall be thus loosed, *But when the thousand years are expired, Satan shall be loosed out of his prison*, ver. 7.

II. The subtile practices of the Dragon thus released, seducing and instigating new enemies against the Church. Here 1. The Enemies seduced, are described. (1) By the extent of places whence they shall be gathered, *from all the four Quarters of the Earth.* (2) By their Denomination, *Gog and Magog.* (3) By their Number, *as the sand of the Sea.* 2. The intent of this seducement is specified, for battel against the Saints; *And he shall go out to deceive the Nations, which are in the four Quarters of the Earth,* t *Gog and Magog, to gather them together to battel: the number of whom is as the sand of the Sea*, ver. 8. This seems to allude to that in *Judg.* 7. where the Midianites like *Grashoppers* for multitude, and whose Camels were as *the sand of the Sea* for number, pitched against *Israel* in the Plain, and were destroyed by *Gideon* and his three hundred, holding forth burning Lamps, breaking Pitchers, and sounding Trumpets.

t Touching this Gog and Magog, see the various opinion of Writers, in D. Prideaux. Orat. III. D. Pareus in Apoc. 20. 8. Brightman, Forbes, Napier, also on the place. g Psal. 2. 8. h Jos. Med. in Com. Apoc. Part. 2. de Gogo & Magogo.

III. The Events ensuing upon these practices of the Dragon, are of two sorts: 1. The Hostile acts of these seduced enemies against the Church, *viz.* (1.) *Partly*, Going up every way against them; *And they went up on the breadth of the Earth.* g The utmost parts of the Earth are promised Christ *for his possession* at last. (2.) *Partly*, Surrounding them on every side; *And encompassed the camp of the Saints about, and the Beloved City.* By *Beloved* City h some understand *The New Jerusalem*, the Metropolis of this New Kingdom of Christ and the Saints, which, like the Tabernacle in the Wilderness, is pitched in midst of the Saints Camp. By *camp of the Saints*, the Nations of the saved ones that shall walk in the light of the New Jerusalem. This seems to allude to the practices of them in *Sodom*, wherein all, young and old, from all Quarters compassed *Lots* house, *Gen.* 19. who were devoured by fire and brimstone rained upon them from God out of Heaven. 2. The righteous Acts of God as it were by his own immediate hand, against these enemies, for the Rescue, and in the Quarrel of his Church; *And fire came down from God out of Heaven, and devoured them*, ver. 9.

3. *The Consummation of the Dragons Judgements*, is declared in his final damning. Here the Dragons final doom is, 1. *Described.* 2. *Confirmed.* 1. *Described* and aggravated. 1. By the cause of his damnation, his *deceiving the Nations*, especially after his letting loose. 2. By the place of his execution.

3. By the company damned with him, *The Beast and False Prophet.* They sinned together, and shall burn together. 4. By the extremity, easelesness and endlesness of all their torments; *And the Devil that deceived them, was cast into the lake of fire and brimstone, where the Beast and False prophet are, and shall be tormented day and night, for ever and ever*, ver. 10. II. *Confirmed* by the lively representation of the General and last judgement, annexed immediately to the Damning of the Dragon. i Not as if the Day of judgement should then immediately follow, or as if the particular time thereof were here determined: but to intimate the full destruction of the Dragon and other Enemies of the Church which should hold on till Christs final coming to judgement: As in *Daniel* 7. A Throne is erected, and one sitteth thereon for judging the Beasts there mentioned, Enemies of the Church; And the faithful that they might apprehend their adversaries full overthrow, but their own perfect deliverance, are called in *Dan.* 12. to the meditation of the last, and full degree thereof in the general Resurrection. To that here seems to be an allusion. Now in this *Hypotyposis* or lively Adumbration of the *Last* and *General Judgment* compendiously declared, con-

i To this effect Forbes on Rev. 20. 11.

consider. 1. The Majestical enthronement of the Judge upon his Tribunal or Judgement Seat, emphatically *Amplified*; *Partly*, By the glory and greatness of his Throne: *Partly*, by the power of his presence, *Heaven and Earth fleeing away*. How then shall the wicked stand before him, or look up at that day? *And I saw a great white Throne, and him that sate on it, from whose face the Earth, and the Heaven fled away, and there was found no place for them*, v. 11. 2. The Order and Manner of his Judicial Proceedings, (1) By his Convencing of all before his Tribunal that were to be judged; *And I saw the Dead small and great, stand before God.* (2) By his final Dooming or Sentencing of all that were thus convanced before him. In passing of which judicial Sentence, note, 1. The matters of Fact according to which they shall be judged, *Their works*. 2. The Evidence produced for Conviction and proof of these Matters of Fact against them, *viz.* *Partly*, the *Books opened*, i. e. Gods Book of Remembrance: And the Records or Books of their own Consciences. *Partly*, the *Book of life*, i. e. The Record of Gods Everlasting Decree of Election. In all this seems to be a notable allusion to that of *Daniel*, k *The Judgement did sit, and the Books were opened.* And both that and this to the usual process of Humane Courts of Judicature, wherein Judges Proceed upon persons according to Matters of Fact alledged and Proof, which Allegations and Proofs are Booked down and Recorded; *And I saw the dead, small and great, stand before God: And the Books were opened: and another Book was opened, which is the Book of life: and the dead were judged out of those things which were written in the Books, according to their works*, ver. 12. This Judicial process is *Amplified* by a Prolepsis, or Prevention of an Objection.

k Dan. 7. 10. Of these *Books* and especially the *Lambs Book of Life*. See D. Pridaux. Orat. IV.

Object. *But how shall all the Dead, that are in the Sea, Grave, or under any other sorts of death be thus convented before God?*

Answ. Sea, Death, and Grave, shall all of them unanimously surrender and deliver up their dead at Gods command and coming to judge; *And the Sea gave up the dead which were in it: and death and hell* (or, *the Grave*) *delivered up the dead which were in them: and they were judged every man according to their works*, i. e. The Judicial Sentence was pronounced according to their works, ver. 13. 3. The Execution of the Judicial Sentence, by inflicting the fiery Torments of the Second Death, that is, Eternal Death. The Objects upon which the Judgement shall be inflicted, are *Things*, or *Persons*.

(1) *Things*, *viz.* Death and Hell, or the Grave; *And Death and Hell* (or *Grave*) *were cast into the Lake of fire. This is the Second Death.* As if it were said; There shall be no Torment any longer that shall vex men, either in Death or in the Grave, but only in the Lake of fire, where the Reprobates die for ever, ver. 14.

l So Bright man on Rev. 20. 14.

(2.) *Persons*, *viz.* All Reprobates; *And whosoever was not found written in the Book of life, was cast into the Lake of fire*, ver. 15.

Thus of the *Third General Branch* of this II. *Prophecy*, *viz.* The deliverance of the Church at last out of all her distresses and persecutions, by Gods righteous Judgements in the Destruction of her distressing and persecuting enemies, The Beast, False Prophet, Dragon and their adherents, with Death, Grave, and all Reprobates. Next in order is the *Fourth and last General Branch*, touching the happy state and condition which the Church shall enjoy upon this her deliverance.

4. *Finally, The happy state and condition of the Church upon her Deliverance from her Enemies, by her just Ruine and Destruction*, is most magnificently and gloriously represented to us in the last Branch of the II. PROPHECY, touching the *New Heaven, and the NEW Earth, and NEW JERUSALEM descending from God out of Heaven*, and this comes now to be considered. Now though this *Vision* be here reported after the Description of the *Last and General Judgement*, and Consummation concerning it to be of the Condition of the Church and Elected Saints in Heaven and Glory; yet in that general account is of the Churches happy state in the general, when her Deliverance from and the Destruction of her grand Enemies, viz. of the great Whore, The Beast, The False Prophet whose Destruction was Consummate, and of the Dragon also whose Destruction was Intimate, do conceive this *New Jerusalem* is here to Synchronize or be contemporany with the 1000 years of the Dragons being bound, and of the Martyrs and Pure worshippers Dominion with Jesus Christ. *Vid. Jos. Med. Calv. Apoc. Part. 2. Synch. IV. V. VI.*

m Jos. Mede in Com. Ap. Part. 2. & Mr. Alsted Tab. 7. p. 781. edit. Cantabrig. 1649.

This happy state of the Church is described from Chap. 21. 1. to Chap. 22. 6. As all interpreters that I have seen, do with unanimous consent acknowledge. But touching the Kind or sort of Happiness here described, they do not so harmoniously accord. They chiefly are of three Opinions herein. 1. *Some* interpret all this Vision, meerly of the Eternal and Glorious happiness which the Church shall enjoy in Heaven with God and Jesus Christ in immediate Vision and fruition. And r most Expositors go this way.

r Thus this Vision is interpreted by D. Pareus, Junius, Piscator, Diodate, Napier.

2. *Some* s expound it of the Churches happy condition in respect of the *Conversion of the Jews*. The Church of the Gentiles was t an *Heavenly Jerusalem* before, but many corruptions were intermixed in her condition: but when the Jews shall be converted, there shall be such a New face of all things in the Church, and they shall be so pure and holy, that in respect of the heavenly Jerusalem of the Gentilish Church, this shall be as it were *A new Jerusalem*.

s Thus Tho. Brightman expounds it.

t Heb. 12. 22.

3. *Some*, without restriction or reference to the Jews Conversion, understand it indefinitely of that u happy Spiritual state which the Church, upon her enemies destruction, shall enjoy here in this world, before she be translated from Earth to heaven. And divers considerable x *Reasons*, drawn especially from the Nature of this Vision, are propounded for strengthening of this Interpretation, a brief taste whereof is here presented to the *Margin*, and may more fully be discovered in the Authors themselves. In this difference of learned mens judgements, it is not easie determinately to fix a mans thoughts. For mine own part, I ingenuously acknowledge I have long been somewhat dubious and divided in my thoughts, which of these Expositions to pitch upon, nor am I at present so fully resolved as to have no hesitancy at all thereabout: yet all things deliberately considered, and the foresaid and like *Reasons* ponedered, I rather incline to their Opinion (recited in the third place) who interpret this of the Churches *Happiness Spiritual*, rather than *Eternal*: Of *Grace* in this world, rather than of *Glory* in the world to come. Now if so happy a Condition may befall the Church in Earth: What, and how surpassing shall her happiness be in Heaven it self!

u *Jos. Med. quo supr. Forbes on Rev. 21. & 22. Aretius apud Oecumen.* expounds this whole *Vision* in such sort, as he seems to incline to this way.

x *Divers Reasons are summarily couched together by Forbes. Take them in his own words.*

Now, albeit the Church her Condition be here set down Hyperbolically (as would appear) for any state that ever she shall here attain to: yet, if we consider, I. How not only the most precious things in Nature, are too abject to express the Dispensation of Grace, (especially now in the highest degree) But also, II. That here is painted out unto us, 1. A Jerusalem coming down from Heaven: 2. The Tabernacle of God, wherein God will sojourn with men, (1) Having a wall against invasion, (2) Founded on the Doctrine of the Apostles. (3) Gates for Receiving in Nations and Kings, coming to walk in her light, and bringing thither their Glory: (4) Having to this end the Ministry of Angels, even Pastors of Churches; 3. And that all the Measuring of this City, is by the Ministery of man, called to be an Angel, and instructed for that with a Golden Reed; 4. As also

so that all the Dispensation of God towards the City, is by the Lamb, the Mediator, who in the world to come *governeth up the Kingdom to God, that he may be all in all*, 1 Cor. 15. 28. III. And finally, That here nothing is so magnifickly spoken, which the Prophets before have not almost in the same terms uttered, of the Estate of the Church here in Grace; We will easily perceive that no such thing is here meaned, as whereto most part of Interpreters have drawn it: By even by this amassing together of all the Goodly Promises in the Prophets, of the Church her Graceful and Peaceable state, To let us see that at this time shall be the full performance, never any more to be disturbed, and so therein *The Mystery of God to be finished*, Nothing now Resting to be either expected or wished, but that *The Lord Jesus come quickly*, *Forbes on Revel.* 22. Sect. 4.

Now this happy state of the Church is 1. *More Summarily and Generally Propounded.* 2. *More Plenarily and Particularly Expounded.*

I. *More Summarily and Generally The Churches future Happinesse is Propounded,* 1. *Partly by Vision.* 2. *Partly by Voice, tending to explain and confirm the Vision.*

1. *By Vision* The Churches happiness is represented, 1 *In respect of the New World.* 2 *In respect of the New Jerusalem in the world.* I. In respect of the New World, or New face of the whole Universe. The World is altered at the Churches alteration, whose Receptacle and Habitation it is, and it becomes *New*, 1. By alteration of things that Remain; *And I saw a New Heaven, and a New Earth: for the first Heaven and the first Earth were passed away.* Scripture by *y New Heavens* and *New Earth*, being wont to express Great Changes in the world. There shall be after the Destruction of the Whore, Beast and False-Prophet, such a wonderful shaking and change of all things in the world, that it shall be as a New World, New Heaven and Earth. 2. By Abolition of that which shall be taken away; *And there was no more Sea*, Ch. XXI. ver. 1. By *Sea*, which is wont to rage and swell tempestuously, *z* Scripture is wont to signifie the raging stirrs, tumults, commotions, &c. of enemies, people or Nations: Now by *there being no more Sea*, the Holy Ghost sheweth the quiet state of things no more subject to trouble or inquietation as formerly. Not, saith *a Forbes*, as if henceforth the Church should be altogether free of all evils, (which cannot fully fall here) but never again shall either *Deceit of Darknesse*, or *Hostile invasion*, trouble her. But her last evil, amidst both plenty and peace, shall be *Security*. II. In respect of the New Jerusalem, the Renewed Church in this New World, and for whose sake the world is renewed. She is here Described, 1. By her Holiness; *And I John saw the Holy City.* 2. By her Newness; *New Jerusalem.* Not only *New* in respect of that Old Jerusalem under the Law gendring to bondage, in which sence the Christian Church was always *New*: but *New* in comparison of her former sad afflicted state, her enemies being destroyed. The name of *Newnesse* is a Note of her transformation into a more joyful state saith *Andreas*. 3. By her Heavenliness, or Divine descent; *Coming down from God out of Heaven*, viz. of Gods Building and Beautifying. 4. By her Bride-like Preparedness for Christ; *Prepared as a Bride adorned for her Husband*, ver. 3.

y See Isa. 65. 17. & 66. 22.

Chap. 21. *z* See Ps. 46. 2, 3, 6. & 89. 9. 10. Isa. 57. 20, Ezek. 26. 3.

a Forbes on Rev. 21. 1.

2. *By Voice*, tending to Explain and Confirm the former Vision. This voice is two-fold, *viz. More Generally, from Heaven: More Specially from the Throne.*

I. The Voice from Heaven, declares the Churches Felicity, 1. In respect of the presence or enjoyment of all Good, *viz.* in the Cause and Fountain of Good. That is, (1) Gods Covenant-relation to them, (2) Gods Co-habitation by his Gracious presence with them; *And I heard a Great Voice out of Heaven, saying: Behold: the b Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them*, and be *their God*, ver. 3. 2. In respect of the Absence, or removal of evil, which is Confirmed from the passing away of former things, *viz.* the Churches Distresses and Persecutions under the Dragon, &c. then *c she cryed, was in pain*, her members *d slain for the testimony of Jesus*: but now these, or like miseries are past, and shall trouble her no more; *And God shall wipe away all tears from their eyes; And there shall be no more Death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away*, ver. 4.

b The Manner of Gods presence is expressed in the words σκηνὴ & σκηνώσει,

c Rev. 12. 2. *d Rev.* 13. 7, 15. *and* 14. 13. *and* 6. 9, 10.

II. The voice of him that sits upon the Throne, *viz.* God himself, further confirms and explains this happy state of the Church, which to carnal men may seem incredible: But Gods Testimony is infallible. Gods voice to this purpose is threefold, and all Emphatical.

1. His *First Voice* is pronounced indefinitely without Particular Directing it to any one. Herein he proclaims himself to be the Author of this New world; *And he that sate upon the Throne, said, Behold I make all things new.* And can any thing then be too hard for this God? He that made all things of nothing, can he not easily make all things New?

2. His *Second Voice*, is particularly directed to *John*. And commands him to write and record these words as true and faithfull; *And he said unto me, write: for these words are true and faithful*, v. 5.

3. His *Third Voice*, particularly also directed to *John*, Declares, the Consummation or Accomplishment of the Churches Deliverance and Happy state upon her Enemies Destruction, according to the Prophets Predictions. The Mystery of God herein being now finished; *And he said unto me, IT IS DONE.* This her Happiness is, *Confirmed, Described, Illustrated.* (1) *Confirmed*, from the Eternal Nature of God, who foretelleth all things, performes them in due time, orders them to their proper ends, and will at last endlesly blesse his people; *I am Alpha and Omega, the Beginning and the End.* (2) *Described*, *Partly* by the Nature of this Happinesse, consisting in, 1 Having the Fountain of the Water of Life: 2 Inheriting all things: 3 Enjoying the Covenant-Relation to God. *Partly*, By the manner of Conveyance, *viz. Free-gift.* *Partly*, By the Subjects on whom it is Conferred, *viz.* On the thirsty earnest Desirers, and on Conquerours; *I will give unto him e that is athirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit f all things*: And *g I will be his God, and he shall be my son*, ver. 6, 7. 3. *Illustrated* by the contrary, miserable condition and damned state which shall befall all Reprobates, especially the worshippers of the Beast and vassals of Antichrist, who are here chiefly intended, and ranked in *eight several sorts*, all of them describing in a special manner their corruptions; *But the Fearful, and unbelieving, and the abominable, and Murderers, and Whore-mongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burneth with fire and brimstone: which is the second death*, ver. 8.

e Isa. 55. 1, 2, 3.

f Mat. 6. 33 1 *Cor.* 3. 21. 22, 23. 2 *Cor.* 4. 15.

g Jer. 31. 33. *Heb.* 8. 10.

II. *More plenarily and particularly the Churches future happiness*, or *happy state is Expounded*, and this in a Vision to *John*. Here Consider, 1. *The Preparation of* John *for the Vision.* 2. *The Description of the Church, and her happy state as presented in the Vision.*

1. The Preparation of *John* for perceiving and beholding

holding of the *Vision*. In this Preparation note, 1. Who prepared *John* thereto, viz. one of the *Seven Vial-Angels* probably the same *h* Angel who shewed him formerly the *judgement of the great Whore*. 2. How he prepared him, viz. (1) *Verbally*, By Word, calling him to him, and promising him to shew him the Bride, the Lambs wife; *And there came unto me one of the Seven Angels, which had the seven Vials full of the last Plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lambs wife*, ver. 9. Elegantly saith *i Andreas*, he calls the *Bride*, the Lambs wife. For when Christ was slain as a Lamb: then he espoused her to himself by his own Blood. For as a Rib was taken from *Adam* sleeping, of which the Woman was formed: So Christ sleeping on the Cross by voluntary Death, by the blood that was poured out of his side, the Church was constituted, and joyned to him who suffered for us. (2) *Partly*, By Action, carrying him in the spirit to an high Mountain; *And he carried me away in the Spirit to a great and high Mountain*. He carryed *John* to behold the judgement of the *great* Whore *k* into the *Wilderness*, perhaps because she lay in covert from vulgar view, or rather because now her judgement would bring her into a Wilderness-state of howling woe: But he carries him into a *great high Mountain* to view the Bride, the Lambs wife; either because they that obtain a true sight of the Bride, must ascend high, or because her state now to be represented was great and highly exalted, she being no longer in her Wildness-troubles, but in her *Mountain-triumphs*.

h Rev. 19. 1, 2, 3. He that had inflicted a plague on them that deserved it, now demonstrates the happiness of the Church. Andreas in Ap. c. 67. apud. Chry. Tom. 2. in N. T.

i Andreas in Ap. c. 67. apud. Chry. Tom. 2. in N. T.

k Rev. 17. 3.

II. The Description of the Church and her happy state, as represented to *John* in Vision. And she is shewed here in the height of Magnificence and stateliness, far transcending the utmost glory of all the Kingdoms of this world; Spirituals surpass all Temporals. Oh what glorious things are here spoken of thee thou City of God, thou joy of the whole earth! Now the New Jerusalem is displayed, 1. *In her self*. 2. *In her Accessories*. In both Sumptuously, gloriously.

1. *In her self*, the New Jerusalem is displayed, According to 1. *Her Glorious Beauty*. 2. *Excellent Fortification*. 3. *Accurate Symmetry or Proportion*, 4. *And precious Materials*.

I. *Her Glorious Beauty* throughout, Consists, 1. In her Goodly Greatness. 2. In her amiable Holiness. 3. In her heavenly Descent or Original. 4. In her Divine Glory. 5. Her orient light, which is 1. *Of a Divine pleasantness*, therefore compared to a *Jasper* whereby formerly *l* God was resembled: and 2. *Of a Christalline clearness*, having no secret, hidden, covert defilements and abominations in her as the Whore, but being throughout beauteous and sincere, as it were with transparent purity; *And he shewed me that great City, The Holy Jerusalem, Descending out of Heaven from God, Having the Glory of God, and her light was like unto a stone most precious, even like a Jasper stone, clear as Crystal*, v. 10, 11.

l Rev. 4. 3.

II. *Her Excellent* and *Strong Fortification* consists in a Wall about the City. This Wall is described by the *Constitution*, *Gates*, and *Foundation* thereof: 1. By the *Constitution* and fabrick of it; *And had a Wall great and high*. Therefore now no more to be trod under foot by the Gentiles, but secure from enemies, and above all dangers. 2. By the Gates of it, for admission and entertainment of all true Israelites indeed. Which Gates excell (1) For their number, which is Patriarchal and Apostolical; *And had twelve Gates*. (2) For their Keepers, which are vigilant Angels; *And at the Gates twelve Angels*. viz. Evangelical Ministers directing and conducting the commers into the Holy City, and to the Tree of Life Jesus Christ. (3) For their Inscriptions or Emblems written or graven upon them; *And names written thereon, which are* the names *of the twelve Tribes of the children of Israel*. Intimating, both assurance of admittance, and direction for entrance, to all the spiritual Israel of God. ver. 12. (4) Vitally, for their uniform Order, viz. *On the East three Gates; on the North three Gates; on the South three Gates; and on the West three Gates*. This seems to allude to the figure of the City in Ezekiel, and to the form of the [illegible] about the Tabernacle [illegible] Eastward etc. as here [illegible] And this seems to [illegible] Jerusalem shall be a receptacle for all sorts [illegible] from all the four corners of the world. *Andreas* saith, *m The Apostolical Twelve of the Lamb, and their threefold explication signifie the Unity of the most holy and adored Trinity diffused through the Quadripartite world*. 3. By the foundations of the Wall, which both in their Number and Names inscribed upon them relate to Christs twelve Apostles, as upon whose Doctrine alone the New Jerusalem is builded, and wherein her chief strength lies, viz. In being bottomed by their Doctrine on the Rock Christ the *n* only foundation; *And the Wall of the City had twelve foundations, and in them the names of the twelve Apostles, of the Lamb*, ver. 14.

m Ezek. 48. 30. *n* See the Type of this Prophecy in Tabernacle on Numb. Sect V. *o* Andreas. in Apoc. c. 67. apud. Jo. Chrysost. Tom. 2. in N. T. *p* Mat. 16. 18. 1 Cor. 3. 11. *q* Rev. 21. 9. *r* Forbes on Rev. 21. 15.

III. *Her Symmetry*, or *Proportion* is most exact and accurate. Here consider, 1. The Measurer, viz. *q* The Angel that talked with God. Who, thinks *r Forbes*, is a Type of those Ministers which then God shall stir up and furnish with excellent graces, to measure and Minister in his Church. 2. The measuring Instrument, viz. A Golden Reed. A Geometrical measure, *golden*, both for the honour of the Angel measuring, and City measured, saith *s Arethas*. 3. The things measured, viz. City, Gates, and Wall, formerly only the inner Court was measured, the outward left unmeasured, as to be trodden under foot by Gentiles: but now no more such treading down, all must be measured, nothing is cast out, every thing in the Church must be according to rule and measure; *And he that talked with me had a golden Reed to measure the City, and the Gates thereof, and the Wall thereof*, ver. 15. This is an Allusion to Architecture, wherein the truth and exactness of the whole Fabrick is tryed by Rule and Measure. And it seems to have respect to that in *t Ezekiel*, 4. The Figure of the City; And the City lieth four-square, and the length is as large as the breadth, Equi-lateral, or having all sides equal, keeping exact proportion, firm, solid, stable against all Essays. As *x Writers* jointly observe, this cubical solid Figure denotes the Churches firmness and immovable stability in all points. 5. The measure of the City and Wall (1) Of the City; *And he measured the City with the Reed twelve thousand furlongs*, (or, as some Copies read,) 144000 *furlongs*) *the length, and the breadth, and the height of it are equal*, vers. 16. furlongs in all dimensions. For this is the undoubted true reading (διδυς χιλιαδες διδυς) according to the Complutensian, *Montanus* and the Plantinian Copies. Ignorance of the mystery hath made men think the last (διδυς) to redound. *Forbes on Rev. 21. 16.*

s Arethas in Apoc. c. LXVII. apud Oecumen. Tom. 2.

t Rev. 12. 1, 2.

u Ezek. 40. 3. &c.

x Andreas quo sup. Joachim. Camerar. in Apoc. 21. 16. apud Bez. in Annot. N. Test. Forbes on Rev. 21. 16.

y Her measure is 144:00.

(2) Of the Wall; *And he measured the Wall thereof, an hundred forty and four Cubits, according to the measure of a man, that is, of the Angel*, ver. 17. The measure of this New Jerusalem, and the *Wall* thereof, is most exact and mysterious. It seems to have special Relation to, an Harmony with the *z* Number of the Lambs Virgin-company, *viz.* 144000, which number is only built and raised upon twelve by Multiplication: so this New Jerusalem is only built upon the twelve Apostles Doctrine, and in all parts and proportions measured thereby, and conform thereto. This Mystery of the *Measure of the New Jerusalem*, as also in what sence it is said to be, *According to the measure of a man, that is the Angel*; See more fully discussed and cleared by *a* Mr. *Forbes*, and *b* Mr. *Potter*, both their Treatises being in

z Rev. 14. 1.

a Mr. Forbes on Rev. 21.

b An Interpretation of the number 666. by Fran. Potter. B. D. ch. 3, 4, 5, 6, 7, 8, 9.

English.

English. *Thus of her accurate and comely proportion.*

IV. *Her Coſtly and Precious Matter* or *Materials*, concerning *The Wall, City. Foundations of the Wall, Gates and Street of the City.* 1. The Matter of the Wall; *And the building of the Wall of it was of Jaſper.* By c *Jaſper*, God was formerly repreſented: This Wall was all of this one Matter and luſtre, God alone being the Defence and ſtrength of his Church. d *Andreas* thinks this *Jaſper* denotes the Bleſſed and un-fading life of the Saints. 2. The matter of the whole City, *And the City was pure Gold, like unto clear glaſs*, ver. 18. The e Whore was curiouſly trimmed, and her Cup guilded, but within full of abominations: But this City not *guilded*, but *pure Gold, tranſparent as Cryſtal.* Denoting her ſingular preciouſneſs and purity, no impurity or corruption being hid or concealed in her. 3. The matter and garniſhment of the Walls foundations, all manner of precious ſtones. Twelve precious ſtones according to the number of the XII. Apoſtles being enumerated; *And the foundations of the City were garniſhed with all manner of precious ſtones. The firſt foundation was Jaſper, The ſecond Saphir, The third a Chalcedony, The fourth an Emerald, The fifth Sardonix, The ſixth Sardius, The ſeventh Chryſolite, The eighth Beryl, The ninth a Topaz, The tenth a Chryſopraſus, The eleventh an Hyacinth, The twelfth an Amethyſt*, ver. 19, 20. Some ſingular Myſtery ſeems hereby to be intended, which as yet Interpreters do not ſo fully underſtand. f *Some* think, theſe twelve precious ſtones are applyable to the twelve Apoſtles, and deſcribing the Nature and Properties of theſe rich ſtones do accordingly accommodate them ſeverally. g *Some* conceive, hereby are intimated the variety of precious gifts and graces in the Apoſtles and Evangelical Miniſtry, building one and the ſame Jaſper-wall, and preaching not themſelves, but God. h *Some* interpret theſe twelve ſtones of the Properties of thoſe eminent perſons that ſhall be inſtrumental in the Jews Converſion. 4. The matter of the twelve Gates; *And the twelve Gates were twelve Pearls, every ſeveral Gate was of one Pearl.* i Though theſe Gates be twelve in number, for receiving all the twelve Tribes of the true Spiritual Iſrael, and open to all the four corners of the world, yet they are every of them of one Pearl, JESUS CHRIST the only *door of the ſheep*, and *way to the Father*. 5. The matt of the ſtreet; *And the ſtreet of the City was pure gold, as it were tranſparent glaſs*, implying the preciouſneſs, integrity and purity, not only of the Body of the City, but even of the Courſe, Commerce and whole way of the Saints therein, *ver.* 21.

c Rev. 4. 3.
d *Andreas in Apoc. c. 67. apud Chryſoſt. Tom. 2. in N. Teſt.*
e Rev. 17. 4.
f Andreas quo ſupr. vid. etiam D. Pareus in Apoc. 21. 19, 20.
g Forbes on Rev. 21 *Seſt.* 17.
h Brightm. on Rev. 21. 19, 20.
i So Forbes on Rev. 21 *Seſt.* 19.

Hitherto of the New Jeruſalem and her beauty as conſidered In it ſelf. *Next* In her Acceſſories.

2. *In her Acceſſories. viz.* In thoſe ſupplyes from without her ſelf, making up her beauty and glory both full and durable, this new *Jeruſalem* is further diſplayed. Theſe acceſſory felicities, are;

I. The ſingular Spiritual Preſence of God in Chriſt in the Purity, Truth and Spiritualneſs of Goſpel-worſhip. This Preſence of God in Chriſt affords two grand Priviledges. 1. That God and the Lamb are the Temple, ſo that no external Pædagogy, like that of the Law in a typicall Temple, or Ritual worſhip ſhall be needful: and therefore conſequently the Convert Jews ſhould not expect any ſuch thing; *And I ſaw no Temple therein: for the Lord God Almighty and the Lamb are the Temple of it*, ver. 22. If the City, Walls, Foundations, Gates, and Street be ſo exceeding precious, as hath been ſhewed: what can proportionably be imagined to be the Temple of that bliſsful City, but God and the Lamb? And that City that's ſo ſpecially crowned with the Preſence of God and the Lamb, may deſervedly be called k *Jehovah Shammah*, that is, *THE LORD IS THERE.* 2. That God and the Lamb are the light of it. So that great plenty of ſpiritual light, influence and grace, flow from this bleſſed Preſence of God in Chriſt; *And the City had no need of the Sun, neither of the Moon to ſhine in it: for the Glory of God did lighten it, and the Lamb is the light thereof*, ver. 23. There's no need of external Luminaries, where the myſtical Sun of Righteouſneſſe ſhines, ſaith l *Andreas*: Not that there ſhall be then no need of Scriptures, Ordinances, or Church-officers to preach and inſtruct the Church. For theſe things muſt m continue till the end of the world, and therefore till then the Church will need them. But there ſhall be ſuch an increaſe and confluence of n knowledge and grace in compariſon of former times, that the Saints ſhall ſeem as it were, not to have ſuch need of them.

k Ezek. 48. 35.
l *Andreas in Apoc. c. 67. apud Chryſoſt. Tom. 2. in N.T.*
m Mat. 28. 18, 19, 20. 1 Cor. 11. 26. Eph. 4. 11, 12, 13.
n Iſa. 11. 9. Jer. 31. 34. Iſa. 30. 26.

II. The Conflux and great Reſort of the Nations and Kings of the earth to this *Jeruſalem*, ſhining forth with ſuch divine ſplendour. This Conflux and Reſort of the Nations is *Partly* Deſcribed; *Partly* Amplified. 1. Deſcribed by the effects or events of their coming thither. *viz.* [1] The Nations of them that ſhall be ſaved, ſhall walk in its light; *And the Nations of them which are ſaved, ſhall walk in the light of it.* viz. They ſhall not only walk to the light, but walk in the direction of the light thereof. [2] The Kings of the earth ſhall contribute to the happineſs of this City, becoming Citizens therein; *And the Kings of the earth ſhall bring their glory, and honour into it*, ver. 24. The like alſo ſhall the Nations themſelves do; *And they ſhall bring the glory and honour of the Nations into it*, ver. 26. 2. Amplified by the ſecurity of all that come to be Citizens here. And by the Purity of the Commers and Citizens. *Partly* by the Purity of all Commers. They ſhall have continual Peace and Tranquility in it, and be abſolutely ſafe and free. [1] From all open force by day. *And the gates of it ſhall not at all be ſhut by day.* [2] From all ſecret fraud by night; *For there ſhall be no night there*, ver. 25. So that the gates ſhall never need to be ſhut for fear of enemies. The Beaſt and Falſe Prophet, &c. being deſtroyed: but ſhall ſtill lye wide open to receive all upright Commers. *Partly* by the Purity and integrity of all that come to be Citizens here. They ſhall not defile it with Paganiſh or Antichriſtian lies, idolatries or abominations. Theſe ſhall never any more prevail; *And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a Lye: but they which are written in the Lambs Book of Life*, ver. 27.

III. The abundant plenty of all things for neceſſity and delight. This abundance is *Synechdochically* comprized under the *Water of Life*, againſt Thirſt; And the *Tree of Life*, againſt Hunger; both, for ſuſtaining the life and comforts of the Citizens.

1. This *Water of Life* is deſcribed, [1] By the plenty of it, A *River*. [2] By the purity of it, A *pure River clear as Cryſtal*. [3] By the virtue of it, *Water of Life*. Not only becauſe it ſtill lives or flows; but becauſe it enlivens them that drink it: [4] By the fountain, or Original whence it flows; *from God and the Lamb*; *And he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God and of the Lamb*, Chap. XXII. ver. 1. This ſeems to allude, either to the pleaſant o Rivers that came through Paradiſe or to the p waters in *Ezekiel*, flowing out of the Temple. But this River of water is here ſo ſet forth as it far ſurpaſſed them both. *Some* by this *River*, underſtand q the moſt plentiful doctrine of Chriſt, which ſhall make them live to whom it flows. But r *Others* ſeem better to interpret it of the plentiful Communication of the Spirit, with all his enlightning, enlivening, ſanctifying and comforting operations. And Scripture is wont to ſignifie the Spirit & his endowments by *Waters*, s *Well of Waters*, t *Rivers of living Waters*. And this interpretation is the rather confirm'd, in that this *River*

Chap. 22.
o Gen. 2.
p Ezek. 47. 1, 8, 9.
q *Thom. Brightman* on Rev. 22. 1.
r *Andreas in Apoc. c. 68. apud. Chryſ. Tom. 2 in N. T. Napier on Rev. 22. 1. D. Pareus in Apoc. 22. 1.*
s *John* 3. 5. *Iſa.* 55. 1.
t *John* 4. 10, 14.
u Joh. 7. 37, 38, 39.

River is said to proceed out of the Throne of God and of the Lamb: for *u* the *Spirit proceedeth from both the Father and the Son.*

u Joh. 15. 26.

2. This *Tree of Life*, is described, (1) By its Situation, much like the *y* Tree of life in the midst of the Garden of *Eden*. *In the midst of the street of it, and of either side of the River* was there *the Tree of Life.* So called, because as it ever *lives*, so it ever *enlivens* them that eat it. But how can this one Tree be *on either side of the River? Answ.* The Greek may thus be rendred, *In midst of the street of it, and of the River* flowing *here and there, the Tree of Life.* As if the Tree were placed in the midst, so as the River divided into two Armes, should embrace it on both sides; as *z Brightman* observeth. Or, it extendeth its Roots and Branches to both sides of the River, for supply on every hand, as *a Pareus* noteth. Jesus Christ is the Tree of Life, who is the spiritual meat and medicine of his Elect. (2) By its fruitfulnesse. The fruit is for food commended here, *Partly* for the great variety of it: In Christ is wonderful variety against all nauseousnesse; *which bare twelve manner of fruites. Partly* for the constancy and frequency of it; *And yielded her fruit every moneth*, viz. Twelve times in a year. So that the fruit of this Tree seems to have a constant Spring, a continued Harvest. Christ shall then be still renewing his fruits of life on his Church.

y Gen. 2. Rev. 2. 7.

z Brightm. on Rev. 22. 2.

a D. Pareus in Apoc. 22. 2.

(3) By its Medicinablenesse: *And the leaves of the Tree were for the healing of the Nations*, ver. 2. *viz.* Christ shall cure all spiritual sores and maladies of the Nations that shall come into this City. He is Physick, as well as food.

IV. Finally, the Perpetuity of this City, and its happinesse serves to compleat all its beauty and glory. This is demonstrated in that, 1. The evil that might oppose or corrupt the happinesse, of it shall be quite removed, *And there shall be no more curse.* 2. The good that causeth and continueth its happinesse, shall be there continually enjoyed. The Throne of God and Christ shall not be translated thence, as it hath been from *Jerusalem*, and other places; *But the Throne of God and of the Lamb shall be in it.* 3. Hence the manifold felicity of the Citizens in it, shall by this Presence of Gods and the Lambs Kingdom be perpetuated, *viz.*

(1) Their habitual service of Christ; *And his servants shall serve him*, ver. 3.

(2) Their more clear vision of God in Christ, than ever before; *And they shall see his face.* They shall converse familiarly with God, as it were face to face.

(3) Their open and evident character, evidenceing that they are perpetually devoted to God and to the Lamb; *And his name shall be in their foreheads*, ver. 4.

(4) Their divine light of joy and consolation from God, so that they shall neither have any more night of darknesse and sorrow, nor need any more supplies of Candle-light, or Sun-light of inferiour refreshments, *And there shall be no night there, and they need no Candle, neither light of the Sun, for the Lord God giveth them light.*

(5) Their perpetual Reign; *And they shall Reign for ever and ever*; *viz.* Their Reign shall be begun on earth, and be continued without interruption, till it be consummated in heaven it self, *ver.* 15.

Hitherto of the Churches happy state upon her enemies destruction, and of the glory of the new Jerusalem. And here endeth THE BODY *or* SUBSTANCE *of this Book of the Revelation. Next, of the* CONCLUSION *of the whole Book.*

III. THE GENERAL CONCLUSION of this whole Book of the REVELATION tends singularly to Commend this Book and to Confirm the Authority of it. This Conclusion is propounded *Diuers-wise*, divers Persons being brought in as Speakers, each of them speaking twice: *viz.* Jesus Christ. The Angel and John. It is full of Majesty and Emphaticalnesse. Now, the Authority of this Book is confirmed, and the excellency of it is commended most notably, *viz.*

1. *By the Angel that revealed it to* John. The Angel confirmes and commends this Book. 1. From the truth and faithfulnesse of the things therein revealed; *And he said unto me these sayings are faithful and true.* 2. From the Author of this Revelation. 3. From the approach of the time for the accomplishment of things revealed; *And the Lord God of the Holy Prophets sent his Angel, to shew unto his servants the things which must shortly be done*, ver. 6.

2. By *Jesus Christ*, Christ confirms and commends this Book. 1. From his speedy coming, when every thing in it shall be fully compleated; *Behold, I come quickly.* 2. From the happy effect of this Book, upon them that keep the sayings thereof; *Blessed is he that keepeth the sayings of the Prophecy of this Book*, ver. 7.

3. *By John himself.* John confirms and commends this book. 1. From the certain manifestation of the Matter of this Book to him; *And I John saw these things and heard them.* 2. From the wonderful operation and impression they had upon *John*. He was so exceedingly taken and affected with them, that he was ready to have worshipped the Angel that revealed these things to him, had not the Angel forbidden such worship as undue to himself, and only due to God; *And when I had heard and seen, I fell down to worship before the feet of the Angel, which shewed me these things. Then saith he unto me, see thou do it not: For, I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this Book: Worship God*, ver. 8, 9.

4. *By the Angel the second time.* Now the Angel confirmes and commends this Book. By commanding *John* not to seal it up in secrecy, that being left open it might be known; *And he saith unto me, seal not the sayings of the Prophecy of this Book.* This Command he urgeth. 1. From the approach of the accomplishment of these sayings; *For the time is at hand*, ver. 10. 2. From the double effect that this Book left open and un-sealed, will have, [1] On the *Bad*, the enemies of Christ, they shall thereby be accidentally irritated to, and hardened in evil; *He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still.* (2) On the Good, the Members and Elect of Christ, they shall thereby be confirmed and encouraged in their goodnesse; *And he that is righteous, let him be righteous still: and he that is holy, let him be holy still*, ver. 11.

5. *By Jesus Christ the second time.* Here Jesus Christ confirms and commends this Book, 1. From the instant approach of his coming, to render reward to both good and bad, according to their works, as is testified in this Book; *And behold I come quickly, and my reward is with me, to give every man as his work shall be*, ver. 12. 2. From his Eternity, described in three several expressions; *I am Alpha and Omega, the beginning and the end, the first and the last* ver. 13. *Alpha* is the first, and *Omega* the last letter in the Greek Alphabet: here metaphorically applyed to Christ, and exegetically explained by the expressions annexed to it. Now if Christ be the beginning and end; As he gives beginning to the Prophecy of this Book by Revealing it: so he is able to bring this Prophecy to an end, by accomplishing all things revealed in it. 3. From the blessed Reward of them that truly perform the Commandments of Christ in this Book, *viz.* (1) A Right to the Tree of Life (2) An Admittance thereupon through the Gates into this City, the New Jerusalem; *Blessed are they*

that do his Commands, that they may have right to the Tree of Life, and may enter in through the Gates into the City, ver. 14. Thus their admittance into the City is illustrated by the opposite exclusion, or shutting out of all the wicked, especially those that were guilty of the Abominations reigning in and under Antichrist; whereof six sorts are Enumerated; *For without are Dogs*, (viz. those that bark and snarle at the Truth of Christ) *and Sorcerers, and Whoremongers, and Murderers, and Idolaters; and whosoever loveth and maketh a lie*, ver. 15. How notoriously do all these sorts of Miscreants, especially abound and swarm under the Antichristian Papacy? 4. From the Benevolent affection of Christ to the Churches, testified in Revealing the Mysteries of this Book to them by his Angel; *I Jesus have sent mine Angel to testifie unto you these things in the Churches*: Therefore they should delight to read, understand and observe them. The Person of Christ revealing the Mysteries of this Book is described,

(1) According to the Truth of his humanity, as descending lineally according to the flesh from *Davids* Royal family; *I am the root and Off-spring of David.* Therefore the true Promised Messiah, in whom all the Promises are *Amen*.

(2) According to the splendor and Majesty of his Deity, (as c *Pareus* thinks) that, (like the *Morning Starre* brighter then the rest of the Stars, and fore-going the Sun-rising, d out-shines all other lights illuminating us in this world, and manifests himself to us here in this world before the Sun-rising of Eternal Glory; *And the bright and morning Star*, ver. 16. 5. From the earnest desires and longings of the Bride the Church after Christs coming to accomplish the Prophecies and Promises of this Book for her and to her. These are laid down abruptly, but pathetically; *And the Spirit, and the Bride say, Come.* That is, either the *Spiritual* Bride, expressing *one thing by two*, figuratively. Or, The *Spirit* saith Come, by enabling the Bride to say *Come*. As d the Spirit intercedes for us, by enabling us to pray for our selves. This desire of the Bride after Christs coming is *Amplified*,

(1) By an invitation thereupon to all that shall hear this Prophecy to insinuate the Bride in like longings for Christs coming to fulfill this Prophecy in destroying all his enemies, and advancing his Churches happinesse; *And let him that heareth, say, Come.*

(2) By a Direction to all thirsty souls, what they shall do till Christ come, *viz.* Whosoever thirsts, whosoever truly will, should come to Christ by faith and take a sure draught of the water of life freely: till Christ come and fulfil all compleatly; *And let him that is athirst come: And whosoever will, let him take the water of life freely*: viz. Christ and his Spirit, *ver.* 17. 6. From the perfection and inviolable compleatnesse of this Book, to which no Addition, from which no Substraction or Diminution is to be made, but under severest penalties of feeling the Plagues or loseing the Privileges mentioned in this Book; *For I testifie unto every man that heareth the words of the Prophecy of this Book, If any man shall add unto these things, God shall add unto him the Plagues that are written in this Book: And if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of life, and out of the Holy City, And from the things which are written in this Book*, ver. 18, 19. Hence, By this Book, the whole Canon of the New Testament is conceived to be closed up and compleated: And that after these Books the Church is no more to expect any New Scriptures. 7. Finally from the instant approach of Christs coming promised according to the Brides desire; This Christ testifies, and ratifies in his own words, as if he were coming already; *He which testifieth these things, saith, Surely I come quickly Amen*, ver. 20.

6. Finally, By John *this book seems to be commended the second time*, and that two wayes, *viz.* 1. By his fervent Prayer and desire, as in the name of the whole Church, Answering, and as it were Ecchoing again to Christs Promise of his speedy coming to fulfil the things revealed in this Book; *Even so come Lord Jesus*, ver. 20. O blessed coming and desirable to the Bride and to all the Elect! Then all curse, teares and sorrow shall be removed: Then all enemies to the Lamb and his Bride shall be trodden under-foot and subdued: Then the Marriage and compleat enjoyment of the Lamb shall be consummated and e God in Christ fully enjoyed for ever, which is far best of all. To that end let every true Israelite indeed pant and breath out with *John* after the Lords appearing, and cry with him, *Even so Come Lord Jesus*; and with the Church, elsewhere, *I Make haste, O my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices.* 2. By his Apostolical valediction (A tacit character of an Authentique Apostolical Epistle) to all the seven Churches of *Asia*, to whom immediately this Book was written and directed in manner of an Epistle. In this Valediction note, (1) The Blessing wished and prayed for, *Grace.* (2) The Fountain, or Mediatory Mean, of this Grace, *Jesus Christ.* (3) The Parties from whom this blessing is desired. All of the Asian Churches; *The Grace of our Lord Jesus Christ be with you all*, AMEN. ver. 21.

a Relativum ἅγιοι refertur non ad personam loquentis Christi: dixisse enim in prima vide ut-supra ad mandata mea: sed ad 3ti Scholion de quo ver. 9. *Beatus qui servat verba Prophetiæ hujus libri*: Hic repetit: *Beati qui servant mandata ejus* nempe *libri*. D. Pareus in Apoc. 22. 14.

c D. Pareus in Apoc. 22. 16.

d Rom. 8. 26, 27.

e This full enjoyment of God is the Height of all happinesse. As Bernard excellently sets it out, Saying *Præmium est videre Deum, vivere cum Deo, vivere de Deo; esse cum Deo, esse in Deo, qui erit omnia in omnibus: habere Deum, qui est Summum Bonum. Et ubi est summum bonum, ibi est summum felicitas summa jucunditas, vera libertas, perfecta charitas, æterna securitas, & secura æternitas: ibe est vera lætitia, plena scientia, omnis plenitudo & omnis Beatitudo.*

Sic cum Deo Homo Beatus erit, in cujus conscientia peccatum inventum non fuerit. Videbit Deum ad voluntatem, habebit ad voluptatem, fruetur ad jucunditatem. In æternitate vigebit, in veritate fulgebit, in bonitate gaudebit. Bernard. in Meditat. Devot cap. 4.

POST-

POSTSCRIPT.

THus (through the gracious Assistance of the blessed and only wise God,) I have endeavoured to magnifie him and edifie his Church, in opening and unlocking in some measure, according to the Poverty of my Talent, the rich and heavenly Cabinets of these sacred Books. The Lord make these endeavours truly and continually useful to his people. And g *whatsoever I have herein spoken of his, let him acknowledge: what of mine own, let him and his passe by and pardon. Amen.*

As *Hierome* hath well observed, h *When we shall be made like Angels and be with Christ, Our learning by Books shall then cease.* But whilst we are here below, and *i* know but in part, see but as through a Glass darkly, Book-learning is necessary. *Timothy* himself is commanded k *to give attendance to reading.* For furnishing with solid saving knowledge indeed, no Books in the world are comparable to these of the sacred Bible. l *Its far better to read the Scriptures, then to gape after the increase and heaping up of Riches.* All wisdome is but folly: all knowledge is but ignorance, that is besides the Scriptures. True Bible-knowledge that's pure knowledge, learning and wisdom indeed. As *Hierome* commending highly the Holy Scriptures, said to *Paulinus*: So say I to thee, Christian Reader, touching these Scriptures; m *I beseech thee Dear Brother, to live amongst these things, to meditate on these, to know nothing else, to seek nothing; think'st thou not thy self dwelling in an heaven on earth in regard of them?------Oh let us learn these things on Earth: the knowledge of which will persevere with us in Heaven.*

g Domine Deus meus, Deus Trinitas; Quæ exegesi dixi ex his libris de me, agnoscant & ami: Si qua de meo, & in ignorãtiâ, & tui. Amen. D. Augustin. *de Trinit. l.* 15. *c.* 28. *Tom.* 3.

h Quamvis nunc scimus universa quæ Scripta sunt, tamen ex parte cognoscimus, & ex parte Prophetamus, & nunc per speculum videmus in ænigmate: cum autem merverimus esse cum Christo, & similes Angelis fuerimus. Tunc librorum Doctrina cessabit. *Hier. Com. in Lam. Proem. ad Eustoch. Tom.* 5. *i* 1 Cor. 13. 9, 12. *k* 1 Tim. 4. 13. *l* Multo esse Melius Scripturas legere, quam auguendis & cumulandis opibus inhiare. *Hier. in Ep. ad Eph. Proem. Tom.* 9. *m* Oro te frater charissime, inter hæc vivere, ita meditari, nihil aliud nosse, nihil quærere; nonne tibi videtur jam hic in terris regni cælestis Habitaculum?——Discamus in terris, quorum nobis scientia perseveret in cælo. *Hier. Paulino Tom.* 3.

Now unto him that sitteth upon the Throne, the Father of mercies, and God of all Consolation: And unto the Lamb JESUS CHRIST, the Faithful witness; The first begotten of the dead; The Prince of the Kings of the Earth; The bright and morning-starre; the Root and Off-spring of David, *that hath the Key of* David, *that openeth and no man shutteth, that shutteth and no man openeth, that hath also the Keyes of Hell and Death; The Lord of Lords, and King of Kings: The Temple and Light of the New Jerusalem; And the Brightnesse of his Fathers Glory; And unto the Holy Spirit of Truth, the Comforter: Be ascribed all Wisdom, Blessing, Honour, Glory, and Power for ever and ever, Amen.*

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1 Tim. 1. 17.

Ἀφθάρτῳ Βασιλεῖ [ἀοράτῳ] δόξα Θεῷ.

FINIS.

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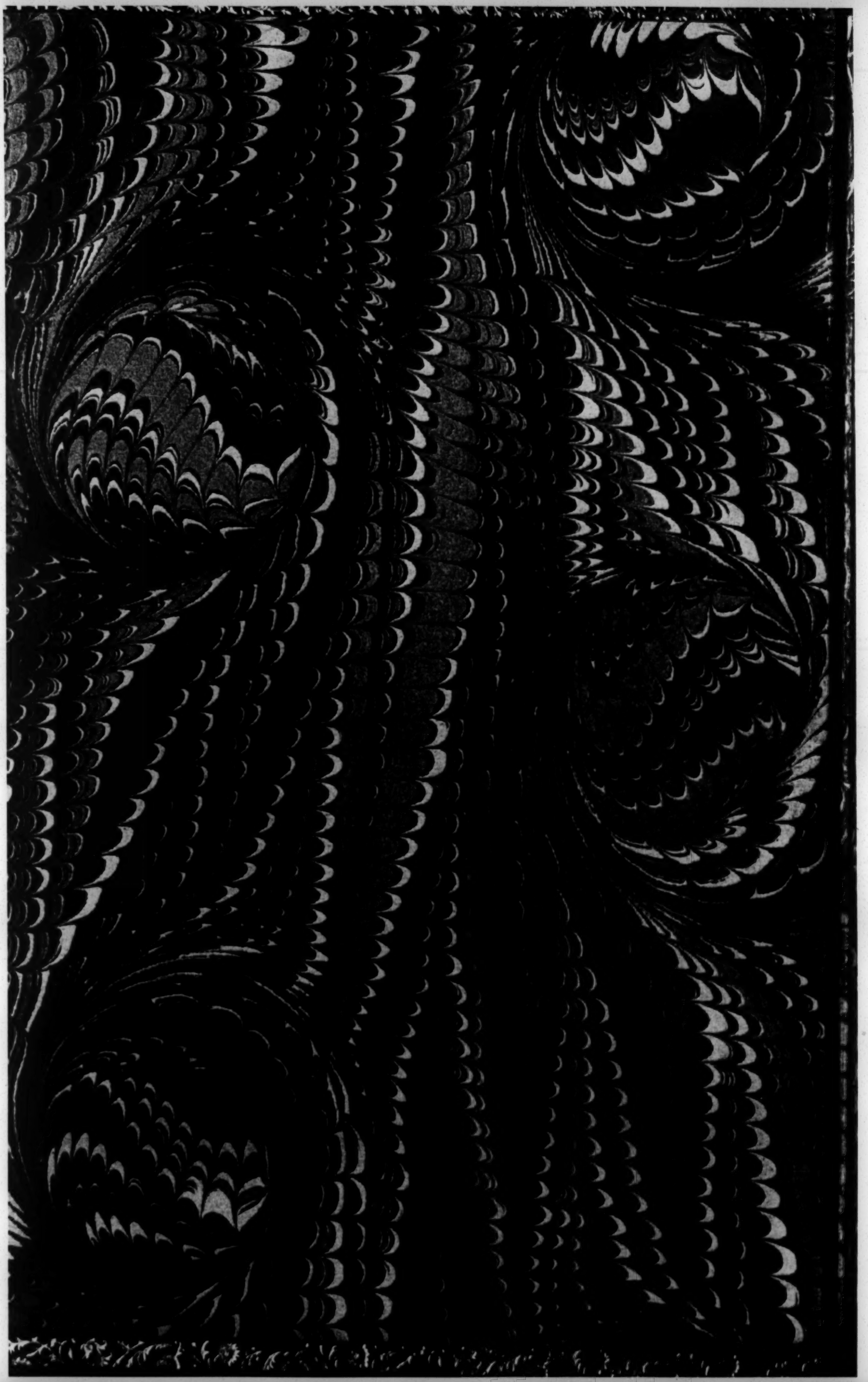

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